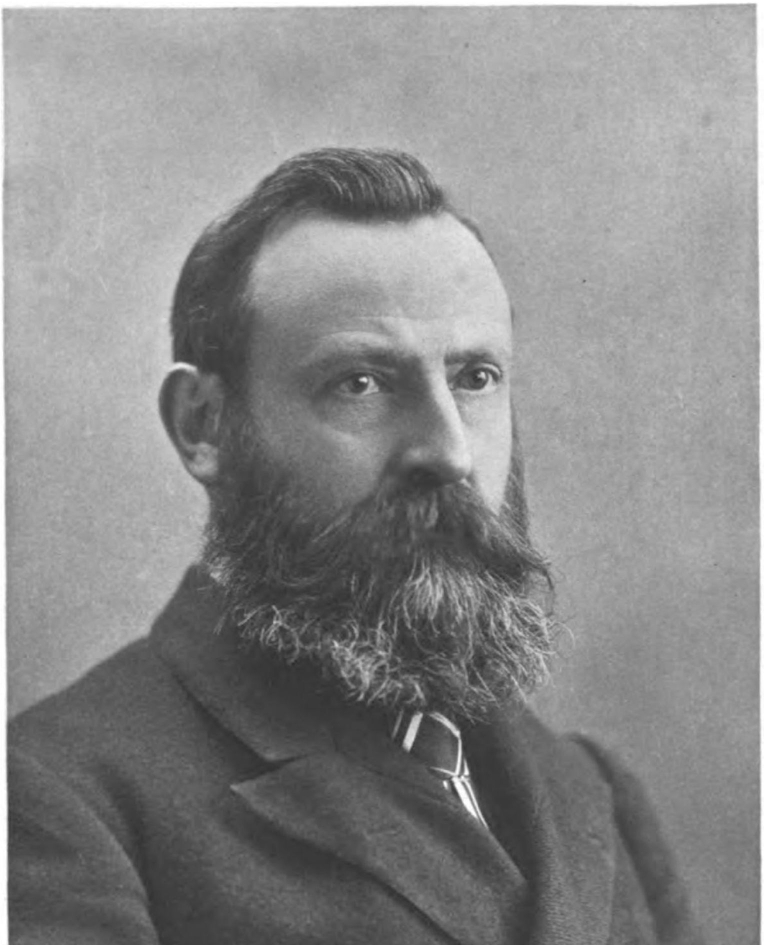


Walter L. Colls Ph. Sc.

W. W. Westcott

Ars Quatuor Coronatorum

BEING THE TRANSACTIONS OF THE

LODGE QUATUOR CORONATI, NO. 2076, LONDON.

FROM THE ISABELLA MISSAL.



BRITISH MUSEUM ADD. MSS., 18,851
CIRCA. 1500 A.D.

EDITED BY G. W. SPETH, P.M., SECRETARY.

VOLUME VII.

Margate:
PRINTED AT "KEBLE'S GAZETTE" OFFICE
MDCCCXCIV.

TABLE OF CONTENTS.

BIOGRAPHIC NOTICES.

CHRONICLE.

LODGE PROCEEDINGS.

NOTES AND QUERIES.

PAGE

NOTES AND QUERIES—*continued.*

OBITUARY NOTICES.

PAPERS AND ESSAYS.

REVIEWS.

VARIOUS.

INDEX.

Lodges, Chapters, etc., referred to:—

Lodges, Chapters, etc., referred to:—

Manuscript Constitutions referred to:—

Persons referred to :—

Persons referred to :—

Persons referred to :—

Persons referred to:—

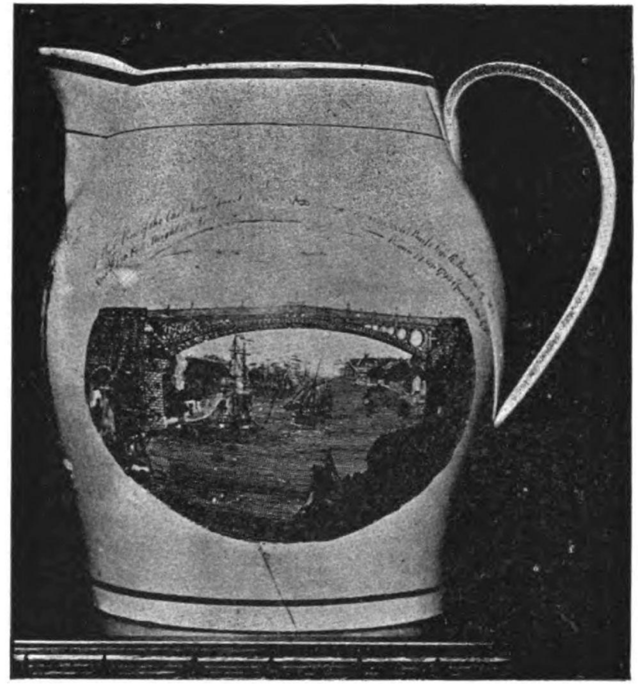
Persons referred to:—

Persons referred to:—

Contributors.

Illustrations.





MASONIC JUG EXHIBITED BY J. J. HALL, AT THE LODGE MEETING, ON FRIDAY, 5TH JANUARY, 1894.

Ars Quatuor Coronatorum,

BEING THE TRANSACTIONS OF THE

Lodge Quatuor Coronati of A.F. & A.M., London.

No. 2076.

VOLUME VII.

FRIDAY, 5th JANUARY, 1894.

THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Dr. W. Wynn Westcott, W.M.; W. H. Rylands, P.G.St., P.M. as I.P.M.; E. Macbean, J.W.; G. W. Speth, Secretary; C. Kupferschmidt, S.D.; and C. Purdon Clarke, *C.I.E.*, J.D. Also the following members of the Correspondence Circle:—Bros. J. Wood, H. M. Hobbs, A. E. Weightman, T. Cohu, Rev. Hugh Thomas, W. F. Stauffer, G. R. Cobham, H. B. Papenfus, G. Richards, S. W. Morris, C. B. Barnes, Rev. W. E. Scott-Hall, R. A. Gowan, E. Frost Creswick, J. Bodenham, P.A.G.D.C. as S.W.; J. Newton, C. E. L. Wright, H. E. Frances, W. G. P. Gilbert, J. J. Hall, R. Manuel, Dr. C. Lloyd Tuckey, J. S. Cumberland, and R. Martyn. Visitors:—Bros. Th. Matzinger, of Lodge Sincerity No. 174, and Dr. C. R. Alder Wright, P.M. of Lodge Quadratic No. 1691.

The Report of the Audit Committee, as follows, was taken as read, approved, and adopted:

PERMANENT AND AUDIT COMMITTEE.

The Committee met at the Holborn Restaurant on Friday, 15th December, 1893, at 6 p.m.

Present:—Bros. W. Wynn Westcott, W.M., Col. S. C. Pratt, W. H. Rylands, C. Kupferschmidt, Rev. C. J. Ball, C. Purdon Clarke and G. W. Speth, Sec.

The Secretary produced his books and the Treasurer's accounts and vouchers, balanced to the 30th November, which were examined by the Committee and are certified correct.

The Committee agreed upon the following

REPORT.

BRETHREN,

In presenting this our Seventh Annual Report to the Lodge, we are once more fully justified in speaking favourably of our past career and hopefully of our future prospects. Our printed Transactions issued during the last twelvemonths have in no way fallen short of the high standard attained by former volumes; our meetings have been well attended, the last one, on the 8th November, having attracted more members than any previous gathering; and we are constantly gaining new adherents in districts where we had not before penetrated. The last instance of this is the Island of Cuba, where for years we have had only one member. During the past year the Grand Secretary of the Grand Lodge of that jurisdiction and one other brother have also joined, with the result that there is already a movement on foot in the city of Havana to institute a Lodge similar to our own. Not only is every such Lodge a distinct gain to Masonic literature and archæology, but experience has shown that far from withdrawing support from our own Lodge, these friendly rivals and imitators become powerful factors in extending our Correspondence Circle, by awakening a desire in their own members to drink at the fountain-head of the Quatuor Coronati.

Since our last report we have been deprived by death of two members of our Inner Circle, Bros. H. J. Whymper and F. G. Irwin, and to their memory,—as well as to that of our Bro. W. M. Williams, whose death we deplored recently,—eloquent tributes of love and respect will be found in the pages of *Ars Quatuor Coronatorum*. On the other hand, two brethren have been recommended for election and duly proposed in Lodge, and we confidently anticipate that they will add to our prestige and secure for themselves a large share of our regard and affection.

There has been, during the past year, an accession of 304 members to the Correspondence Circle this after deducting losses by death, resignation and erasure, leaves us with a total of 1590.

A reference to our report of last year will show that, owing to various causes, we had exceeded our income, and that we began this year with an adverse balance. Relying on the steady growth of our membership and on strict economy, we hoped to restore the financial equilibrium during the session just completed. In this we have not succeeded, as the effort would have entailed a considerable diminution in the size of our Transactions, a measure which we were loth to adopt. But we have managed to confine our

expenditure within the bounds of our receipts, or nearly so; and if we may assume that only one-half of the arrears are good,—a very moderate estimate,—then our position is a distinct improvement upon that revealed by our last balance-sheet.

A little good-will on the part of our numerous members would soon enable us to wipe out this deficiency and even place a handsome balance to our credit. We ask no sacrifice from them, but simply that each member desirous of helping us should either purchase one volume of the back Transactions or Reprints, and thus obtain excellent value for his assistance, or introduce one or two new members during the year.

We append a statement of the chief accounts during the past twelve months; the nature of those not tabulated will be easily understood by a reference to the Summary of Cash.

LODGE ACCOUNT.

Receipts.	£	s.	d.	*Expenditure.*	£	s.	d.
Balance from 1892	51	8	0	Lodge Rent	7	17	6
Subscriptions	30	10	0	Quarterages and Dues	5	13	0
				Dispensations	3	3	0
				Tyler's Fees and Expenses	6	3	3
				Service and Petty Expenses	7	2	6
				Balance { Subscriptions for 1894 in advance	4	4	0
				Balance { Balance	47	14	9
	£81	18	0		£81	18	0

Assets.	£	s.	d.	*Liabilities.*
Balance brought down	51	18	9	NIL.
Arrears of Subscription	5	5	0	
Subscriptions due	24	3	0	
	£81	6	9	

CORRESPONDENCE CIRCLE.—1892 ACCOUNT.

Receipts.	£	s.	d.	*Expenditure.*	£	s.	d.
1892 Balance brought forward ...	74	10	4	Balance of cost of Part III.	149	10	4
Sales in 1893 and Arrears	55	2	7	Catalogue Slips	2	17	0
Balance carried forward	30	8	1	Authors' Reprints	0	7	0
				Summonses	2	2	0
				Local Secretaries' Expenses	0	13	8
				Petty Expenses	4	11	0
	£160	1	0		£160	1	0
Arrears still due	£24	6	0	Balance carried down	£30	8	1

CORRESPONDENCE CIRCLE.—1893 ACCOUNT.

Receipts.	£	s.	d.	*Expenditure.*	£	s.	d.
Subscriptions received in 1892 ...	44	2	5	Christmas Boxes	2	16	0
,, ,, 1893 ...	668	4	2	Bank Commissions and Stamps ...	1	6	0
Interest on Consols	4	2	4	Secretary's Expenses, Travelling and Visiting	3	10	0
				Local Secretaries' Expenses	8	17	4
				Clerical Assistance	16	16	3
				Catalogue Slips	9	6	6
				Summonses	14	0	6
				St. John's Card: Balance	45	5	0
				Transactions: Part I.	115	1	5
				,, ,, II.	111	6	5
				,, ,, III. (on account)...	59	3	10
				Authors' Reprints	9	0	6
				Petty Expenses	5	2	3
				Transferred to General Fund Account	220	0	0
				Balance carried forward	89	16	11
	£711	8	11		£711	8	11

Assets.	£	s.	d.	*Liabilities.*	£	s.	d.
Balance carried down	89	16	11				
Arrears due	100	8	9				
and 150 Vols. unsold Stock	£190	5	8	Estimated Balance on Part III. ...	£90	0	0

CORRESPONDENCE CIRCLE.—1894 ACCOUNT.

Receipts.

	£	s.	d.
Subscriptions received in 1892 ...	17	9	11
" " 1893 ...	35	0	6
	£52	10	5

Expenditure.

	£	s.	d.
St. John's Card: Lithographing ...	9	9	0
Balance carried forward	43	1	5
	£52	10	5

REPRINTS.—VOL. IV. ACCOUNT.

Receipts.

	£	s.	d.
Balance from 1892	30	3	6
Subscriptions in 1893	136	10	0
	£166	13	6

Expenditure.

	£	s.	d.
Balance for *facsimiles*	75	2	0
Printing Circulars	1	0	0
Printing and Binding	31	11	0
Transferred to General Fund Account	59	0	6
	£166	13	6

Assets.

	£	s.	d.
Arrears of Subscriptions	19	8	6
and			
50 Vols. unsold	£19	8	6

Liabilities.

NIL.

GENERAL FUND ACCOUNT.

Dr.

	£	s.	d.
To Back Transactions	66	3	6
" 1893 "	220	0	0
" Medals Account	3	6	10
" Binding and Cases Account ...	7	15	7
" Back Reprints	20	3	0
" Reprints: Vol. IV.	59	0	6
" Bain Reprints	5	14	0
" Whymper Publications	1	13	0
" Balance carried forward	263	0	3
	£646	16	8

Cr.

	£	s.	d.
By Balance from 1892	222	7	5
" Gould Fund (final)	1	12	6
" Rent	40	0	0
" Secretary's Salary: Balance of 1892	150	0	0
" Ditto First Quarter of 1893 ...	50	0	0
" Fire Insurance	2	7	6
" Library Account	6	9	5
" Stationery Account...	28	9	4
" Postage Account	145	10	6
	£646	16	8
Balance to 1894...	£263	0	3

SUMMARY OF CASH ACCOUNT.

Receipts.

	£	s.	d.
Balance from 1892	106	1	8
Lodge Subscriptions	30	10	0
Sale of Back Transactions	66	3	6
C.C. Subscriptions 1892	25	2	7
C.C. " 1893	667	6	6
C.C. " 1894	35	0	6
C.C. " 1895	16	8	6
Life Compositions	69	6	0
Reprints: Vol. I.	6	10	0
" Vols. 2, 3, 7	17	17	0
" Vol. IV.	136	10	0
" "Burns"	41	11	6
" Bain's, 1 and 2	5	14	0
" Whymper's	1	17	6
Catalogue and Index	7	7	0
Medals Account	38	13	7
Binding and Cases Account	39	18	0
Library Account	7	1	0
	£1343	13	10

Expenditure.

	£	s.	d.
Lodge Expenses...	29	19	3
1892 Transactions	160	1	9
1893 "	401	12	0
1894 "	9	9	0
Reprints: Vol. I.	4	4	0
" Vol. IV.	107	13	0
" "Burns"	25	0	0
Catalogue and Index	31	11	0
Medals Account...	30	6	9
Binding and Cases Account	34	18	7
Library Account	13	10	5
Stationery Account	28	9	4
Postages Account	145	10	6
Rent	40	0	0
Secretary's Salary: March, 1892, to March, 1893	200	0	0
Fire Insurance and Petties	4	0	0
Balance carried forward	77	9	0
	£1343	13	10

BALANCE SHEET.

Dr.	£	s.	d.	*Cr.*	£	s.	d.
Lodge Account	51	18	9	General Fund Account	263	0	3
Correspondence Circle, 1893 Account	89	16	11	Correspondence Circle 1892 Account ...	30	8	1
„ „ 1894 „ ...	43	1	5	Catalogue and Index Account	24	4	0
„ „ 1895 „ ...	16	3	6	Investments Account	146	5	6
Life-members Account	228	12	0				
Whymper Reserve Fund	105	15	1	Cash, Balance in Bank	45	19	1
Reprints "Burns" Account	5	19	2	„ Balance in Hand	81	9	11
	£541	6	10		£541	6	10

LIST OF ARREARS.

	£	s.	d.
Lodge Subscriptions	5	5	0
Transactions, 1887	0	6	0
„ 1889	1	5	6
„ 1890	6	6	0
„ 1891	12	16	6
„ 1892	24	6	0
„ 1893	100	8	9
Reprints, Vol. III.	2	12	6
„ „ IV.	19	8	6
„ „ VII.	0	10	6
„ "Burns"	5	5	0
„ Bain's No. I.	0	6	0
„ „ No. II.	0	12	0
Catalogue and Index	5	15	6
Medals	2	14	0
Binding and Cases	3	10	6
	£191	8	3

For the Committee,

WYNN WESTCOTT, W.M.

Seven Lodges, one Literary Association, and fifty-six brethren were elected to the membership of the Correspondence Circle.

Bros. Ladislas Aurele de Malczovich and Edward Conder Junior were elected joining members of the Lodge.

The Secretary read the following paper:

"FROM LABOUR TO REFRESHMENT" IN THE OLDEN TIME.

By Bro. W. FRED VERNON.

WHEN the Junior Warden rehearses the well-known formula as to his duty in the South, it sounds in the ears of the brethren of some lodges, where his column is never or very rarely raised, a somewhat meaningless and altogether unnecessary form. It must be understood that I am here and throughout this paper referring to the usages in Scotch lodges. But although it may seem so nowadays in a great measure, his duty as he states it, was at one time indispensible and imperative, for it would seem that "refreshment" formed a regular part of the proceedings in the olden time when a lodge was open, and as the W. Master and Senior Warden would have other duties to attend to, it was the Junior Warden's care to attend and look after the brethren, see that they had proper refreshment, and were ready to perform any duty when called upon. In the days of deep potations, now happily a matter of history, his office could have been no sinecure and he must have been sometimes very much exercised in keeping the brethren "within hail." When the custom of excessive drinking obtained in all classes of society it is not to be wondered at that in such a harmonious and social circle as the masonic brotherhood the conviviality would sometimes be deep and prolonged, and Burns bears testimony that he was:—

> "Whiles daizt wi' love, whiles daizt wi' drink,
> Wi' Jads or Masons,"

and Hogarth's picture "Night" will hand down to latest times the testimony of his brush as to what was probably no uncommon condition for a brother to be in on his return from lodge. Even to this day it is an established idea in some minds—out of the pale of the Craft of course—that drinking customs still prevail in masonic lodges and that Freemasonry and conviviality are synonymous or exchangeable terms. If they were, and if we still kept up the ancient customs of our forefathers there would be no call for me to write this paper, for we would still be going on in the same groove and I would simply be retailing an every-day occurrence. But in looking over a manuscript book belonging to Kelso lodge written when this century was young I was struck with the methodical manner in which our old brethren prepared for their convivialities, and thought some excerpts from it might prove not uninteresting to the brethren of to-day. But before dealing with this book, and while on this subject, I thought it might be worth our while to go a little further back and enquire into the customs of the craft in more ancient days as recorded in various histories.

In the earlier records of lodges of long standing we find frequent allusions to banquets, dinners, and refreshments and as far back as 1598 we find it ordained in the Schaw Statutes "that all fallows of craft at his entrie pay to the commoun bokis of the ludge the soume of ten pundis mone, with X s worthe of gluffis, or euir he be admittit and that for the bankatt." And again "that all prenteissis to be admittit be not admittit quhill thei first pay to the commoun bankat for the hail members of craft within the said ludge and prenteissis thairof." And in the same year we find it recorded in the third item of the minute of December XIII., 1599, of the Lodge of Edinburgh that "the samyn day the dekin & maisters of the ludge of Edinr. ordaint Juhne Watt, sone to Thomas Watt, to pay to the commoun affairis of the craft ten pundis money befoir he be enterit prenteiss * * * * and ordanis the sd Johne Watt to be enterit prenteiss and to mak his bancat wtin XVIII days nexttocum." In the earliest extant minute of the Melrose lodge, that of the 28th Dec., 1674, we find "it was condescendet on, y^t w^n any apprentise is entered they most give aught-pund Scotts for meit & drink & fortie shilling Scotts for the use of the box by & attour y^m sufficient gloves.

"mair the forsd day it was condescendet on y^t w^n ever a prentise is mad frie mason he must pay four pund Scotts wch four pund Scotts is to be stowet at the pleasour of the lodge, by and attour y^m sufficient gloves, and it is also condescendent of by thes afordsds y^t no prentise nor fellow craft shall be received bot on Saint Jon's day, heir after the forsd day." From these early items it is evident that the "bancat" or the "meit and drink" as it is modestly termed in the Melrose minutes was a recognised institution and formed an essential part of the function or ceremony of entering an apprentice, or admitting that apprentice when his "seven long years are done" free of the craft; for the "four pund Scotts" which "is to be stowet at the pleasour of the lodge" simply means that the lodge was at liberty to dispose of this fund for refreshments according to the pleasure of the individual members of the lodge. Murray Lyon quotes an instance of the general practice of "refreshing" from the byelaws of the Journeymen Free Operative Masons in Glasgow (1788) where it is enacted that out of the 15s. paid by intrants, 3s. 6d. was to be "disposed of as a treat to the brethren of the lodge present at the admission." Even in the present day a somewhat similar custom obtains in some of the lodges in Scotland, and in one instance when a P.G.M. took objection to the item "Refreshment at initiation" appearing in the treasurer's book, the brethren were indignant at his interference in an old established custom, and declined to depart from their ancient practice. To return to the old Melrose minutes, on the 27th December, 1680, "Eftir the Boxmaisters accompts wer takine in. Ther was ffound in the Box ffyftie merks Scotts * * * off the the above writn ffyftie merks, payed out to Johne mein osler the soume of Sevine pund, thrie shillings Scotts qr of the sd Jo^n discharge the Boxm^r." Here we have another seventeenth century illustration of the custom of refreshing after labour, the business as recorded in the previous part of the minutes being the entering of three apprentices. Out of the funds paid by them into the box the sum of sevine pund thrie shillings Scotts—or 11s. 11d.—Sterling was paid the "Osler" or Innkeeper. Seven years later, viz., on the 27th December, 1687, the same John Mein Osler was paid "for Meat & Drink & tobacco, 07 17 06," and the following year, 27th Decr., 1688, there is "Given out to John Mein osler upon the for sd day of december for our dener and his pains for making it redie 13 04 02." In 1695 amongst other items of expenditure there may be noted:—

Given out for tobaco the soum	00	15	08
for four pints of aile	0	12	00
for an unce and a half of tobaco	0	01	06

which shows that our ancient brethren were very partial to the nicotian weed, but a detailed acccount of the expenditure of the lodge upon the festival of St. John nigh upon two hundred years ago is to be found in:—

An accompt of Money debursed this day the 27 of der. 1698.

to andro mein bridgend for fleshe	04	14	00
to the said andro for a ticket	00	10	00
to John mein for two sheet of paiper	00	00	06
to James bunyie for keepin the key	00	14	00
to James bunyie for going to Melrose about the flesh and the bread	00	03	00
to Agnes philp for aile	06	13	03
to Agnes philp for making the meat ready and also for beare	01	15	01
	14	09	10
to W^{m} brouin for whyt bread the soum of	02	05	06
for two legs of muton and an pund of tobaco and pips	02	03	10
for an capful of salt	03	03	00
	19	02	02

The above account is reckoned in Scots money, and the total amount in the currency of to-day would be only a fraction over 31s. This is the last detailed account given of the seventeenth century, and we come now to the beginning of the eighteenth, and note on the 27th of December, 1707, a memorandum to the following effect: "to James meser for aile 00 11 00 which the companie allous, these afor named persons to pay being taken out of the box." This shows that the company were refreshing themselves according to custom out of the box, but at the same time as a matter of business to be looked after, there were five individuals who had "absented from being examined" and were therefore liable to a fine, so these were to pay the box. From the statement of the accounts of the 27th December, 1715, we find that the brethren prepared aforetime for their annual festival, and that during the summer or autumn they purchased two sheep for seven pounds Scots, 11s. 8d., or about 5s. 10d. each, which they had slaughtered and cured for after consumption. Mutton hams are considered by some folk quite a delicacy, and it is a common mode of preserving the meat amongst the herds on the hill farms. Our ancient brethren seemed to have been partial to this mode of preparation, and the details of the account are given thus:—

All counts being cleired this year one thousaud seven hundred and fiften
the rests of monie in the Box the soume of four pound ten schelien and ten penies
Item mor nein schelien put in the for said day.
As also from Robert Turnbull six pound sevin shilling four pennies scotts money
Item more for tallow on pound for shilling
For sheeps-skins seventein shilling four pennies
For the in meat of the sheep ten shilling Scotts
Depursments
Item to James Meser three pound eighteen shilling
As also on pound four shilling to Michell fisher
As also eight shilling Scotts for stamped paper
Item to John Meser seven pounds scotts for twa sheep
Item for ale that date the twa men in bowden was hear eighteen shilling Scotts
more for shilling for ale at the salting of the flesh.

For the tallow, skins and "in meat," the offal, which includes, hearts, lights, livers, heads, &c., they received altogether two pounds, seven and fourpence from which falls to be deducted the expenses of slaughtering and salting, ninteen shillings, so that the carcases of the two sheep cost them only five pounds, twelve and eightpence Scots, or about nine and sixpence sterling, rather different from the price of mutton now-a-days!

Although in the earlier minutes of the lodge of Kelso from 1701 there is no mention of a banquet, or dinner, or refreshments of any kind, still the fact that the old brethren combined "pleasure as well as profit" like their neighbours of Melrose, is very apparent from the minute of St. John's day, 1704, wherein it is recorded that one brother presented to the society "a brandie dish of marbell," while another "presented to the honourable society a drinking cup of Alabaster." So we may conclude from this presumptive evidence that the customs which prevailed in other places ruled here also. The "refreshment" is kept subdominant until the year 1719, when the following item appears: "We payed out for denner and drink and to pepell in nesitey the soume of fiftine pound Scotts," which I have elsewhere remarked[1] "proves that while these ancient brethren were themselves

[1]History of Freemasonry in the Province of Roxburghshire and Selkirkshire, p. 96.

feasting, they were not unmindful of those who might be fasting." In the minute for St. John's day, 1722, there is the following entry, "Likeways it is enacted that all entred prentices pay two shillings sterling for their speaking pint." Here we have the first reference in the minutes of the Kelso lodge of another old convivial custom the "speaking pint," which was exigible from applicants not so much as an earnest or pledge of their good faith as of their good fellowship. At a meeting on St. Andrew's day, 1817, of the Lodge of St. John Jedburgh the amount of the "speaking pint" was determined as follows:—"At said meeting it is also agreed to, that the speaking pint at entrees after this date shall be 2s. 6d. and at passings 1s." That this was an old institution is evident from the fact of its being mentioned in the "Laws and Statutes ordained Be the Honourable Lodge of Aberdein, 27th December, 1670." In the fifth statute it is ordained that:—

"No Entering prenteise shall be recieved in this our Honourable Lodge, but shall pay, four rex dollars of composition, ane linen aprone, ane pair of good gloves to everie person concerned in the forsaid Lodge or if the Entering Prenteise have not whereupon to furnish aprones & gloves, he must pay two rex dollares for them which makes up six in all with ane dinner *ane speacking pint* and his contribution to the Box as we have payed before him with ane merk peice for his meassone merk, one merk peice to our Officer for calling a Lodge, this is the least we take for Entered Printieses and when he gets his fellowship he is to pay a dinner, ane pint of wine, or what the will of the company plesses, but if he be a stranger and hath beein entered in another Lodge and is desyrous to be made a master messon in our Lodge, he is to pay two dollars, ane speaking pynt with his contribution to our Box, allwayes referred to the will of the company—this much for a gentleman measson. For handie craftes prentieses that is to be entered they are to pay for theirr entrie only fiftie merks and all dewes as is foresaid, allwayes referred to the will of the company, and if they have not they are to serve ther maister for it three yeirs without any fie or wages, and ther Maister is to satisfie the Honourable Lodge for their entrie, and at the three yeires and they are to reciave the fellowship but not sooner, and according to ther good behaviour, and if the maister thinks them qualified for it, they allwayes payind their controbutiones to the Box at ther entrie, and ther fellowship to be referrerd to the will of the company. And all the money that is to be gotten for entered prentieses, and fellow crafts, is to be employed, the one halfe of all to the Box, the other halfe is to be spent as the will of the company think fit, and what they shall leave of that halfe unspent is to be cast into the Box, according as they shall think fit. Wee ordaine lykwayes that our eldest sones who are the authoires of this Book, and all our after comers shall have the benefit of the Masion Word, free of all dewes. Only ane speaking pynt, ane dinner, and a pynt of wyne, with ther controbutions to the Box, and ane merk piece for ther merk, and lykwayes those who shall marrie our eldest daughters shall heve the lyke benefit granted them if they be found qualified for it, only paying two dollares of controbution, ane speaking pynt, and dinner, with ane merk piece for their merk, and for calling of the lodge, but to pay naythar aprones nor gloves, allwayes referred to the will of the company."

Here it may be noted that not only the "speaking pint," but a dinner similar to what we have seen in the enactments of the Schaw statutes and Edinburgh Lodge, and in the case of a Lewis being enrolled there is to be provided besides the "speaking pynt" and dinner, another "pynt of wyne" as well. And as not only one-half of all the dues of entered apprentices and fellow crafts "is to be spent as the will of the company think fit," but, as we find by the minutes of the Canongate Kilwinning Lodge, that the fines were laid out in refreshment as well[1], there is no doubt there would be a good deal of refreshment going, and the worthy Junior Warden of those days would find, as I have remarked before, his office no sinecure, and he would often have to exercise under the greatest difficulty that duty which his modern representative as glibly and often, perhaps, irresponsibly describes. There are numerous items in the records of the Canongate Kilwinning Lodge in reference to refreshments from 1735 downwards. For instance, six dozen glasses were presented to the Lodge on the 6th April, 1737, and an item of a meeting in April, 1752, we find "There was furnished for the use of the Lodge 2 doz. new aprons, 2 doz. Glasses *not yet paid for*, and 2 doz. new bottles."[2] The same year in a report of the affairs of the Lodge we find the committee did carefully examine the "accounts with respect to the disposal of the Rum and Sugar which was commissioned by, and for the use of the Lodge." The committee found that the same had been accounted for in the most exact manner and had received payment for what was sold and not made use of by the Lodge "Excepting Six Pints of Rum received by Richd Cooper, which is still resting, and which he refuses to pay, alledging he has a claim against the Lodge to a greater extent; and Thirteen Pints One Mutchkin of Rum received by James Norrie, Painter, which was given him as a present for his trouble and expenses in painting the Lodge, for which he refused to take any payment, and which if he had done,

[1] Hist. Canongate Kilwinning, p. 30. [2] Ibid, 73.

would have amounted to much more than the value of said Rum given to him. And excepting also Fourteen pounds Two ounces of sugar received by Dean of Guild Thomas Allan, and which is also not paid up, by reason of a simaller claim he has against the Lodge, for commission and exchange, &c., alleged due him for commissioning the said Rum and Sugar. And that with these three exceptions it appears to the Committee The whole of the said Rum and Sugar has been used by or accounted for and payed to the Lodge to the last sixpence."[1] These evidences of the customs of our forefathers are both interesting and instructive as well as suggestive.

I may be in error, but I have a strong impression that in those byegone days, except on some special occasion or high festival such as that of St. Andrew's or St. John's when a formal banquet or dinner was served, the "refreshment" and "labour" were considerably mixed at masons' meetings. There is evidence of this occasionally cropping up. Those who are familiar with the well-known picture of the Inauguration of Robert Burns as Poet-Laureate of the Canongate Kilwinning Lodge will bear me out in this idea, if they accept the picture as representing a lodge at work. On a table in the foreground in front of Captain Grose is a toddy kettle and a greybeard, while at the other end of the room a brother is seen presiding at the punch bowl and this while the worshipful master is performing the ceremony of inauguration! In a minute of the Jedbugh lodge before quoted of the 27th December, 1805:—"It is agreed on by the Master and Office bearers of this lodge that in order to preserve Union and Harmony in our Meetings in future, that the whole public business of our Lodge and Society shall be discussed by vote and fairley settled in the Town Hall here, and after returning to dinner and the lodge then opened that no member shall move or vote." This clearly shows that it had been the custom to introduce matters of business for discussion during refreshment, and in a set of regulations and by-laws drawn up and submitted for approval at the same lodge four years later—on St. Andrew's day, 1809, it is enacted that:—"Any member coming in to the Lodge or Society meetings drunk, or getting drunk in the time of any such Meeting and behaving disorderly shall by the order of the master or presses leave the meeting." From which it would seem that refreshment and labour were here carried on simultaneously, there must have been facilities for getting drunk during the meeting, otherwise there was no necessity for the framing of the above by-law. In the books of Lodge St. John Hawick, the treasurer's accounts have frequent reference to expenditure for refreshments and a not infrequent item is "broken glasses." From the following items it will be seen that the custom of refreshing the lodge on the admission of a candidate was a regular practice, for the treasurer's book shows a number of entries such as "entering a Brother 2s. 4d., and paid liquor and for punch and entertaining the brethren 23s. 8d., Paid 9 glasses broken in lodge 2s.," and again "Entering one brother at which a good deal of Brothers attended 5s. 8d.," or "Expenses entering four brethren 17s. 6d." At one of their St. John's festivals towards the end of last century the dinner ticket was fixed at the modest sum of a shilling and it is recorded that there were joints of beef and mutton and three geese! Rum punch was supplied on the same occasion at one shilling a bottle, and whether the cheapness caused a great consumption or not cannot now be said, but they seem to have had a lively time of it, as the treasurer's accounts include payments made for *broken glasses and panes.* But moderate as this charge for a banquet ticket is, it is quite eclipsed by one given in the county town of Jedburgh where the charge was only eightpence.

"Jedburgh 17th December 1743

A Committee of the Lodge being met They do Resolve & aggree to have their anniversary Dinner this year in Mrs. Ainslie's And recomend to Doctor Douglas to intimate the same to her and acqueaint her that the Lodge is to pay for their Dinner, bread and Drink at the rate of Eightpence per head for therty, and if there hapens to be more than that number present she is to be payd for these besids, and that they desire their bill of fare may be

Broath—Two large peices of beafe with greens,
Six hens—& a quarter of roasted mutton,
Three Duzon of Rolls, And ten pynts threepenny ale."

The banquets of the Q.C. are very moderate, but it must be admitted that for cheapness, the good old Border town, celebrated for its peculiar administration of justice, fairly "takes the cake" with the above bill of fare.

We will now come down to more recent times, and from the book before me which is dated "Kelso Mason Lodge, 1818," we will see the procedure of the brethren when the lodge was called from labour to refreshment. I may as well give the table of contents which is inserted and runs thus:—"1, Form observed at opening the lodge, page 1; 2,

[1] Hist. Canongate Kilwinning, p. 75.



INAUGURATION OF BURNS AS POET LAUREATE OF CANONGATE KILWINNING LODGE: PAINTED BY STEWART WATSON.

Ditto closing ditto, page 3; 3, Ditto change of office bearers, 5; 4, Toasts after opening the Lodge, 9; 5, Masonic Toasts, 11; 6, General Toasts, 19; 7, Public Toasts, 27; 8, Individual Toasts, 33." It is not my intention to inflict on you more than a sample or two for I would spare you the depressing effect the reading of so many inanities had upon me, but it is necessary to give the "Toasts after opening the Lodge."

The Holy and Pious memory of St John the Evangelist

The Holy and Pious memory of St John the Baptist

The Holy and Pious memory of St Andrew Tutelar Saint of Scotland

First as the day may happen

The King and the Craft

The Grand Master of Scotland

" " England

" " Ireland

The Grand Deputies, Wardens and other officers of the Grand Lodges of Scotland, England Ireland

The King and the Constitution

All true Brethren wherever dispersed and increase to their numbers

APPRENTICES SONG

Masons, Masons Wives and Masons Bairns
And those that lie or wish to lie in Mason's arms.

Past Masters health	—	address them
Depute Master's health	—	address him

WARDEN'S SONG

Wardens' health	—	address them
Collect and read Minutes		
Treasurer and Secretarys health	—	address them
Stewards		also
New admitted Brethren		also
Visiting brethren		also

When there is no address after the Warden's song the following toast is given

To him who did the Temple rear
Who lived and died within the Square
And lies interred theres none knows where
But such as Master Masons are.

The above fills two pages of the book and is followed by a number of toasts more or less pertaining to the craft under the heading of Masonic Toasts. One is struck by the line "collect and read minutes" in the above which seems to indicate that labour and refreshment were here combined. I select a few of the best of the Masonic toasts so called:—

As the Craft becomes more ancient, may it become more honourable.

May Brotherly Love be the characteristic of those who work by the Compass and the Square.

To every true and faithful heart.
That close preserves the secret art.

May charity reign in the breast of each brother.
As long as one stone shall stand on another.

The heart that conceals, and the Tongue that never reveals.

May the cause of Free Masonry flourish in every quarter of the Globe, in spite of the tyranny of Despots and the bigotry of Priests.

To all True Masons and upright,
Who saw the East where rose the light.

To each Faithful brother both ancient and young,
Who governs his passions, and bridles his tongue.

May Masons ever be more distinguished by their good actions than by their gloves and aprons.

May the Masons conduct be so uniform as to convince the World that they dwell in light.

May hypocrisy faction and strife be for ever rooted from every Lodge.

Honour and influence to every public spirited Brother.

May every Brother who has merit never want encouragement.

May all Masons live in love and die in peace.

May our actions as Masons be properly squared.

There are many more of these sententious scraps, but the above will be sufficient as a sample of the sorry stuff which passed muster with our brethren long ago as "masonic toasts." We come now to those designated "General Toasts," of which a short specimen will suffice.

The land of cakes and may cakes ever abound in the Land.

May we have in our arms whom we love in our hearts.

A clean shirt and a guinea.

May the King live long and the constitution for ever.

Health and ready money.

A friend and a bottle.

True hearts and sound bottoms.

Honest men and bonny lassies.

May fortune and the fair Sex fail none but the undeserving.

May we never want courage when we come to a shift.

And so on *ad nauseam.* Some, like the one last quoted are capable of malconstruction, and no doubt the more suggestive of a *double entendre* these sayings were the more witty they were considered. A very different class is the collection headed "Public Toasts," they breathe the national and patriotic spirit of the time when Trafalgar and Waterloo were fresh in men's memories, here are a few of them :—

The Duke of Wellington and the Army.

Lord Haddington and the Navy.

The wooden walls of old England.

Britain's Glory her Bulwark and her bounday the Main.

The British Navy may she ever continue as she has done, a fast friend and a fearful Foe.

The Tars of old England, May their Friends prove true and their Mistresses kind.

Old England single handed tho' the world in arms were against her.

May the experience of the past struggles teach Monarchs to respect the liberty of the subject, and subjects to appreciate the blessings of legitimate authority.

May Britons never be seduced from their allegiance by factious demagogues, nor cajoled out of their rights by the corrupt sattellites of a Court.

This last piece of bombastic bathos has a very amusing blunder owing to the writer having spelt the word factious with an *e* making it *facetious*, I have taken the liberty of correcting it in the above, although in the original it has a very facetious appearance. I think I have now given quite enough samples of our old brethren's laconics, which may be bottle sense, but certainly can not be called bottled wisdom. Turning to the section marked "Individual Toasts," I find they all bear a local and personal application and, therefore, have no general interest, so I will spare you any further infliction.

In an essay on the present theme the subject of music ought to be touched upon, for there are frequent references in last century's records of the initiation of musicians free of charge on the condition that they give their services to the lodge when required, and as music did not enter into the ceremony of the lodge in those days, it could only have been in requisition when the lodge was called from labour to refreshment. We observe in the list

of toasts to be proposed "after opening the Lodge" that provision was made for honouring "the Holy and Pious memory" of the two Saints John and St. Andrew, which proves the due observance of those days, and regular reference is made to these celebrations in the old records. On the 24th of June, the anniversary of St. John the Baptist, the brethren occasionally met, but on the 27th December, St John the Evangelist's day, they invariably assembled, indeed it was compulsory for every brother to attend the lodge that day under a fine for non-attendance. Some lodges made a practice of parading the streets to the strains of music, martial or otherwise, generally otherwise, and if the procession took place after dark as it most frequently did, the progress of the brethren and their paraphernalia were distinguishable by the flaring flambeaux they carried. This custom of making an empty parade is, I am glad to say, now "More honour'd in the breach, than the observance," but there is one lodge in which time seems to have sanctified the custom and that is the old lodge of Melrose whose members are proud to show an unbroken record of their annual procession for nearly one hundred and fifty years. Shortly after the removal of the lodge from Newstead to Melrose it was resolved to have a procession on St John's day and it is thus recorded in the minutes:—

"Melros Dece^r 27th 1743

It was proposed that all the members of this Lodge doe atend the Grand M^r on St. John's day to walk in procession from their meeting to their generall place of Randevous and the vote being put it being carried by a great majority and that each in the company walk with the Grand M^r with clean aprons and gloves or in case of disobedience to pay on mark scotts Each fellow."

One would not willingly let this old custom die where it has been so long carried out, but as a rule these processions in my humble opinion should be discouraged. At these processions no doubt the brethren, whose musical services were retained by the lodges in which they were gratuitously initiated, would give their assistance, but it would be during refreshment that their services would be most in demand. Fiddlers or pipers they would no doubt be and perhaps they were possessed of a tuneful voice and would be able to troll with others some catch or glee or piece of mirthful music suitable to the occasion, and as the eighteenth century seemed to be prolific in the production of Masonic odes and songs, no doubt some of these would be duly rendered. Anderson, at the end of his "Constitutions," first published in 1723, gave a selection of "Some of the usual Free Mason's Songs," all of a decidedly convivial nature. From the first, an "Ode on Masonry," I quote two verses, the second and fourth, as a sample of the old Masonic Muse.

"Here in Friendship's sacred Bower,
The downy wing'd, and smiling hour,
Mirth invites and social Song,
Nameless Mysteries among;
Crown the Bowl and fill the Glass,
To every Virtue, every Grace,
To the BROTHERHOOD resound,
Health, and let it Thrice go round.

* * * * * * * *

Pour the rosy Wine again,
Wake a louder, louder strain;
Rapid *Zephyrs*, as ye fly,
Waft our Voices to the Sky;
While we celebrate the NINE
And the Wonders of the Trine
While the ANGELS sing above,
As we below of PEACE and LOVE."

Then followed the "Master's Song," the "Warden's Song," the "Fellow Crafts' Song," the "Enter'd Prentice's Song" of Matthew Birkhead, the only one that now survives, the "Deputy Grand Master's Song," the "Grand Warden's Song," the "Treasurer's Song," and a concluding "Ode to the Free Masons," the whole of which I may quote as it contains only two stanzas. Please note the very free use of italics and capital letters:—

"By MASONS *Art*, th' aspiring *Domes*,
In stately *Columns* shall arise;
All climates are their Native Homes,
Their learned Actions reach the Skies,
Heroes and *Kings* revere their Name,
While *Poets* sing their lasting Fame.

Great, Noble, Gen'rous, Good and *Brave*
Are Titles they most justly claim;
Their *Deeds* shall live beyond the Grave,
Which those unborn shall loud proclaim.
Time shall their glorious Acts enrol,
While Love and Friendship charm the Soul."

Each of these high flown effusions ends with the dedication of a toast, and this last is "To the *Honour* of the Free Masons." I may state the edition I quote from is that of 1756. In Bro. Allan Mackenzie's admirable History of the Canongate Kilwinning Lodge, it is noted that on the 9th of March, 1736, the Canongate Lodge presented to the Lodge at Kilwinning "the compliment of a set of songs" entitled "The Free Masons Pocket Companion."[1] No doubt there were many similar publications, and Preston's "Illustrations of Masonry," the first edition of which was published in 1772, and was rapidly followed by many others, my edition being the twelfth, has appended "A collection of odes, anthems, and songs," to the number of thirty-three. Other and less noteworthy publications also contain collections of Masonic songs, so it is no wonder that the Fraternity received the designation of "the merry Masons," and was considered by outsiders to be altogether a convivial company when their very songs conveyed that idea. Nowadays we never hear any of these old songs, with the exception of the evergreen Entered Apprentices', which survives not from any intrinsic merits of its own, for it hardly reaches above the level of doggerel, but from the fact that it is set to a sprightly air which has been adopted, and is recognised all the world over, as the Masons' march. From the time of Burns down to the present, many Scots Lodges have had their own laureate or bard whose duty it is to provide an ode or song for any special occasion, but we do not know that any special collection of these modern effusions has been made and published, and perhaps it is just as well. It would be interesting, however, to go over the productions of the various bards and select any that might be above the average for preservation; this task I may set myself at some future day if time and health permit.

And now it is high time to bring my present essay to a conclusion, I am afraid I have trespassed too long on your patience so will very briefly sum up. We have seen that our ancient brethren were duly called from labour to refreshment, but at what hour the J.W. announced the time, there is no record in any of the old lodge books; but there is no doubt his statement that it was "high twelve" would often be literally correct. He would have a very difficult task in performing his duty in those days of deep potations,—I do not insinuate aught against him of course—when it was thought no disgrace to be drunk, when probably half of the members were under the table and the other half unable to stand. How under the circumstances they managed to close the lodge must be left to our imaginations—our worthy predecessors have prudently left no record, only the significant witnesses of broken glasses and panes tell their own tale, and leave us to imagine how they wined "not wisely but too well." We live in more enlightened days, but even in these more temperate times I have heard a S.W. seriously declare that he closed the Lodge "*by command* of T.G.A.O.T.U. and *in the name* of the Right Worshipful Master," and once when in the chair I was seriously informed that the Outer Guard in the performance of his duty was "*drawn with an armed sword!*" so if in these degenerate days such serious slips occur we may imagine what queer slips and scenes may have taken place when the Lodge having been called from "Labour to Refreshment" was "called on" again "in the olden time."

Bro. Macbean said: Such a paper as this, which is avowedly a compilation, does not readily admit of criticism, and my remarks are only supplementary to what Bro. Vernon has provided for us this evening. As he rightly remarks conviviality was the rule rather than the exception, during the period with which he mainly deals. We are all well aware that not only the masons but other societies celebrated their meetings with "cakes and ale." Elias Ashmole tells the same story in his "Diary"; and in England, as in Scotland, feasting was carried to great excess. In this respect the custom of the Modern Lodges has greatly changed during recent years. The ordinary meetings, which are far more frequent than in the southern part of Great Britain, as a rule have no refreshment whatever, though it is a common practice to hold "harmony" evenings when pipe and glass, song and sentiment enliven the brethren. Thriving Lodges have usually an annual dinner (paid for by the individuals present), perhaps to mark the "Installation" of the officers; and a summer outing, sometimes confined to the initiated, is by no means unknown. The regular supper, dinner, or high tea, common in England at every meeting, is unknown on the further side of the border. Going back four centuries we find that in the case of the Old

[1] History of Canongate Kilwinning Lodge No. 2, p. 46.

Lodge of Edinburgh at any rate the fines as well as fees—instead of paying for glasses or the *speaking pint*—went towards the upkeep of the altar of the Guild in the Church which they officially frequented. In the records of an old Glasgow Lodge are several entries that would not comfort the heart of Sir Wilfred Lawson. About a century and a quarter ago it was their rule to allow 1s. worth of Punch free to the Secretary and the Tyler, subsequently increased to 1s. 6d. worth. As funds ran low it was resolved that each member who did not consume stimulant to the extent of 1s. should be fined 9d. Even this did not fill the exchequer, so some smart financiers, in order to save middlemen's profits, purchased a puncheon of rum—the price of which they had great difficulty in liquidating—as well as a quantity of lemons. We have no means of judging what margin this wholesale transaction gave them, but we do know that repeated items in the cash book for *repairing furniture* and *new glasses* must have made a serious inroad in their returns. Despite their spirited enterprise matters got worse: they admitted members on "bills" and on credit, many of whom never seemed to have squared their accounts: and no clear indication is given whether the guinea that was gifted to the Treasurer on condition that he brought forward two candidates was either earned or repaid. At the present day the *calling off* is not the common method employed, some ancient bodies such as "Mother Kilwinning, No. 0," still practise it.

The annexed song by an old worthy, Gavin Wilson, appears in the *Muse of Masonry* of Stephen Jones, who was the friend of Preston, and like him a P.M. of "Antiquity," formerly No. 1 on the Grand Roll of the "Moderns."

BY GAVIN WILSON.

[TUNE—*A Cobbler there was, and he lived in a Stall.*]

There was once a Mason who lov'd a long drink,
And a fop of a cowan, who fondly did think,
Could he get him fuddl'd, and find out this wonder,
He'd make all the Masons of Scotland knock under.
Derry down, down, down, derry down.

He went to the Mason, and told him his tale;
A bargain was struck for three dozen strong ale;
He told him some nonsense, and gave him in fine
What the cowan thought only the Free-masons' sign.
Derry down, etc.

Brimful of his learning, next day in the street,
With two or three Masons he happen'd to meet,
And, impatient to be recogniz'd a Free-mason,
Gave signs, words, and tokens, without hesitation.
Derry down, etc.

They saw he was bubbled; but, wanting some fun,
They adjourn'd to a tavern, where being sat down,
They told the young brother it was not discreet
To expose Mason's signs in the public street.
Derry down, etc.

And for this indiscretion he must pay a fine,
If I rightly remember, three bottles of wine;
Which he willingly paid, and e'en call'd for another;
For he firmly believ'd he was a true brother.
Derry down, etc.

But, presuming on this, to a lodge he did go;
Where, alas! he soon found he was in *statu quo*,
For they told him, to his no small mortification,
He had neither the face nor the heart of a Mason.
Derry down, etc.

BRO. SPETH said: Bro. Vernon several times expresses an opinion that Refreshment was actually served in the Scottish Lodges during working hours, and here he is undoubtedly right: but I do not quite gather whether he believes that on these occasions the brethren were under the rule of the J.W. If we are to judge by English Lodge minutes, I venture to suggest that this was not the case, and that this officer only exercised his special functions

at the end of the business of the evening, when the brethren sat down to a set dinner or supper. There are many Lodges still existing where the dinner is held under the column of the J.W., and the Lodge is called together at the end in order to be formally closed. During my mastership of the Lodge of Unity, No. 183, this was done on one occasion by my directions for a special reason into which I need not enter. But there are hundreds of English minutes extant which prove conclusively that both eating and drinking and also smoking took place in English Lodges during the ceremonies, and it is obvious that at such times the Lodge was under the rule of the Master. A reference to the by-laws passed in 1782 by my own mother-lodge, Unity 183, will be quite sufficient for this purpose. Art. I. provides fitting punishment for any brother "who after the third stroke of the Master's mallet is disguised in liquor or *becomes* disguised therein." Art. III. "All Liquor drank at the Lodge *during Lodge Hours* and the Beer drank at Supper" (the supper was therefore after Lodge hours) "by the Brethren not exceeding a pint each to be charged in the Bill of Expenses that Night but no Liquor called for before or after Lodge Hours shall be allowed by the Lodge except on account of Makings &c." (here we have a survival of the Speaking-pint) "no Person shall be admitted to sup in the Lodge Rooms in Lodge Hours." It is therefore evident that there was, or had been, a custom of supping during Lodge hours, otherwise the prohibition would not have been necessary. Brethren who have heard the Sections worked will know that each one concludes with a toast. These Sections are now seldom heard in open Lodge, but only in Lodges of Instruction, and in many of these the toasts are still regularly honoured and without any preliminary calling-off. But in former times these Sections were worked in open Lodge and the toasts conscientiously drunk. There is still a survival of this drinking in open Lodge, which is objected to by many earnest brethren, especially of the younger generation, as derogatory to the dignity of the occasion. Personally I do not agree with them and hold that a solemn toast may be made as dignified as any other portion of our ceremonies. It is an old custom moreover, and a solitary survival, and I should be sorry to see it altogether disappear. I allude of course to the "Cement" provided at a certain portion of the Installation ceremony. As to the Grand Lodge of England, I am strongly under the impression that drinking during labour obtained in the early years of its existence, though I am unable to adduce very strong proofs of the custom. Still, we find that on the 24th February, 1729, it was ordered that every Grand Officer attending Grand Lodge should contribute two shillings and sixpence towards the expenses of the evening, and that on the 6th April, 1736, a similar provision was made concerning the Grand Stewards. Again, in the year 1731, Captain R. Farwinter, the Provincial Grand Master of India, sent from his Lodge at Bengal a chest of the best Arrack for the use of the Grand Lodge. The thanks of the Grand Lodge were voted at a communication held on December 13th, 1733. All this looks very much as if drinking took place in Grand Lodge, but there can be no doubt as to the smoking, for it was not till the year 1755 that smoking in Grand Lodge was expressly forbidden. It is a curious fact that, although French and German Masonry was a direct importation from England at a time when refreshment still took place in English Lodges during working hours, I have never come across any indication that our Continental brethren followed our example in this respect.

Remarks were also made, and reminiscences contributed by the W.M., and Bros. Rylands, Cumberland, Bodenham, and Manuel. A hearty vote of thanks to Bro. Vernon was passed by acclamation, on the motion of the W.M., seconded by the Secretary.

ADDITIONAL NOTES.

During the discussion, the W.M. asked Bro. Macbean as to whether the presentation of gloves by the initiate still continued in Scotland. I would have made some remarks upon the custom in Lodges under the Netherlands Constitution, but that the lateness of the hour forbade. In these Lodges the gloves are not presented *by* the candidate, but *to* him. First a pair of white gloves for himself, and then a pair of lady's gloves, with words to this effect: "It is currently reported that the objects of our Craft are inconsistent with the duties we owe to the fair sex. This is a slander, for although we admit no females to our working, yet woman has no greater champion and defender than a true and worthy Mason. Present this pair of gloves to her who is or may become nearest and dearest to you." I think you will admit that this is a very pleasing episode in the ceremony.—H. B. Papenfus.

The custom described by Bro. Papenfus is very general on the Continent. When Voltaire, who had railed against the Masons all his life, finally consented, at the age of 82, four months before his death, to be initiated in the famous Lodge of the "Neuf Sœurs," presided over by the celebrated Lalande, the members of which were recruited from the

most prominent literary and scientific men in France; he was proposed by Benjamin Franklin and Count de Gebelin, and received in due course the pair of lady's gloves, with the usual instructions. At that age he naturally had no sweetheart to whom to present them, so turning to the Marquis de Villette, whose wife was both beautiful and amiable, he said "These gloves being destined for a lady for whom I cherish an honorable, tender, and merited affection, I pray you hand them to 'La Belle et Bonne.'" A subsequently founded Lodge of Adoption over which the Marquise de Villette presided was named in memory of this occasion "La Belle et Bonne."—G. W. Speth.

FURTHER LIGHTS ON SIKH INITIATION.

BY MRS. H. G. M. MURRAY-AYNSLEY.

A CURIOUS legend is current in India regarding the choice of the spot on which the city of Amritsar now stands. According to Sikh tradition, it was revealed to Ram-das their third Guru or teacher, that a holy spot existed somewhere to the west of the village where he lived, and which the Deity intended to be their most sacred place. Accordingly he directed his son-in-law, who was afterwards his successor, to go and find this spot, and dig a reservoir there, which was to be called Amritsar, or *The Pool of Immortality*. After some search this man found a small pool in the jungle, in which it was told him a leper had just bathed, and been cured. This leper had a pretty wife who was very faithful and attentive to him, carried him about on her shoulders, and begged alms for his subsistence. One day, when about to go and procure means to supply his wants, she put him down in the jungle near this puddle; whilst sitting there, he noticed that a crow which dipped its wing in that water became white. This induced him to try its efficacy on his diseased members, the result being that they became perfectly sound. The wife, on her return, could not believe in such a transformation, but thought some man had killed her husband and clothed himself in his rags. She was very indignant and refused to acknowledge his identity. Ramdas' son-in-law, hearing her tale, was certain this must be the spot he was in search of, and at length succeeded in persuading the woman that the fine healthy man she saw really was the husband who when she had parted from him was such a miserable object.

Amritsar is of course the great stronghold of the professors of the Sikh religion. Their so-called Golden Temple is one of the sights of Northern India which most strangers visit, but few would seem to have witnessed their ceremonies attendant on Initiation into that Brotherhood, which I had the good fortune to witness in 1878. Being at Lahore, and hearing that the Sikh *Baisakhi*, or New Year Festival, would be celebrated at Amritsar on the 11th of April (said to take place invariably on the same day) we went over to see their form of initiation; which I believe can be conferred at any time of the year, but the New Year is the favourite season.[1] Since Bro. Simpson's article on this subject is not exhaustive, possibly the following description of those ceremonies from notes taken on the spot and supplemented by details from a MS. an Indian civilian had received from a native source which I was allowed to read and take advantage of, to which is added information obtained from one of our present staff of servants, who is a Nanuk Sikh, may interest the members of the Q.C.

The Sikhs style themselves indifferently Khalia or Khalsa (pure, liberated, saved), or Sikhs. There are four divisions of Sikhs, viz.: the *Nanuk Sikhs*, the *Akalis*, the *Nihungs*, and the *Nirmulas*. As regards the following particulars, the form of worship is the same for all these four classes. They rise at day-break, read certain passages in the Adi Granth (their sacred book), in the evening repeat a prayer called the *Rat-ras*, or straight road, and before going to bed must again read certain portions of their scriptures. The morning devotions are much insisted upon by the Nihungs, the others do not lay the same stress upon them, but perform them if they have time.

According to Sikh traditions they have had ten *Gurus*, or teachers—the first Nanuk born in 1469, the last Guru Govind Singh, died in 1708. The Granth is said to have been partly composed and compiled by one of their *Gurus* named Urjoon. The book itself is worshipped by them; it is not only a sacred book, but they bow before it and bring offerings to it.

[1] I believe Cunningham says that wherever five Sikhs were assembled, an initiation might take place (W.S.)

The Akalis and the Nihungs have kept themselves more free from Hinduism than the other two classes. The former are looked upon as their priests, they are maintained by public charity, and as a rule lead a monastic life: they also use certain peculiar forms of speech, one of which is that they always speak in the masculine gender. The principal distinguishing mark of all Sikhs is their unshorn hair and beard. Five symbols or tokens are essential—these are called the *five K's*, as they all begin with that letter in the vernacular. These signs are: 1st, a nether garment of a peculiar form; 2nd, a knife with an iron handle; 3rd, a comb; 4th, long locks; 5th, an iron bangle on the wrist. The *Akalis* and the *Nihungs* may be distinguished by their blue turbans, they are never without the five K's. They wear in their turbans two or three different styles of ornaments—these are invariably of iron, which they consider possesses very sacred properties. Some have a row of small instruments of that metal stuck in front of their head-dress, these much resemble spillikens in form and size; others, again, have iron rings the shape of a quoit round the head, or an iron torque worn in the same manner, or else a large round brooch in front of the turban.

The *Nirmulas*, the 4th denomination, call themselves Sikhs, but are so in name only, they do not care for the five K's, initiation, or Sikh baptism is not compulsory with them, their teaching is more like that of the Hindu Shastras and the Vedas than the religion of the Granth. The Nirmulas only (whom the others do not acknowledge as proper Sikhs) are in the habit of drinking the water in which an Akali has bathed his feet. The distinguishing mark of the Nirmulas is that they wear clothes of a red colour: the Nanuks, the Akalis, and the Nihungs wear only blue, yellow, or white. The Sikh women would appear to wear their hair rolled up in a coil at one side of the head, one cannot see exactly how it is arranged, for they wear large veils of bright coloured cotton stuff embroidered with coloured silks which envelope the head, and the greater part of the person.

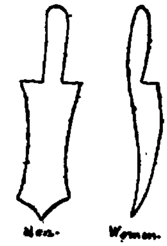
Sixty-four precepts have been enjoined upon the Sikhs as regards their moral and general behaviour. In these they are strictly ordered always to speak the truth, smoking and the use of the razor are forbidden. They are permitted to eat animal food—sheep, goats, or fowls—but not beef. The larger animals must be killed with a sword, fowls with a knife.

It would appear that even if both parents are Sikhs their children are not Sikhs by descent: be they boys or girls they must be made so by a ceremony answering to our baptism, between the ages of five and seven. At birth, or soon after, they are given a name *Koshal*, or *Dunna* for example, to this is added at their baptism the suffix *Singh*. On a given day (their Baisakhi[1] or New Year is a favourite occasion,) the candidates are brought to the Akali, or Priest, for initiation—or admittance into the brotherhood. Adult Hindus, both men and women, are admitted into this sect, be they Brahmins or Kshatriyas, or people of inferior caste, but Mahomedans never. All Sikhs, both men and women, who are able to read the Devanagri character are required to read the Granth daily. Women of the higher classes only are secluded, or *purdah nashin* as it is called, those belonging to the lower classes go about freely. Some men of the upper classes have sometimes two or even three wives, the poorer people one only. The age for marriage is nine for boys, and seven for girls.

As stated above, the Sikh religion enjoins early rising upon its members, we were therefore advised to betake ourselves to the scene of action at as early an hour as possible on the eventful day. Accordingly we entered the precincts of the temple about 6 a.m., and at that early hour even we found numbers of people bathing in the tank which surrounds the Golden Temple (on such occasions a portion of it is screened off for the use of the women). We entered the Temple with some difficulty, as a vast crowd was pressing into it passing in at one door and out at another in a continuous stream. At the centre of one of the four sides was the Granth, supported on a kind of desk, an Akali sat near it, and the ever moving and changing crowd as they went by made offerings of sweetmeats, flowers, cowries, and small coins: they were made to move onwards rather by blows than words I fear, and give place to those behind them.

The grand ceremony of the day, however, did not take place in the Temple, but in a building at the further end of a small court opening out of a larger one. In a projecting marble balcony at a height of about six or seven feet from the ground were seated some of the heads of the Sikh community, in their midst were several Akalis or priests whose special function it is to perform the rite of initiation. One of these had in front of him a large metal basin which was fastened to the balcony; the candidates, who must present them-

[1] No part of this word means *new* or *year*, but *bai* I suspect is *Bhai*, brother, and it probably means the ceremony of initiation, or making a brother (W.S.)



Sikh knives, used at their initiations

selves five at a time, stand bareheaded on the ground below. In this vessel is a mixture of sugar and water, which in the case of the men must be stirred with an iron instrument called a *kunda* of the annexed form, and inscribed thus: "There is only one GOD." For women and girls a chhuri or knife of this shape is used: it has the same inscription. The Akali sprinkles this liquid upon their heads seven times, touches their eyes with it, and gives them some to drink in the extended palms of their hands, in the name of God, and reads a portion of the Granth; with the above exception the ceremony is the same for women and girls. The neophyte must then bathe once more in the tank, and puts on new clothes and a new turban arranged Sikh fashion. To enable him to perform this latter part of his toilet properly, at intervals round the tank are stationed men holding looking glasses, who offer their services. The cost of this ceremony is, we were told, about five shillings English money, it may be paid by instalments, but their priests are said to impress upon them that their sins are not washed away until the demand has been liquidated in full.

The Sikhs of the Punjab would appear to have allowed their religion to be much contaminated with Hinduism, this probably applies chiefly to the Nirmulas. In the interior of a tomb near the Golden Temple there are recesses all round the walls in which are statues of Ganesha, Ram-je, one of the incarnations (avatars), of Vishnu, and of other Hindu gods. One of the natives who accompanied us in our rounds, told us that the Sikhs worshipped these idols, whilst another said they were only placed there for ornament. At no great distance from the Temple are several other tombs, some of considerable size. They have a curious legend regarding one which they call the tomb of Baba (or child) Utal. He was, they say, a clever boy, the son of a Guru, and that had he lived, he would perhaps have been equal to Nanuk, the first Guru. It runs thus:—Utal, hearing one day of the death of one of his playmates who owed him a game, went to the house and addressed the dead child saying "it was not fair that he should die without paying his debt," and added, "Pay me what you owe, and then you may go": on which the dead boy got up and began to play with him. Such an extraordinary occurrence of course made a noise in the town. When Hur Govind, Utal's father, heard of it, he said "Two swords cannot rest in one sheath," meaning that two prophets cannot exist at the same time in one community—on which the lad went and laid himself down on the spot where his tomb now stands and forthwith expired.

But to return to Bro. Simpson's article, in which towards the end he speaks of the practice of the Vaishnavas worshipping the Salagramma, which he describes "as a small stone of a particular kind, . . . understood to be the same as the Lingam." It is true that these objects are reverenced and worshipped—the former by the Vaishnavas, the latter by the Saivas, but there the similarity ends. The first-named is said to be a natural fossil, the *ammonite;* amongst others emblems it may be seen depicted on the pavement of a cenotaph, at Goverdhun, in the north-west provinces of India, erected to the memory of a former Maharaja of Bhurtpore; whereas the Lingam has a conical form and may be made of any kind of stone. Very frequently the Saivas, when they find any ancient stone implements, such as the primitive axes or hammers in our Museums, set them up at the foot of a tree, daub them with red, worship them, and pour libations of oil or milk upon them, occasionally three are set upright on a rude stone altar and worshipped as symbolic of the trident, another of the emblems of Siva; they are also to be found in native bazaars in all sizes for domestic use or personal wear. The men of one particular sect, which is most numerous in Southern India, are in the habit of wearing small silver cases of the *Bulla* form attached to a chain or string round the throat, in which is a tiny stone of this form. It is worthy of remark, that at the Folk-Lore Congress held in London in October, 1891, Mr. C. Leland exhibited two or more stones from the so-called Tuscan Romagna. These are locally called *Salagrana*, they appeared to be either *Stalactites* or *Stalagmites*, and are there used as charms by a class of people, allied to if not true gipsies, who profess to perform cures, to foretell events, or act as diviners.

A SKETCH OF THE EARLIER HISTORY OF MASONRY IN AUSTRIA AND HUNGARY.

(*Continued from Vol. 6, page 91.*)

BY BRO. LADISLAS DE MALCZOVICH.

TOWARDS the end of the year 1763 the High Chapter of St. Pölten had, like all others, been called upon to send deputies to Jena, or rather, to the Convent General to be held at Altenberg. But as no Vienna brother was willing to undertake the journey, the deputies of the Prague Chapter were empowered to represent also the High Chapter St. Pölten. This they did, and no doubt they made a full report about the extraordinary events which had taken place at the Convent General. But, of course, they could tender submission to Bro. Hund in the name of their own chapter only, but not in that of St. Pölten likewise, as such an act would have exceeded the power delegated to them by the High Chapter, such a turn of things as occurred at the Convent being quite unforseen. This circumstance explains the somewhat astonishing fact that, whilst all Chapters represented at Altenberg joined Bro. Hund's Rite, the High Chapter St. Pölten did not, but adhered to its own Rite, which is proved beyond all doubt by the fact that a Lodge at Dresden was subsequently granted a warrant from the High Chapter, as we shall see shortly. On the other hand, Bro. Hund's system had very early struck root in Dresden. As early as 1762, even before Johnson's rapid rise and fall, the Dresden Lodge of the "Three Golden Swords" belonged to the Strict Observance.

So much more surprising is the fact that another Lodge at Dresden, founded moreover by the Superiors of the Strict Observance itself, joined the Clermont Rite as worked by the High Chapter St. Pölten.

This came to pass in the following manner. In the year 1765 Bro. Julius Frederick von Weisenbach, Saxon Chamberlain and Major, convoked in his capacity as Sub-Prior of Gommern (the name of Dresden in the Strict Observance), at the desire of the high Superiors of that Order, the officers of the three Lodges existing at Dresden, in order to deliberate with them on the founding of a new Lodge for "non-German" brethren.

Probably the most important question was that of the Rite the new Lodge was to join, the foreign brethren it was intended for not desiring the Strict Observance, but some other Rite more congenial to those high degrees such foreign brethren mostly possessed and clung to. The Lodge in question was, as a matter of fact, founded 1765, though it is uncertain by whose authority it was warranted. It took first the name "Loge Etrangère," its first Master being the Saxon Colonel Count Henry Brühl. But as the Lodge did not flourish under his guidance, in the following year, 1766, a relation of his, Count Aloysius Frederick Brühl, Royal Polish General, received the gavel of the Lodge, which was newly established by him (perhaps its origin being doubtful). The Lodge took now the name of "Loge de St. Jean aux Voyageurs," and most likely (according to the testimony of Bro. Weiler, whose acquaintance we shall make directly) it held its warrant from the Lodge at Chambéry. Others maintain it obtained a warrant from Edinburgh through the good services of Bro. O'Neylan, captain in the Austrian service, but Bro. Weiler is a most reliable witness and authority, and the tradition of a warrant from Scotland may be explained by the fact that the Lodge worked some "Scotch" degrees, which may have been misunderstood for a Scottish origin of the Lodge. It may be of interest for us to know that this Lodge contained Austrian and Hungarian brethren among its members. To the former belonged the retired Austrian Major, Bro. George August Baron de Weiler, a noteworthy Mason, as we shall have ample occasion to see. Already the next year, 1767, differences arose among the members of the Lodge, some of them doubting the value of the warrant they had got. (This also shows the warrant in question was not of Edinburgh.) In consequence of these differences Bro. Weiler was asked to get a new warrant for the Lodge from Vienna. In order to explain this fact let us view Bro. Weiler somewhat nearer. Before doing so, be it mentioned by-the-way, the Lodge under consideration founded a daughter Lodge called "La Candeur," at Strassburg, which had also a High Chapter of the high degrees worked there, attached to it.

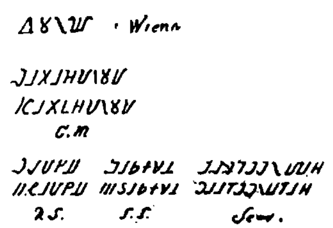
Now let us see Bro. Weiler. He was brought up at Rome in the Collegium Clementinum, took early service in the Austrian Army, took part in the Seven Years' War as a Captain, and retired soon after the treaty of Hubertusburg with the rank of Major.

It is uncertain when and where he had become a Mason. From his own narration we know he was at Rome in the year 1743 or 1744, dubbed a Knight Templar by Lord

Raleigh in a church belonging to a monastery, and with two Benedictine monks attending the ceremony, which throws an interesting light upon the matters just under consideration. He came to Vienna, 1763, made the acquaintance of Count Kuffstein, was introduced in his Lodge, where he was made a Scotch Master and took also those high degrees which were worked at Vienna.

Afterwards he left Vienna for Dresden. On this occasion he received copies of the high degrees and a patent to confer them. He was in continual correspondence with Count Kuffstein, whom he calls "Grand Master." Among the high degrees received at Vienna, Bro. Weiler mentioned the "Prince Elu" or "Improved Cahis" (Kadosh), which "was in accord with that I have received in Italy," as he says himself. (By-the-way, as Bro. Weiler was dubbed a Knight Templar at Rome, 1743, or so, and received the Scotch Master and other degrees twenty years later, it is clear that the Order of Knights Templar he was received into at Rome, was something different and independent from those high degrees of later date. It seems those Templars at Rome were really Scottish Templars.) At Dresden our Bro. Weiler got introduced into the well-known Lodge of "The Three Pomegranates," where he made the acquaintance of many brethren, also that of Count Brühl, who established the Lodge "Aux Voyageurs," as we have seen, and which Bro. Weiler afterwards joined as a member, being asked in 1767 to get a new warrant for the same.

Most likely Bro. Weiler produced a patent given him in 1763 by the Lodge and Chapter of Vienna, but doubts were raised about its full value, wherefore he sent it back to Vienna and asked for another copy or a supplement to it. He was granted a copy of the original patent, dated again back to 1763, and the same was also provided with a clause. This interesting document is in the German language. After a preamble in which it is stated that "der Hocherleuchtete, Aller Ehrwürdigste und Edelste Bruder Freyherr von Weiler" had acquired extraordinary merit in the "Königl. Kunst der Frey Mäuerey," he is by the Master and Members of the "Hochwürdigen Loge des Heil. Johannis deren Freygebigen" declared not only to be a Knight of the Sun and a Master adorned with the highest degrees of Masonry (this time again called "Frey Mauerey"), viz., Grand Scot (Gross Schott), Creuz-Rosen (just the reverse of the usual Rosy Cross), and Highest Commander of the Temple; but full power is given him to confer all degrees from the entered apprentice to the highest, "with exception of the two very highest and last, known to us and him;" to establish Lodges on condition he reports all his doings at least twice a year, at the feasts of St. John the Evangelist and St. John the Baptist. He is permitted likewise to use "our Great Seal," an illustration of which is given him. The document was sealed with the Lodge Seal and signed by the "Three Chiefs" (Häupter) of it in cipher. In reality there are not three, but four signatures. It is dated "Zu Wienn" (*i.e.* Vienna, written in cypher) the 12th December of the year of the Elected (der Erwählten) MMDCCLXXXI. after Christ, 1763. The signatures in cipher are (in the copy in question) the following:



Of the signatures the first, with the initials G.M. (Grand Master) added, is that of Kuffstein; the second, that of the Senior Warden (P.S.—Premier Surveillant), is perhaps Thun's; those of the Junior Warden (S.S.—Second Surv.), and of the Secretary are uncertain.

Then follows the clause in virtue of which the above patent is newly confirmed. The same is dated on the day of St. John the Evangelist of the year MMDCCLXXXIV., corresponding with the year 5766 of the common Masonic era, and 1766 after Christ, St. Pölten in Austria. It is signed, in ordinary letters, by Ferdinand Count Kuffstein, Grand Master; Count Thun, Senior Warden ("erster ueberaufseher"); Von Lothmann, Junior Warden ("anterer ueberaufseher"); and Herr von Häller, Secretary.

Besides that Bro. Weiler got a special patent, whose tenor is not fully known, by which he was, as "Grand Deputy of the 'Loge Royale Militaire de Vienne' en Autriche," empowered to authorise Count Brühl to found Lodges. It is dated April 16th, 1766.

There are noteworthy contradictions in these documents. In the patent of 1763 the Vienna Lodge is called "of the Generous." In the clause of confirmation of 1766 the Lodge is not mentioned at all, and it remains uncertain if the expression "St. Pölten in Austria"

means the small village of that name, or, which is more probable, the High Chapter whose seat at all events was Vienna, it being possible that Vienna was in the language of the Order called St. Pölten. In the special patent of 1766 the Lodge is called "Royale Militaire."

Maybe the Lodge changed its name between 1763 and 1766. To make the confusion complete the new Lodge at Dresden calls Count Kuffstein, in a letter of gratitude, "Grand Maître de la Sublime Grande Loge d' Autriche," as Bro. Weiler likewise called the Vienna Lodge a Grand Lodge.

It seems the notions of a Grand and of a private Lodge were not clearly distinguished at that time, and every independent Lodge establishing daughter Lodges was styled Grand Lodge. Moreover it is probable the documents in question, bearing date 1766, have been ante-dated, for if they had been really dated 1766 and in the hands of Bro. Weiler *in* 1767, there would have been no further need for asking a confirmation of them. Also, according to the tenor of the patent of 1763, the illustration of the Seal has been added to the patent. To the copy the illustration of the Seal was given on a separate leaf, the four points of which were sealed by the four chief officers named above. This leaf dates from 1766 only. It is possible the original patent of 1763 was seriously damaged, and this was the reason why it was sent back by Bro. Weiler. Another remarkable feature is, each of the signatures in cipher as contained in the copy is double, the letters showing slight differences.

Probably the cipher of the original was partly damaged and illegible, wherefore the copying clerk noted two variations. The cipher, which is otherwise unknown, is most likely that of those "Elected" or "Elus," whose era (1018 B.C.) shows the date of the documents just considered.

The "two highest degrees excepted" were most probable the "Prince Elu" and the "Knight of the Orient," both mentioned elsewhere already.

Now to return to the new Lodge at Dresden. In view of the documents produced by Bro. Weiler, Count Brühl succeeded in establishing the Lodge a third time, the same now assuming the name "Aux Vrais Amis," January 31st, 1768. Its moving element was and remained Bro. Weiler, who was also "Grand Master" of the high degrees cultivated by the new Lodge according to the High Chapter of St. Pölten. Thus it had happened that at Dresden, where the other Lodges all followed the Strict Observance, there was one Lodge with Chapters attached to it, cultivating the (somewhat modified) Clermont Rite of Vienna. This was, however, of short duration. So much the more astonishing is the fact that the same Bro. Weiler who had won the Lodge first for the Clermont Rite, as we have seen, afterwards led it into the camp of the Strict Observance.

At Dresden Bro. Weiler had made the acquaintance of several Knights of the Strict Observance, and, though he was acting as a "Legatus" or "Magister Ambulans" of Count Kuffstein, he felt more and more inclined towards this Rite. When Bro. Hund purchased the estate Lipse, near Dresden, and took his usual residence there in 1769, he became acquainted with Bro. Weiler and found him well qualified to become an apostle of his own Rite. It remains uncertain what motives influenced Bro. Weiler, suffice it to say that one day he transferred his allegiance from his previous Rite to that of the Strict Observance. Bro. Hund "rectified" him and appointed him his "Commissarius et Visitator Specialis." In this capacity he settled some quarrels in the Préfecture Gommern (Dresden), 1770; accompanied Hund when going to the preliminary Conference held at Pfördten the next year, on which occasion the Convent at Kohlo was prepared, which took place in 1772, and where he likewise was at Bro. Hund's side. In the same year Bro. Weiler won his Lodge for the Strict Observance, which was accordingly solemnly consecrated to the new Rite by the *then* Prefect of Gommern (Bro. Weisenbach having resigned this post in 1768), two princes and celebrated Masons, viz., Ferdinand, Duke of Brunswick, and Charles, Duke of Kurland, being present. In the same year the Lodge "Aux Vrais Amis" was united with that of "The Three Swords," the United Lodge bearing both names until 1817, and the lists of the members being separately continued until 1785. Up to this time the Lodge of "The True Friends" numbered seventy-seven members. In both Lodges we find numerous Austrian and Hungarian names, the bearers of which partly joined afterwards Lodges of their respective native countries.

As for Bro. Weiler, he wholly devoted himself to, and became a fervent apostle of, the Strict Observance. He made it his task to spread the Order over France and Italy also, his efforts being crowned with success. On one of his numerous journeys taken to this effect he died at Turin, 1775, only 49 years of age, at all events too early for the Order, of which he had been an enthusiastic member until his very end.

Of all the great changes which had taken place in the Order, Count Kuffstein, however, took no notice at all. Even in the year 1773, when the Strict Observance had acquired supremacy over all Germany and even other countries, he toughly clung to his title,

received at Paris, of a "Grand Master of the VIII. Province Germaniae Superioris ad Danubium, Padum et Tiberim," though he confessed himself, the number of the Knights of St. Pölten had so much decreased, that it was impossible to bring together two or three of them. In consequence he resigned his dignity, at last, shortly afterwards. About the same time, viz., about 1773, the High Chapter of St. Pölten ceased to exist; the Lodge of the Generous, perhaps, even a few years before (at the end of the sixties), as it was no more in existence when, at this period, the want of Lodges made itself felt. As a matter of fact, in 1769 and the following years, new Lodges sprang into existence at Vienna, namely, the Lodge of "Hope" (Zur Hoffnung), 1769 or 1770; the Lodge of "The Three Eagles," 1770; and "St. Joseph's" Lodge, 1771; the foundation and destinies of which we shall relate in due course.

But now we will come back again to Bro. Hund and his system. Having returned home from Altenberg to Unwürde, his usual residence, Bro. Hund forthwith began to develop a feverish activity. Not only had he to have copied and forwarded the Constitutions, Rituals, and instructions for the Lodges and Chapters which had submitted and were submitting every day, not only had he to effect the appointment of the new Superiors, but the whole Order was to be set on new foundations. On the ground of old documents as well as tradition, all Europe was divided into *nine* provinces of the Order. (By-the-way, the division considerably differed from that of the real Order of the Temple.) The provinces were the following:—1, Arragonia; 2, Albernia (Auvergne); 3, Occitania (Languedoc); 4, Legio (Leon); 5, Burgundia; 6, Britannia (Bretagne); 7, Germania inferior ad Albim et Oderam; 8, Germania Superior ad Danubium, Padum et Tiberim; 9, Graecia et Archipelagus. Each had its special arms and motto. Later on various changes were made in this nomenclature. Of course, of the provinces only a few came into real activity, and only the seventh, Germania inferior, became fully developed, of which Bro. de Hund was Grand Master, the centre of the province being Unwürde, the estate and seat of the Grand Master, which, however, in the Order was called "Sonneburg."

The seventh Province, which included also Poland, bore the following arms:—A shield, *gules*, a mailed arm, *or*, issuing from a cloud, *argent*, grasping a naked sword, *argent*. Motto: "Labor Viris Convenit" (Labour befits men), oftentimes abbreviated L.V.C. The province was divided into four Sub-Priories, dioceses or bailiwicks. Each Sub-Priory contained more or less Préfectures, the latter containing several Commanderies and these again several House Commanderies or Houses of the Order (Lodges). As but few Sub-Priories became really active, such Préfectures which exhibited activity were declared "exempt," viz., directly depending on the Grand Master and his Provincial Chapter, without being subject to a Sub-Priory; the dignity of a Sub-Prior being only conferred as a *charge d'honneur*.

One of the most active Sub-Priories was that called "Droysig," which is of special interest for us, as it included not only Saxony, but Bohemia, Silesia, and a part of Poland also. The seal of the Sub-Priory exhibits the following arms:—



On a displayed mantle, a shield, *azure*, over two branches of a palm and laurel crossed, a book (the Bible?), and over it a staff or bâton is placed. The shield is surmounted by three helmets. The dexter showing the mailed arm and sword of the seventh Province, with the legend "L.V.C." under it; the sinister two torches crossed, with the legend "A.J.T." (explanation unknown); the middle-most being bare. On both sides of the shield a knightly spear is hung up; beneath the same a ribbon with the legend "Et regit et servat," and just under the point of the shield a cross in an oblong circle or garter are to be seen. The inscription in cipher runs as follows:—2 N : 9 : 2 + 2 + 2 + 9 : 8 ∴ 2 N ∴ U + 2 : 8 + 5 + 3 ∴ 2 A + 13 : 3 :

5 + 9 : 9 : 2 ∴. The meaning being: Sigillum S. Prior, Droisig. (See illustration.) We shall return to the cipher in due time.

The Sub-Priory Droysig contained five Préfectures, viz.: 1, Appelstädt (Nistitz in Silesia); 2, Derla (Leipsic); 3, Gommern (Dresden); 4, Baruth (Görlitz); 5, Rodomskoy (Prague). These five Préfectures contained fifty commanderies (which were divided in Magisterial, Chivalric, and Commanderies of Armigers), and seventeen houses (= Lodges). The Préfecture "Rodomskoy" (Prague), as having special interest for our subject in hand, we will see hereafter, but now we wish, especially for friends of Templarism, to tell briefly something more about the ritual and customs connected with Bro. de Hund's interesting Rite. The same was, like the Clermont Rite, based upon the legend without historical foundation, that Harris, the Grand Commander of the Order of the Temple, having fled after the abolition of the Order, hid himself on a Scotch island, where he earned a living a common bricklayer. Some time after the Marshal of the Order, Aumont, with seven other knights, happened to come to the same place, they doing the same work. They learnt of the lamentable death of James de Molay, and obtained knowledge of his (pretended) testament, to continue the Order. Consequently they established the Masonic Order and held the first Chapter on St. John's day of the year 1314 on the Isle of Mull.

Though the total restoration of the old Order and the regaining of its properties would have been the proper end aimed at by the Knights, they were wise enough to see the impossibility and vanity of such an undertaking, and instead of it they wished to cultivate those secret sciences which they believed the old Order had once possessed, and which, having been handed down through centuries by several elected men had been preserved until their own times.

These sciences were alchemical, and the Knights, as a matter of fact, occupied themselves with the search for the Philosopher's Stone, and hoped in this way to restitute the former wealth, power, and splendour of the Order. On the other hand, they did not cultivate the so-called supernatural arts, as other Rites did, and this may so far be considered as a mark of progress. Moreover, it was intended to bring order and unity into the Fraternity by a severe subordination and a "strict observance" of the rules of the Order, this being the reason why the Rite itself took the latter name. As for degrees, they worked the Craft degrees as a preparation, and the fourth, or Scotch degree, as an intermediate degree to the higher grades or "the Inner Order," originally comprising the grades of the "Novice," and that of the "Knights" (Eques): the latter, however, was split into three different classes, viz.: 1, "Armiger," for such members who were not judged worthy to be dubbed Knights; 2, "Socius et Amicus Ordinis," for such distinguished gentlemen, especially Princes, as they did not dare to ask obedience from, but whose patronage they wished to secure; 3, "Eques," or the dubbed Knights. Those in possession of this grade formed the Order in its proper sense and took part in the government of the whole Order without being responsible to the lower degrees. Later on, about 1770, one degree more, called "Eques Professus" was created, which was the highest of the Order. As for the Rituals, those of the Craft degrees as well as that of the "Scotch" degree were somewhat changed and the symbols given a new explanation with a view to the Templar degrees. In the Scotch degree the candidate was suspected to be one of the murderers of H. . . . , but pardoned even before he had an opportunity of defending himself, because H. . . . is not really dead, but awakes from his sleep and now takes the name "Notuma" (anagram of Aumont who in the following degree is named as the follower of Molay and new founder of the Order.) Such a Scotch Master to whom "the High Order did the favour of discovering itself," was initiated a "Novice" of the Order. In the very simple Ritual of this degree, the candidate learnt the invented story of the continuation of the Order since Jacques de Molay's death, mentioned above. As a rule, the candidates for knighthood were to spend full three years in the noviciate before being dubbed, unless they gained dispensation. So much the more complicated and solemn was the reception of a Knight. The Ritual was wholly Latin and ecclesiastical. The candidate was clad with all the pieces of knightly armour, and then, on bent knees, dubbed a Knight. At the same time he received a chivalric Order-name, retaining his christian name, also he chose a Latin motto. For instance, Bro. de Hund himself was called "Frater Carolus Eques ab Ense," in French "Chevalier de l'Epée," in German "Ritter vom Degen." The Ritual of the "Eques professus" was likewise Latin and throughout of Roman Catholic character, even the rule of St. Bernard of Clairvaux was sworn to. The era of the Order began with the 11th of March, 1314, the pretended death-day of de Molay. (Really the unfortunate Grand Master expired on the 18th March, 1313.) Thus, eleven was to be added to the number of days of a month, and 1314 to the number of years, if expressed in the era of the Order, according to which most of the documents and letters of the Strict Observance are dated. (For instance: The 1st January, 441, corresponded with the 12th January, 1755.) If signing documents and letters, the Order-name was to be used, generally in Latin, but sometimes

in German or French, all these three languages being in use with the Order. Very important matters were written in cipher throughout. The Craft degrees, the "Scotch" and also the "Novice" used the common Masonic cipher based upon the square, divided into nine parts, with various keys. The chivalric degrees, however, used at various periods the following four special ciphers:—

1 2111 1 1123 4 2 22 51222
I. Paganis, Mollay, Aumont, Harris.

111 2 11 1 23 23 2 21 24 2
II. Salus ordinis prima lex esto.

11 121 31111 12 42323324
III. Andrae Asmoutis Barrensis y z.

11211 11121222 3 33 2 244
IV. Vivat Ferdinandus a Victoria.

In each case the letters of the Latin Alphabet (with omission of the letter "K"), being written under the letters of the key, each of the latter shews its value corresponding with the common alphabet. Thus, following:

$$\mathrm{I} : p = a;\ \overset{1}{a} = b;\ g = c;\ \overset{2}{a} = d;\ \overset{1}{n} = e;\ \overset{1}{i} = f;\ \overset{1}{s} = g, \text{ etc.}$$

With the cipher IV. the alphabet, however, began with—

$$\overset{2}{n} = a;\ \overset{2}{d} \text{ being b, etc.}$$

Now, to make the cipher more difficult for deciphering, only the first letter of each word was plainly written according to the cipher, the other letters expressed by numbers gained by addition or substraction with reference to the preceding letter of the word. An example will elucidate the matter. Returning to the inscription of the Seal of the Sub-Priory of Droysig, described above, we find the first word is this:—2 N : 9 : 2 + 2 + 2 + 9 : 8 ∴ The inscription is written in cipher I. 2 N corresponds with the letter S of the common alphabet. (+ means addition; : substraction.) The following letter is expressed by : 9, which means, go from the letter "S" to the left (substraction indicated by :) by 9, the letter arrived at being "i," the following letter : 2 is gained by going from "i" to the left by 2, the result being the letter "g"; the next letter + 2 is arrived at by going from "g" to the right (+) by 2, the result being, of course, "i." In the same manner we find + 2 = l; + 9 = u; : 8 = m; the triangle ∴ denoting the end of the word, which is "Sigilum," The following ^{2}N ∴ means, of course, "S." = Sub. In this way we find the following word—U + 2 : 8 + 5 + 3 ∴ to be "Prior," and ^{3}A + 13 : 3 : 5 + 9 : 9 : 2 ∴ to be "Droisig."

As for clothing, we wish only briefly to state that the full attire of the Knights consisted of the following garments:—1. The Paludamentum or *Cotte d'Armes*. It was a kind of a doublet of the shape of a breast-plate. It was made of fine white glove-leather lined and edged with crimson (*ponceau*) taffeta and fastened by strings or ribbons of crimson silk. On the breast a red Templar Cross (of satin for high dignitaries, of taffeta for other Knights) was fastened. High dignitaries had the cross edged with a golden string, and the paludamentum below adorned with silver fringes. 2. The Pallium; a mantle *with* sleeves, made of white wool, bearing likewise a red cross. It was to be worn over the paludamentum, left open a little in front in order that the paludamentum might be seen. Over the pallium the sword was fastened which had gilt mountings, the Templar motto "L.V.C." in pierced-through silver, under it red velvet. 3. The Chlamyda (worn only by high dignitaries); a mantle without sleeves, bearing a red cross on the left side. It was put over the pallium and fastened together in front. 4. Over it the Cross, made of red enamel, hung around the neck. 5. A golden ring, different with Knight Commanders and other dignitaries. 6. Boots with spurs, gauntlets, and hats with red cockades, completed the costume, which, though not historical in its details, was surely stately and picturesque enough, so much the more so as all the parts of the attire differed slightly in size, stuff, and adornments with the numerous dignitaries of the Order. (Such costumes are preserved at the Castle Dégh.) The high dignitaries were appointed immediately by the Grand Master. Among them were the Sub-Priors and Prefects also. The dignitaries of the Sub-Priories and Préfectures were likewise appointed by the Grand Master on proposal of the Sub-Prior or Prefect. Among them were the "Commendator Domus" also, who was identical with the Master of Lodge called "House of Order." This forms another characteristic feature of the Rite, as the Lodge was governed by an appointed Master who was a "Commander," and was not removable by the Lodge, but in case of discontent only to be accused before the Chapter of Prefecture, a mysterious body with ordinary brethren, to whom it was known

only by the name of the "High Scotch Lodge." By the way, and as a supplement to what has been said on the tracing-board, floorcloth, or tapis at another place (see vol. v., part I., page 19), we wish to mention that the Clermont Rite used a drawn, and the Strict Observance a painted tapis. The Order tried also to arouse the interest of the Knights in a financial way. The chief dignitaries received very considerable annual pay, and as early as 1755 the Convent held at Unwürde approved of a plan of a so-called "Pensions Cassa," which was confirmed in 1764 also. According to another—but rejected—plan, a fund would have been created, out of the interests of which every one of the Knights, whose number should be closed in 1787, would have received a considerable annual pension. Instead of this plan Bro. de Hund presented another one by which the Order would have become a proprietor of estates. In the year 1767 he offered his estate, Ober-Kitlitz, for sale to the Order, and promised to bequeath Unter-Kitlitz to the same after his death. Again he wished to present, "inter vivos," his estate Unwürde to the Order, on conditions which however were not accepted. As he had become indebted, especially by the war and by family affairs, he was obliged to sell both the Kitlitz estates; he acquired the smaller estate Lipse, as has been mentioned already, which he made thenceforth his usual residence, and he left his other estates for an annuity to speculators. In consequence of the rejection of Bro. Hund's proposals, the members of the Provincial Chapter resigned; Bro. Hund appointed a new Chapter, which, at the Convent of Kohlo, 1772, was changed into a permanent Government of the Order. Detailed regulations were worked out, which for the greater part are yet preserved, referring to clothing; to the fees to be paid on various occasions; to the behaviour towards brethren of Lodges; to the settling of quarrels; and one for brethren who wished to devote themselves to chemical labours, in the service of the High Order.

From the latter we wish to quote the following passage, which is very interesting and characteristic for the age as well as the Rite under consideration. It runs as follows:

"For even in the case he will not find any gold or silver, still he may find some other useful product which advantageously may be used in dyeing, manufactories, or in medicine; things which for the Order shall have the same worth as gold itself. So much more so, as the establishment of factories useful in general and profitable for the Order, ought always to be kept before our eyes." One can see that the Knights of the Strict Observance were quite practically thinking men, and by no means mere fantastic dreamers, as oftentimes has been maintained.

In the preceding we have given an outline of the organisation, the customs, and the general character of the Strict Observance, which interesting Rite had rapidly spread over the greater part of the Continent and for a long time thoroughly mastered Continental Masonry. This was mainly due to the fact that Masonry was chiefly practised by persons belonging to the nobility and the army, whose way of thinking corresponded with the chivalric features of the new Rite which, moreover, pretended to be a legitimate continuation of the great mediæval Order of Knights Templar; and the deeper idea of Masonry, *i.e.*, as forming a neutral ground for all classes of the population, had not yet been grasped: many classes being practically excluded from Masonry at that period.

After this brief excursion, which, however, was necessary for the better understanding of the following, we are going to view what, in this connection, has special interest for us, and this is the Prefecture Rodomskoy, which had been formed by our acquaintances of Prague, after having likewise embraced the Strict Observance.

(*To be continued.*)

CONTINENTAL LODGE JEWELS AND MEDALS.

BY BRO. FRED J. W. CROWE,

Lodge 328, *P.P.G.O. Devon, etc.*

IT will be remembered that in the last two Christmas numbers of the *Freemason* I contributed notes on Hungarian Lodge Medals and Jewels, and I had hoped to have shown the remainder of those known to exist in this year's number, but have not succeeded in obtaining the necessary specimens in time. I have however extended my researches to other countries, and have obtained a few specimens, which are not contained in Marvin's celebrated book. I cannot say positively that *none* of them are in his *appendix*, but they are not on any of the sheets that I have myself seen.

Nos. 1 to 6 are from Switzerland, and for them I have to express my indebtedness to my friend Bro. C. Besson, the Grand Secretary of the Grand Lodge "Alpina," and to the brethren of the Lodges they represent.

No. 1 is the medal of Lodge "Il Dovere," No. 24 on the roll of the Grand Lodge "Alpina" of Switzerland. It is an oval gilt jewel of size 26 × 21½ (American scale). The obverse is edged by a snake with its tail in its mouth, and on the body is printed on the left side "25 Gennaio, 1877," and on the right side "17 Giugno, 1883." Within this border, at the top, is a scroll inscribed "Il Dovere," and at the bottom, on a similar scroll, "Or ∴ di Lugano," the centre of the field being occupied by a square and compasses, enclosing a five-pointed star, inscribed with a G. On the reverse between two small stars at top and bottom is inscribed "Liberta | Eguaglianza | Fratellanza," surrounded by two acacia branches tied at the base. The jewel is worn suspended from a light ribbon. This Lodge was founded on January 25th, 1877, and received into the "Union of Swiss Lodges," under the present Grand Lodge, on June 17th, 1883. It is a large Lodge, having over 80 members, but has no regular meeting day, the stated meetings being "Aucun, ne le permettant pas les circonstances." The W.M. is Bro. Joseph Bernasconi, negociant.

No. 2 is the jewel (not a medal) of Lodge "Liberté," No. 22. It is of silver, and is formed of a cap of liberty enclosed in a square and compasses, the square being inscribed "I ∴ et P ∴ Liberté." It is suspended from a ribbon of rose colour, edged white, and bearing on a circle of dark green material a silver five-pointed star, on which is a G. This Lodge is stationed at Lausanne, and was founded September 11th, 1871. The W.M. is Bro. Emile Paccand, Directeur des Péages, and there are 93 active members. The Lodge meets every Monday except in July and August.

No. 3 is the silver medal of Lodge "Bienfaisance et Fraternité," at S. Imer. It is in the shape of a six-pointed star—size to points 28—being designed as two interlaced triangles, the obverse pair enclosing the sun in splendour, and the reverse two clasped hands over clouds. On the triangles of the obverse is inscribed:—"IIᵉ J. ∴ | Bᵉ M ∴ | 5803" and "PAIX | UNION | FORCE" respectively; and on the reverse triangles "BIENFAISANCE | & FRATERNITE | O ∴ de S. IMER." Attached to it is a rose coloured ribbon and rosette. This Lodge was founded February 25th, 1883, and Bro. Arnold Juillard is the W.M. There are 63 active members, and the meetings are held every Thursday.

No. 4 is a very handsome gilt medal, size 25, of Lodge "Amis de la Verité," No. 14, at Geneva. The obverse has a pair of balances suspended by a ribbon tied in bows, above two clasped hands. The latter are *very curious*, and the only instance I know of that particular design. Around the edge in a circle is inscribed:—"ORIENT ∴ LATOMORUM ORDO" on the upper half, and below, meeting it, "VERITATIS AMICORUM." The reverse has the square and compasses surrounded by the inscription "GENEVENSIS O ∴ et V ∴" and "FOND ∴ XXX Nov ∴ IↃↃDCCCLVI" on the upper and lower halves of the circle, respectively. The Lodge was founded November 30th, 1856, by the Grand Lodge of the Rite of Memphis, and reorganised under the auspices of the Grand Lodge Alpina, on October 14th, 1866. The W.M. is Bro. Marc Laford, Directeur des Prisons, who rules over 97 active members. The meetings for the 1st degree work and ceremonies are on the 1st and 3rd Wednesdays of each month, and for the other degrees on the 2nd and 4th Wednesdays.

No. 5 is a silver jewel of Lodge "Zur Freundschaft und Beständigkeit" (Friendship and Constancy,) No. 4, at Basel. It is in the shape of a five-pointed star, bearing in a circle on the obverse "A. OST. V. Basel," above a mallet and trowel, and on the reverse, a

phœnix rising from the flames on an altar, the front of which is inscribed "PERIT | UT | VIVAT." The ribbon and rosette are dark blue. It was founded on January 17th, 1808, and meets every Saturday, its membership being 90, and the W.M., Bro. Gustav Veillard, banquier.

No. 6 is a silver medal of Lodge "L'Amitié," No. 8, at Chaux-des-Fonds, struck in the shape of a kind of five-pointed Maltese Cross, with a circular centre. The obverse is inscribed "Orient de la Chaux des Fonds," around a square and compasses, and on the arms of the cross (if I may so term it) are the letters "U. N. I. O. N." commencing at the top. The reverse has an all-seeing eye above the words "L'Amitié," and outside are the letters "F. O. R. C. E." arranged as on obverse. The size of the centre circle is 14, and to the points of the star, across 26½; the rosette and ribbon being of dark crimson ribbon. The Lodge was founded June 24th, 1889, and has the large number of 158 members, meeting every Thursday. The W.M. is Bro. Arnold Grosjean, fabricant.

There are a number more of these jewels but I have not at present any specimens, although I hope to be able to describe them on a future occasion.

Although small in its number of Lodges, there being only thirty-two on its roll, the Grand Lodge Alpina is admirably conducted, and active in its Masonic life. The total registered membership on December 1st, 1891, was about 2500, Lodge "Amie de la Verité," at Geneva, coming first in numerical strength with 175 members, and closely followed by "Amitié," at Chaux des Fonds, with 154 members, whilst there are nine Lodges with over 100 members. The W.M. appears to rule for an unlimited time at the will of the members, and there are many brethren who do not appear to go beyond the 1st or 2nd degree, whilst apparently even the officers *need not* be members of the 3rd degree, as I see by the returns that in 1891 the Secretary of Lodge 27 was a 1st degree Brother, and the archivist of No. 1 was a 2nd degree Brother.

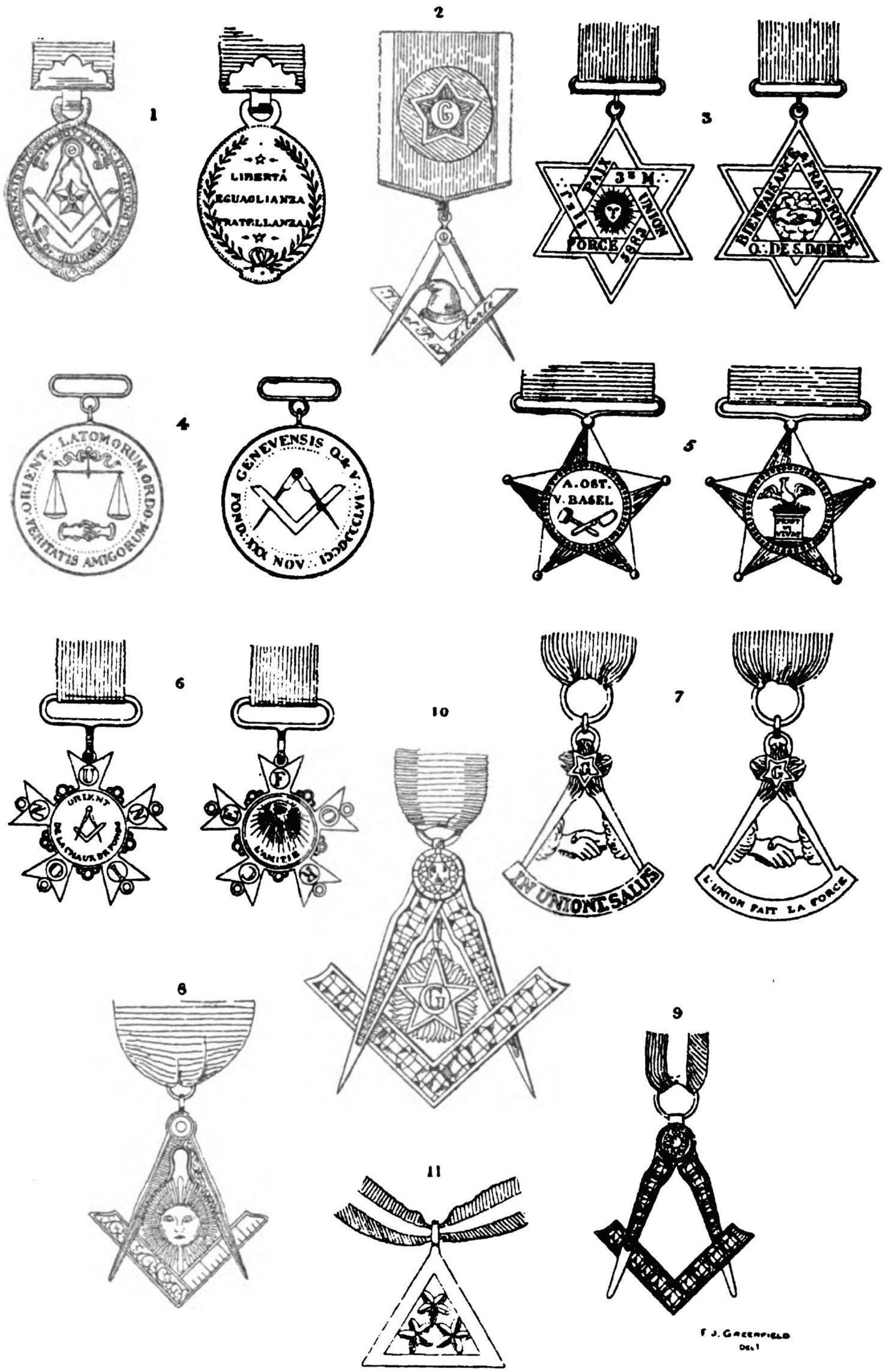
No. 7 is a quaint old jewel of somewhat rough workmanship, and from its design and inscription must I think be French. It is of gilt and silver, and consists of a five-pointed star, irradiated, and inscribed with a G, forming the head of a pair of compasses, at the points of which is a segment of a circle inscribed on one side "IN UNIONE SALUS" and on the other "L'Union fait la force," the ribbon being scarlet.

No. 8 is an old brass P.M. jewel formed of the sun, square, and compasses, suspended from a dark blue ribbon.

No. 9 is a small M.M. jewel consisting of a square and compasses set with crystals, and suspended from a ribbon of red, white, and green, from which I conclude it must be of either Italian or Hungarian origin. I am indebted for it to my friend Bro. W. J. Hughan.

No. 10 is a large and handsome jewel of similar pattern to the last, but having a gilt blazing star (inscribed G) suspended between the arms of the compasses. The ribbon is white, blue, and white, and from its design I believe it to be of Dutch workmanship.

No. 11 is a very curious little jewel, consisting of a small silver triangle, in which are three cinquefoils, suspended by a ribbon of red, white, and green. I have never seen anything like it for use in any degree, and should be glad of any imformation regarding it.



F. J. GREENFIELD
DEL.

REVIEWS.

BROWN'S Combermere Lodge of Union, No. 295.[1]—For this little history we are indebted to a Centenary Festival. As in the history of Rural Philanthropic, reviewed below, there is little of a nature peculiarly interesting to Masonic archæologists within its covers, although for the members of the Lodge itself, it will doubtless be a most acceptable production. The most curious fact in the book is perhaps the account of the first meeting of the Lodge. It appears that a dispensation and warrant having been applied for and delayed beyond the date when the brethren desired to meet, they obtained permission of the neighbouring Lodge, Beneficent No. 454, and met under their sanction, on the 7th March, 1793. The proceeding is a remarkable one, and even in those lax days must have been irregular, but it demonstrates at least a laudable desire on the part of the brethren to act in a regular manner. Noteworthy is also that, although the Lodge hailed from the "Moderns," they adopted from the first the office of Deacons, which we owe to the example of the "Ancients." The second and larger portion of the book is devoted to the account of the Centenary Festival, which seems to have been celebrated with much spirit, in the course of which a lengthy Ode to Freemasonry, composed for the occasion, was recited by its author, Bro. C. F. Forshaw, and received with applause by the Brethren. A few pages are finally given to a slight sketch of the sister Lodge of Unity, No. 267. Transcripts of the warrant, centenary warrant, and portraits of the W.M. and the Prov. G.M., Lord Egerton of Tatton, add considerably to the appearance and interest of the history.—G. W. SPETH.

Norris' Rural Philanthropic Lodge, No. 291.[2]—As a history this little book which is very artistically printed and nicely written, does not present much of interest to the Masonic archæologist, and what little there is has been pointed out by Bro. Hughan in the introduction. It was warranted by Dunkerley, as Prov. G.M. of Somerset, in January 1793, who however, did not consecrate it until 1795, and its first meeting was held on Sunday, 3rd February, 1793. Very few extracts are given from the minutes, the most curious of those given being one of the 27th June, 1798, when the brethren opened the Lodge in their usual rooms, passed one brother, and then adjourned to the Lamb Inn, Taunton, where they raised the same and one other brother. The minutes from 1811 to 1857 are lost.

In the appendix we have a copy of the warrant, the original by-laws of the Lodge, a list of the Past Masters and members of the Lodge, and finally sheets of facsimiles of the signatures appended to the original by-laws. This latter has been the most interesting part of the book to me, for out of 66 signatures no less than 38 are accompanied by a mark. These marks are a puzzle to a certain extent, as they are not the usual masons' marks to which we are accustomed on old buildings, neither are they the usual personal or trade marks, which are generally combinations of the owners' initials. There are one or two such marks, such as H.A. for Henry Adams, A for Jno. Abben, B in a triangle for Board, and one or two others. But the favourite marks are S, thus:—S in triangle, four times; in a circle, twice, and in a square figure thrice, the reference obviously being to Solomon. Then we have H within various figures three times, pointing I imagine to Hiram of Tyre: ÆB enclosed variously, four times; and once H.ÆB which is unmistakeable in its allusion. J. or I. occurs five times in triangles, squares, etc., and as it probably points to one of the pillars, Bro. Board already mentioned may have chosen his B in triangle more with reference to the other pillar than to his own name. In one or two other cases such accidental adaptability of the proper name to the venerated initals used may be detected; and probably the most interesting is that where J. Buncombe joins J. & B. together in a monogram and encloses them in a triangle. So far all is plain sailing, but why do we meet with R in a triangle, a shield, a square figure, and twice within the angle of the masons' square? It is true that in some of the cases the Christian name is Richard and Robert, but it is not so in all. Who is meant by R? And then B. Hardwidge gives as his mark J & R united, within a triangle. And finally we have T within an inverted triangle for John Sharm. As this T only occurs once, it is possibly used for some private reason and has no Masonic interest, but I can not help fancying that the R is worth thinking about. It is also worthy of note that

[1] *Combermere Lodge of Union, No. 295, Macclesfield.*—A Hundred Years' History, compiled by Bro. R. Brown, P.M. . . . . . also an account of the Centenary Festival and Celebration, October 5th, 1893. . . Macclesfield: Claye, Brown and Claye, . . 1893.

[2] *History of the Rural Philanthropic Lodge No.* 291, . . by W. Bro. Thos. Floyd Norris, P.M. and Secretary, 291, . . with introduction by W. Bro. W. J. Hughan, P.G.D. Eng. Taunton: printed by Woodley, Williams and Dunsford, 1893.

although the minutes show that many of the brethren were R.A. Masons, no allusion to this degree is to be found in the marks. Possibly the marks were in all cases chosen before the degree was attained.—G. W. Speth.

History of Constitutional Lodge, No. 294.[1]—This is the third of three Lodge histories which have recently reached us, all published on the occasion of the centennial anniversary of the respective Lodges. The title page of the Records of the Constitutional Lodge sufficiently indicates the plan upon which it has been compiled by the committee entrusted with the work. The minutes have been left to tell their own tale, and in each of the hundred years of the Lodge's existence, some two or three minutes have been judiciously selected, with the result that the book affords a vivid and interesting picture of the social life of the Lodge. There is much in the pages before me which is quaint and instructive, especially so in the early years of the Lodge: and although it would be unfair to extract all the plums, yet I cannot forbear quoting here and there.

The Lodge was constituted and consecrated on the 17th June, 1793, at Beverley, and a portion of the proceedings consisted in a procession to service at St. Mary's Church. It had previously been agreed that the church bells should not be allowed to "ring, as it might drown the excellency of the music of the Highland Band" belonging to the 42nd Reg. of Foot, which had been engaged to play before the procession, but only to chime in, according to the usual Sunday custom.

A minute of the 7th March, 1794, is very curious. It was agreed that the sum of five shillings be remitted to the Brethren of our Mother Lodge, now stationed at Beccles (St. George's East York Militia Lodge) by Bro. Doyles now present, to drink the healths of the brethren of this Lodge, a similar remembrance having been presented by them to this Lodge.

September 5th, 1806. Mr. Michael Wm. Carrall, Printer, presented to this Lodge this evening, a Woodcut to print Summonses, in consequence the Lodge thought it requisite that he should be initiated into the Mysteries of Freemasonry; as such he was proposed, ballotted for universal, and entered the first degree. Throughout, "universal" is used in the sense of unanimous.

In reply to a question in 1809 we have the following copy of a letter from Wm. White, the Grand Secretary. "There can be no objection to a Quaker being received into the Society under his solemn affirmation, or a Jew on being obligated on the Old Testament only, it being their mode of testifying the truth of anything."

On October 4th, 1811, was held a profitable Lodge of Emergency. Bro. Charles Forbes of Amity Lodge, Bombay, was elected a joining member, and made a present of £52 10s. as a benefaction to the Lodge, besides three guineas for his initiation. A few years later the Lodge was in financial difficulties, and later still nearly died out, but revived, and in 1819 a motion was made that a letter shall be sent to Bros. J. H. Wharton and Chas. Forbes, Esqrs., to know whether they consider themselves members of the Lodge. With regard to Bro. Forbes we have no record of the result, but Bro. Wharton attended in March 1820, and wished to become a member and was unanimously accepted, and paid into the hands of the W.M. the sum of £6 16s. 6d. for the benefit of the Lodge. Was this arrears of dues?

In 1814 it was resolved that 200 Craft certificates on parchment and one doz. of Arch do. on parchment be printed. This would appear to be the only evidence that the Royal Arch was being worked under the Lodge warrant, but the committee may have omitted to record the information. A copy of the Craft certificate, formerly granted by this Lodge, is given.

On July 19th, 1821, being the Coronation of George IV, the Lodge marched to the Town Hall and thence accompanied the Corporation to the Church, returning to the Lodge Room at the Tiger Inn. "At half past three o'clock 35 of the brethren sat down to a sumptuous dinner provided by Mr. Greenwood for 2/6 each. The W.M. then informed the brethren that he had been presented by the Corporation with three guineas to drink his Majesty's health (it was afterwards augmented to four), and the evening was spent with the greatest hilarity." Surely this is a unique occurrence.

Passing over many quaint and interesting minutes, we will skip to the Centenary Festival. It would appear that in Beverley, Mass, U.S.A. exists a Lodge "Liberty," which had some few years before written to the Beverley Lodge, asking them to procure and forward a stone from the "Ruins of Beverley Minster," to serve as a Rough Ashlar for the American Brethren. The request was complied with, an assurance being given however that the Minster was not in ruins, but in an excellent state of repair. From this commence-

[1] *The Records of the Constitutional Lodge, No. 294,* . . giving one or more extacts from the minute books in each year from the foundation of the Lodge, and the details of the Centenary Celebration. Beverley: printed by John Kemp and Son, Market Place, 1893.

ment a correspondence had been kept up, and when the English Lodge was making preparations for its Centenary, the brethren of Beverley, Mass., forwarded them a handsome silver loving-cup, which was officially handed to the W.M. on the occasion of the Festival. An illuminated address of thanks was the reply of the Beverley Brethren, and with this interchange of courtesy and fraternal affection, we will take leave of this interesting history.—G. W. SPETH.

Thomas and Paul Sandby.[1]—This is a highly interesting account of the life and career of two brothers, who though they do not rank among those celebrated artists known to all the world, are duly appreciated by those who take a special interest in art and its surroundings. Thomas Sandby, and in a lesser degree perhaps his brother Paul, is the acknowledged father of the art of painting in water colours: he first showed that with this material it was possible to paint real pictures as distinguished from the coloured drawings which previously were alone attempted in water. Not the least interesting chapters of the book are those devoted to the descriptions by eye-witnesses of the method employed to produce these results, and to the experiments made by the brothers in providing fresh and suitable pigments. Paul Sandby was, on his side, the first to practise the art of aquatinta engraving in England; both brothers were painters, engravers, and architects; and both were among the promoters of the Royal Academy and on its first list of members. The book is abundantly illustrated with portraits of the brothers, of their wives, and reproductions of some of their work; it is written by the last of their descendants bearing their name, and is a welcome addition to the literature of art. But its chief Masonic attraction lies in the fact that Thomas Sandby was a prominent Mason: and a few particulars culled from its pages will doubtless be appreciated by our members.

Thomas Sandby was born at Nottingham in 1721, and his brother Paul in 1725. As artists they were self-taught, but soon attracted attention, and in 1741, at the ages of 20 and 17 respectively, left for London, the elder, Thomas, having obtained an appointment in the "Drawing Room" at the Tower, then the headquarters of the old Map or Survey Office. Neither could have remained long there, for in 1743 Thomas was appointed private Secretary and Draughtsman to H.R.H. William Augustus, Duke of Cumberland. According to "Multa Paucis," our sole authority, this is precisely the year in which the Duke of Cumberland was initiated into Freemasonry, but I do not know whether it has ever been ascertained when and where Sandby joined the Craft. Thomas accompanied the Duke on all his campaigns in Flanders and Scotland, and was present at Dettingen in 1743, and Fontenoy in 1745. He was also with the Duke during the operations in England against the Young Pretender in 1745, and again in Scotland in 1746, himself making a sketch of the battle of Culloden, which is still in the library at Windsor Castle. Both brothers were employed in the military survey of Scotland, but Paul quitted the service in 1751, whilst Thomas was in 1746 appointed Deputy Ranger of Windsor Great Park, by his patron the Duke, on his own appointment to the Rangership. Among the works which he undertook in this capacity were the rebuilding of the Great Lodge and the construction of Virginia Water. In 1765 the Duke of Cumberland died, but the title was granted to one of his nephews, Henry Frederick, a brother of George III., and he also became Ranger of the Park, retaining Thomas Sandby as Deputy. The new Duke of Cumberland was initiated in 1767, and elected Grand Master in 1782, holding the office until his death in 1790. Both Thomas and his brother had town houses, the residence of Thomas being from 1760-1766 on the south side of Great Marlborough Street, Oxford Street, whilst Paul Sandby's house in Poland Street soon became the rendezvous of every literary and artistic celebrity in London.

The artistic and social life of the brothers is charmingly portrayed in the pages from which I am gleaning, but I must pass over these scenes and recommend my readers to procure the book for themselves. In 1768 both brothers were active with others in founding the Royal Academy, a former effort in connection with the School of Art in St. Martin's Lane having proved abortive, possibly owing in no little measure to the opposition of Hogarth, also a Freemason. Thomas was appointed to the chair of Architecture in the new Academy, and filled it to his death, delivering most interesting lectures, the MS. of which is still preserved, but has never been published, as the Academy at that time did not possess sufficient means to adequately reproduce the large and numerous illustrations.

During 1775 and 1776 Freemasons' Hall in London was built, the Architect being Brother Thomas Sandby. Mr. William Sandby in describing the hall has made some statements which are not altogether accurate, as regards the ultimate cost of the undertaking and a few other minor matters, but as these have been pointed out in the *Freemason*, and

[1] *Thomas and Paul Sandby, Royal Academicians*, Some Account of their Lives and Works by William Sandby. London, Seeley and Co., limited, 1892.

are really not of great importance, it will not be necessary to refer to them here. But in speaking of the plate which was published in 1786, and serves as the frontispiece to the Book of Constitutions of 1784, Mr. Sandby appears to me to have fallen into two further errors. He describes the emblematic figures which are descending into the hall, as those of Masonry, Virtue, Universal Charity and Benevolence. There are really five figures, not four, and I venture to interpret them as Masonry, Truth, Faith, Hope and Charity. He also says that the plate was by Thomas Sandby and Cipriani, but the imprint distinctly gives P. (Paul) Sandby and Cipriani. From Mr. Sandby's book I further learn that Thomas Sandby was on the 15th April, 1777, appointed Architect to his Majesty's Works, and on the 28th November, 1780, Master Carpenter of all his Majesty's works in England.

Thomas Sandby, in his later years, suffered much from gout and gravel and died, after a short but painful illness, at the Deputy Ranger's Lodge, on Monday, 25th June, 1798. Paul Sandby died at his house at Paddington, now called 23, Hyde Park Place, during the night from the 7th to the 8th November, 1809.—G. W. SPETH.

Rylands' Masons' Marks.[1]—This is a paper read by our Past Master Rylands before the Historic Society of Lancashire and Cheshire, and the first thought which occurs to me is one almost of envy, and certainly of regret, that it was not produced originally in our own *Transactions*. The paper may be divided broadly into two portions, the first dealing in a general manner with Masons' Marks as a whole, and the other a description of 7 plates of reproductions of marks to be found in the two counties. Each part however serves to explain and illustrate the other.

Taking the general history first in order, the paper gives the most comprehensive and at the same time the most condensed account of the subject in all its features, historic, theoretic and bibliographic, which I have ever seen. It is therefore an excellent and almost indispensable text book for any student entering upon the examination of the many questions of interest which are bound up with the study of those curious marks inscribed upon the stones of the majority of ancient buildings. Bro. Rylands rapidly reviews the writers who have hitherto had their say in the matter, and the list is not a long one, for the whole subject is comparatively new to archæologists. It is needless to point out that he does not forget our own Past Master, Professor Hayter Lewis, and accords his two deliverances on Masons' Marks a foremost place in importance. His remarks on the theories of these writers are brief, but in every case to the point: merely a slight suggestion here and there as to how far their views appear supported by facts and as to where they seem to fail. But our Brother is contented with these suggestions and does not devote any long arguments either to rebutting or confirming their opinions. Indeed the paper would seem, as a whole, written rather with the purpose of encouraging the reader to think out the problem for himself, than of enunciating or disproving any theory. If such was the intention of Bro. Rylands, he has fully succeeded, for the paper is eminently suggestive of thought. For the same reason probably, his own opinions are seldom expressed or decisively laid down; where he has at all approached a theory he has quite impartially shown both sides of the question: and herein I think he has acted with discretion, for it is not open to doubt that our materials are not yet sufficient to warrant any decided opinions. In one case he does speak out dogmatically, as follows, and herein I unreservedly agree with him. On page 5 he says, "It seems quite clear that it is only by collecting every available mark, with careful notes of position, size, probable date, and any other peculiarity worthy of notice, that we can hope ever to arrive at any definite conclusion about their several uses." Speaking of theories of origin he writes, "It is clear to me that, although a few general ideas of an origin have been repeatedly asserted, no single origin or source of the symbols will apply perfectly, because the marks have been, to all appearance, drawn from almost every source and every system." And his words of warning on p. 9 are timely. "It must, however, not be forgotten when considering the question from a symbolical point of view, that although the forms of some marks did originally carry certain special and particular mystical meanings in the system to which they belonged, we as little know that the masons used them with such meanings as that their symbolism formed any portion of the inner teaching of the craft." Quoting with approval a passage from a paper by Professor Lewis, he adds: "I am inclined to go a step further. It seems to me that there were in early times not only lodges more or less permanently fixed at all great buildings, but that they at the same time existed, to some extent at least, in the form of head or governing bodies over certain lodges, which had been started by and were fed with workmen from their own ranks." Here of course, a comparison

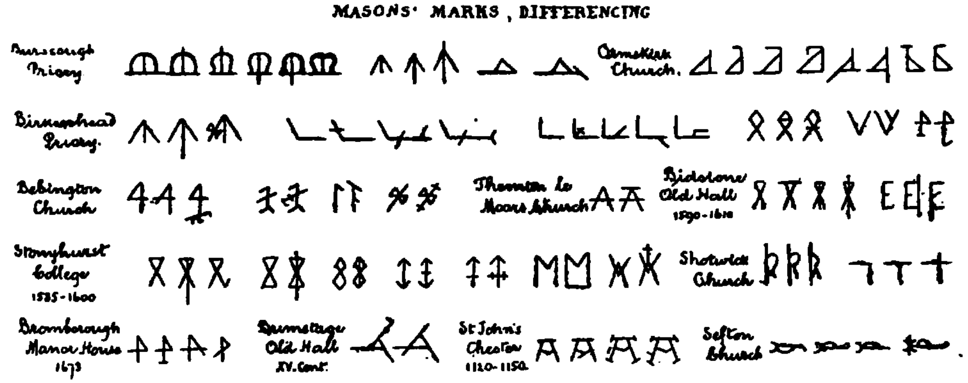
[1] *Masons' Marks at Burscough Priory, Ormskirk Church, Birkenhead Priory, and some other Marks from Buildings in the Counties of Lancaster and Chester*: together with notes on the general history of Masons' Marks. By W. Harry Rylands, F.S.A. From the "Transactions of the Historic Society of Lancashire and Cheshire." Liverpool, 1893.

of the marks ought to help us in forming a conclusion, but the difficulty to my mind seems to be that only a small number of the marks can be used for the purpose. There are so many of the Masons' Marks which are so unavoidable in their design, so certain to be chosen by workmen totally unconnected with each other, on account of their simplicity, that their presence can help us to no conclusion at all. Such a mark for instance, as the triangle, or the broad arrow. Such like marks exist all over the country, and must have originated independently in thousands of cases. It is only when a very complex mark or one with decided individuality is found recurring in contiguous or widely separated districts, that we can venture to accept their testimony for what it may ultimately prove to be worth. And even then there is a danger. It is conceivable that some such peculiar mark may have fascinated a mason's apprentice, and that when his time to choose one for himself arrived, he may have selected the same, although its original owner may have been dead for centuries. Any conclusion of identity or relationship based on the recurrence of these two marks, would obviously be erroneous.

Bro. Rylands also gives us diagrams of several master keys which have been suggested at various times by different writers for the formation of marks, but he appears to be of the opinion which I strongly hold myself, that they are one and all much more ingenious than probable, and that no one of them is capable of explaining all the facts. I very much fear that all such attempts to range the marks under rules and regulations, must in the nature of things prove hopeless, and result only in much ill-placed ingenuity.

Several pages of the paper are devoted to the questions of "differencing" and inheritance in marks. The differencing, a term borrowed from heraldry, consists in the slight distinction made in the mark of one of two masons, both originally using identically the same, by the addition of a line to, or the lengthening of one of the lines of, the mark, if they should happen to be working together. Assertions are quoted that such was and is the practice, and I have it myself on the authority of a working stone-mason who used to have a yard in the then village of Streatham, that such is still the custom. Inheritance is the common usage by father and son, or members of the same family, of one and the same mark. But here also differencing occurs, for if my memory does not play me false, my friend, the before mentioned stone-mason, drew for me his own mark, which was a reversed figure 4, the down stroke being prolonged and furnished with 3 feathers on either side, and he explained that his grandfather only used one pair of barbs, his father two, and he himself three. All this complicates the problem considerably. Given a series of marks from one building and several cases of apparent differencing, we must not jump too hastily to the conclusion that we have lit upon a real instance of this practice. It is quite conceivable that the appearance is purely accidental and illusive. Glancing through the admirable and beautifully clear plates in Bro. Ryland's paper (their only fault being their necessarily restricted size), I quickly noticed several instances of apparent differencing, and have set a few of them out on the plate herewith. Take the three broad arrows from Birkenhead

MASONS' MARKS, DIFFERENCING



Priory. It is quite within the range of probability that a mason in Liverpool may have originally chosen the first, and one in Chester the second, and they may both have met in Birkenhead, where finding their respective marks sufficiently distinct already, no further difference has been made, and this therefore would not be a case of differencing. On the other hand, they may both have had identically the same mark, and the prolonga-

tion of the middle line in the second may be a real case of differencing. Or they may not have been strangers to each other at all, but father and son, and so we get rather a case of inheritance including differencing. But with the third broad arrow the case appears altogether different. The mark is in itself so peculiar, so little likely to have suggested itself in the first instance, that we can hardly avoid a suspicion that we here have a real case of differencing. In the same way the obtuse angles and the right angles immediately following seem to point to a deviation from the original mark purposely made, the forms are not such as would naturally be evolved without some reason, but whether the difference is due to neighbourhood or to kinship, it must obviously be impossible to even guess. The four marks from Sefton Church however are less enigmatic. Such a mark would be most unlikely to enter the imagination of two separate individuals, the one who first used it must have had a very original bent of mind. Therefore it is natural to assume that the differences are those of inheritance, and that we have here four members of one family working at the same building. When the marks assume the form of alphabetical symbols, we are still more puzzled. Were there 6 members of one family whose name began with M working at Burscough Priory, or did several Matthews and Marks happen to meet here, who had each previously used the letter M as his mark, and found themselves obliged to difference?

The second part of the paper consists of remarks upon the 7 plates containing over 1100 marks collected in the two counties and reproduced. Here our Brother goes somewhat into the question of the occurrence of identical marks, in two buildings of nearly the same date, and in many cases is no doubt right in surmising therefrom that the same Craftsman worked at both places. In some instances the history of the two structures is so continuous as to lend almost certainty to the inference. But I would point out here also, what no doubt out Brother knows well, that great caution is necessary, and that only really characteristic marks can be used for this purpose. For instance, the broad arrow, or hour-glass would be a most untrustworthy guide, because they are found all over the country at all epochs. On the other hand, such marks as I have selected from a few which I copied at Canterbury Cathedral and have placed at the bottom of the plate, would carry conviction with them. They are all most curious, and the first seems to me to point to at least three members of one family. The long one occurs all over the nave, and puzzled me greatly, (as do they all,) to know what it represented. Bro. Dr. Shepherd, the Librarian of the Chapter, however, informed me that it represented a form of scraper used by the Masons. But to return to the paper by our Brother, for I seem to have been giving my own thoughts rather more than his, the collection of marks above alluded to is excellent, and probably hitherto unattempted to the same extent or with the same completeness in any district. What is now necessary is to take these plates as a guide and to parcel the country out among our members, so that every district may be treated in the same exhaustive manner. That done, and the results tabulated, we may, or we may not, find ourselves approaching nearer a solution of many questions which it would be absolutely futile to attack in any other way. I wonder whether our Bro. Rylands could procure us the loan of these plates so that we might reproduce them to serve as a guide for volunteer workers in the same field?—G. W. Speth.

Begemann on the Regius Poem.—Dr. Begemann is, as we all know, the Provincial Grand Master of the Province of Mecklemburg under the Grand National Lodge of Berlin, the second largest of the German Grand Lodges. Since 1872 this Grand Lodge has issued an official quarterly Magazine, the *Zirkelcorrespondenz*, and its score of handsome volumes, as they now stand on the library shelves before me, contain a mass of information and literature of a very high standard. The larger proportion is, however, composed of the *Belle-lettres* of Freemasonry, essays on Masonic ethics, to which our German brothers are so addicted; and were it not for Dr. Begemann, the archæological and historical side of Masonry, which appeals more especially to the members of our Lodge, would be poorly represented. But the Doctor is a host in himself. In 1886 he began a series of articles "Beiträge zur Würdigung der Englischen Werkmaurer vor Gründung der Londoner Grossloge," *i.e.* Contributions towards a just appreciation of the status of the English Operative Masons previous to the constitution of the Grand Lodge in London. From that day to this not a number has appeared without a further "contribution" from our Brother, and I am perfectly safe in affirming that never, in any tongue or country, has such a microscopical study been made of the subject. Neither is the series complete, for the last number still bears the usual intimation "To be continued." I will not say that our Brother's conclusions are always perfectly acceptable to myself: indeed he has on more than one occasion seen fit to change his opinions in the course of his studies and has then most frankly corrected them, carefully setting out the newly acquired knowledge and considera-

tions which induced the change of views: but I do feel sure that on the whole his arguments and conclusions are sound whenever they refer to matters of history, and only occasionally err when treating of possibilities. But, "Oh! the pity of it!" that all these invaluable articles should be written and printed in German, and therefore inaccessible to the bulk of English students. For, even presuming that we could obtain the Doctor's permission to publish in English, which I do not doubt—and admitting that a translator would do the work without payment, as I would be perfectly willing to do myself—yet the mere printing would run to such a sum that I foresee no possibility of sufficient English subscribers being found to cover the outlay. At a rough calculation I should think that already enough has been published to fill a large volume of our *Ars.*

The earlier articles were devoted to the consideration of early mention of the words Lodge, Freemason, etc., to the examination of the legislation of the Realm respecting the masons and other labourers, and to cognate subjects. About three years ago the Doctor finally arrived at the consideration of our MS. Constitutions or Old Charges, and of the kind of work he is capable of performing in this line of research we have had some slight examples in our own pages. His classification of these documents would alone entitle our Brother to the lasting gratitude of every English student, and yet this is perhaps the least of his labour in this matter.

To attempt anything like a review of former articles is out of the question, I have unfortunately not the time to spare, and should require, moreover, some thirty or forty pages of *Ars* to do it in. But in the last number of the *Zirkelcorrespondenz* which has reached me, Bro. Begemann enters on a new phase of study, and one so supremely interesting, that a review of this special article becomes imperative. Filled with admiration as I am at our Brother's industry and knowledge, the extent of his information and the minuteness of his research, I am also slightly ashamed that this particular task should have been finally undertaken by a foreigner, and not prosecuted years ago by an English Mason. It is true that none but a student of the various phases of our language from Anglo-Saxon times to this day, could have hoped to attempt it with any success, and it is possible that not many such happen to be Freemasons; still there must be some, and to mention only one who is known to us all, it will be admitted that the Rev. Dr. Richard Morris would have been quite on his own ground in the prosecution of such a design. Bro. Begemann, himself a Doctor of Philology, and who has made a special study of Teutonic tongues, English included, is of course competent to deal with the subject: and he will doubtless be interested to learn that Bro. Morris, with whose works he proves himself perfectly conversant, is a well-known Fellow of our Craft.

In the article before me, the Doctor, after first devoting some few pages to a slight modification of his "Classification," owing to the new documents which have recently been discovered, proceeds to offer some general remarks on each family or group. And here I would beg to thank our Brother for his unstinted praise of our series of Masonic Reprints. He describes them more than once as "Musterhaft," *i.e.*, setting a model or standard of excellence, and acknowledges the absolute impossibility of conducting such researches as his without their help. That he is right will become evident later on, because for his purposes no printed transcript, however accurate, could have sufficed; the actual document itself, or a *perfect facsimile* being essential. He does not forget, however, to acknowledge his indebtedness to others who have published printed transcripts, in some cases with partial *facsimiles* or reduced photographs of a portion of each document. The following excerpt will no doubt be gratifying to many of our brethren.

"I can not conclude this section without expressing my warmest acknowledgments to Brother Hughan, so justly and highly known for his long and untiring search for and discovery of old documents. By far the larger number of finds, for the last twenty years and more, are due to his zeal: he is incontrovertibly the first in this field. He has moreover taken care that these old manuscripts shall in all cases be made accessible by being printed, in the first instance by two collections called respectively *Masonic Sketches and Reprints*, London and New York, 1871; and *The Old Charges of British Freemasons*, London, 1872; and subsequently by production in the *Masonic Magazine*, 1873-1882, and in the London *Freemason*, and in many pamphlet reprints. In more recent times Bro. Thomas W. Tew, Prov.G.M. of West Yorks, and the zealous Hon. Librarian of the same Province, Bro. W. Watson, have done good service also in the acquisition and publication of these manuscripts. The Prov. Library in Wakefield possesses now no less than seven of these documents, and all have been reproduced at the expense of Bro. Tew, in the so-called *West Yorkshire Reprints.* The reproduction has been under the care of Bros. Hughan and Watson, and they have sent me copies of each of these pamphlets, in the majority of cases accompanied by photographs of portions of the documents, in order that I might be able to judge of the character and hand-writing. I am unable to sufficiently express my acknowledgment of the kindness, willing service, and ready sacrifice of these and other English brethren, such as Gould and

Speth; without their constant assistance, so heartily and invariably rendered, I could not possibly have carried on my studies to the extent I have done. I therefore gladly tender thus publicly to these dear English brethren, whom I am permitted to claim as friends, my heartiest thanks."

On another page Begemann remarks: "A final examination and decision upon these documents can only then be undertaken when all the really critical manuscripts are available in absolutely trustworthy reproduction, which is at present not the case. The indefatigable exertions of Bro. Speth will yet bring this great undertaking to a successful conclusion, but in view of the difficulties in the way, years must elapse before then. What has thus far been accomplished in the *Masonic Reprints* of the Lodge is deserving of the highest acknowledgment and the warmest thanks of all such brethren as take any interest in, and possess the requisite knowledge for, the solution of this question in the history of Freemasonry."

Bro. Begemann having considered these documents already in their relation to each other, and to the social state of England in the presumed time of their origin, next enters upon a hitherto unattempted task, that of settling the birth-place of the Regius Poem. To clear the ground for this, he is first obliged to decide its probable date by a comparison of the style of handwriting, and the grammatical forms. To a very slight extent this has been previously done of course, *i.e.*, various authorities have given their opinion as experts on the question, but none have gone into the matter sufficiently to commit their reasons to writing. The material in our Brother's hands for his purpose would appear to be enormous. He seems to have access to, or to possess, almost every English manuscript of the 14th and 15th centuries ever reproduced, and to quote the mere names of the works referred to by him, would take up a page or so of these *Transactions*. In any case, it is not open to an adversary to argue that his conclusions are faulty for want of appropriate material on which to base them.

Dr. Begemann first settles by irrefutable argument that the Regius Poem as known to us, is only a transcript of the original. This is necessary, as he is thus enabled to show that some few particulars of spelling which would seem to invalidate his conclusions, are really the introduction of the copyist, who was possibly a native of a different part of the country than that in which the original compiler resided. He points to obvious clerical errors in support of his theory, and to whole passages omitted. In this he only corroborates the opinion I have often expressed of the non-original nature of the document, and it may be remembered that so recently as in *Ars* VI., 178, I pointed out that at least two lines were omitted between lines 115 and 116 of the present document. His contention that the document could not possibly be a forgery of the 17th century need not detain us: no one in England would for a moment hold such a theory, and the Doctor's argument was only introduced to upset the stupid assertions of a recent German writer, who in order to prove his own theory that the Rosicrucians were the originators of Masonry, felt obliged in consistency to deny the genuineness of all our early MS. Constitutions. But the care with which Begemann has studied the Poem is shown by the fact that he is enabled to point out where the scribe has begun his day's work with a fresh pen, and where towards the conclusion of each period the pen becomes blunted by use, and the writer careless from fatigue. The conclusion at which he arrives as to the date of the transcript now in the British Museum, is "Not younger than at most 1410-1415, but probably older still." Here it will be seen he agrees with Dr. Bond and other experts, but in his case we have not a mere assertion (valuable as that is from an expert), but a detailed statement of reasons which will enable any student with access to documents of about the same period, to test his conclusions. Begemann next enters upon the most interesting part of his study, the determination of the particular district in which the document was compiled. A highly instructive essay upon the dialects of England in the 14th century is the result, and a splendid description of the differences between the Northern, Midland, Eastern, Western, and Southern dialects of that period, and of the mixed dialects current in the portions bordering on each other with the influence one exercised over the other. Here of course he acknowledges his indebtedness to our English philologists, and though the subject is an intricate one, it is a pleasure to state that our Brother makes it fairly comprehensible to any one who will take a little real trouble to grasp it. But I am quite unable to give the impression made upon my mind of the magnitude of the task which Begemann must have devoted years to. Every word of the Poem seems to have been laboriously compared with every word of every document of a similar age within the reach of his cable-tow. Neither do I feel myself competent to criticise his results, as only a critic well versed in the study of our language could profitably do so. But one fact it is necessary to draw attention to here, as it involves a correction throughout of the transcript given with the Poem in our Reprint i. A careful study of that facsimile will show us a

difference which escaped me at the time of publishing it, and of which I am the less ashamed as it also escaped Mr. Halliwell when he originally published the Poem. Begemann points out that the writer used two distinct abbreviation marks instead of the final "r" to certain words. The one which he uses with such words as "neu'" may be described as a short perpendicular twirl over the final letter, and represents "er," the word "neu'" being thus translated "never." But in other cases the mark extends in a north-easterly direction from the last letter, and is of a different shape, and in this case should be written "ur," making the words which we have given as *other*, *whether*, *together*, *father*, *sister*, *mayster*, etc., etc., in reality read *whethur*, *togethur*, *fathur*, *sistur*, *maystur*, etc. The reasons which have led him to this conclusion are too long to repeat in this place, but my renewed examination of our facsimile has provided me with a short reason which will be at once understood by us all. At lines 506 and 523 we shall find this last mark over the word "emp'o'," which was correctly transcribed as "emperour," thus giving the mark the value of "ur." And again on line 179 we have the word "fauo'," which could only obviously be transcribed as "favour," thus showing again that this second mark was intended for "ur." Again, on lines 204 and 206, and possibly elsewhere, we have similar words unabbreviated, and they are written *systur*, *maystur*. It is therefore evident that having given this second mark the equivalence of "ur" in some cases, we should have been consistent and given the same value throughout, reserving "er" for the first described and quite different abbreviation mark. But precisely this termination in "ur" is of the highest importance from a dialectical point of view, and without our perfect facsimile Begemann might have suspected the inaccuracy of the transcript, but could not have felt at all sure about it. And the upshot of a most patient and, to my mind, marvellous enquiry is, that the Doctor has expressed his opinion that the original of the Poem was written "towards the end of the 14th or at least quite at the beginning of the 15th century (not in Gloucester itself, as being too southerly, but) in the north of Gloucestershire or in the neighbouring north Herefordshire, or even possibly in the south of Worcestershire."

In the concluding eight pages of the essay, our Bro. Begemann takes a great number of favourite expressions of the poet which are of constant recurrence throughout the poem, and presents us with the same expressions, in most cases word for word, in other manuscripts of the same period, showing how they were the universal "catchwords" of the time.

In conclusion, I can only say that had an English brother written this article, showing such an extensive acquaintance with our tongue in all its phases, and such unwearied research, I, at least, should have regarded him with admiration; but that a foreigner, who has never been for any length of time a resident in our country, should have even attempted it, is to me astounding. And whether he be right or wrong, for of that I will not presume to judge, it is evident that our Bro. Begemann is entitled to our heartiest gratitude. The next article will, I fancy, be devoted to a similar enquiry in regard to the Matthew Cooke MS. Needless to say, I await its advent with impatience.—G. W. Speth.

FRIDAY, 2nd MARCH, 1894.

THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Dr. W. Wynn Westcott, W.M.; Rev. C. J. Ball, S.W.; E. Macbean, J.W.; G. W. Speth, Sec.; C. Purdon Clarke, J.D.; S. T. Klein, I.G.; W. H. Rylands, P.G.St., P.M.; W. M. Bywater, P.G.S.B., P.M.; Dr. Belgrave Ninnis, and Sir Benjamin W. Richardson. Also the following members of the Correspondence Circle:—Bros. A. Howell, J. W. Thompson, Rev. Hugh Thomas, H. B. Papenfus, Dr. J. Balfour Cockburn, G. R. Cobham, W. R. D. Adkin, R. Palmer Thomas, H. Thompson, E. A. T. Breed, F. F. Giraud, J. J. Hall, F. Wood, C. B. Barnes, W. G. P. Gilbert, Dr. C. R. Alder Wright, W. F. Stauffer, C. N. McIntyre North, R. Manuel, C. M. Brander, W. G. Poole, J. Frost Creswick, J. Robbins, G. Stevens, J. Roper, E. Armitage, R. Tucker, H. H. Shirley, E. Glaeser, J. Shepherd, S. D. Wade, J. A. Gartley, C. A. Hardwick, W. Pile, W. F. Shepperd, Dr. C. L. Tuckey, G. A. Nock, G. Gregson, C. Fruen, H. E. Frances, S. R. Baskett, T. Charters White, C. F. Hogard, P.G.St.B., E. Haward, Dr. R. T. Cooper, Rev. J. W. Horsley, and H. Harris. Visitors:—Bros. Dr. S. A. Kapadia, Marquis of Dalhousie Lodge, No. 1159, and Rev. L. J. Evans, Oxford and Cambridge University Lodge, No. 1118.

Six corporate bodies and seventy-two brethren were admitted to the membership of the Correspondence Circle.

The W.M. read the following paper:—

ROSICRUCIANS, THEIR HISTORY AND AIMS,

With reference to the alleged connection between Rosicrucianism & Freemasonry.

BY DR. W. WYNN WESTCOTT, W.M.

BRETHREN,

IT was with a light heart that I promised our Secretary to prepare a lecture upon the "Rosicrucians, their history and aims, with reference to the alleged connection between Rosicrucianism and Freemasonry." When, however, the time came for the lecture actually to be written, I realized that I had committed one more folly, and that my task was one almost impossible to perform in a satisfactory manner. I was induced to take up this subject because from my connection for many years with the existing Masonic Rosicrucian Society of England, nearly all the available books on the subject had been referred to by me at one time or other, and so it seemed that the materials for such an essay were either well known to me or close at hand. I have given many addresses and lectures on this subject, to Rosicrucians themselves, to Freemasons and to Theosophists, and so I hoped that a satisfactory, although rapid, survey might be designed for your benefit.

Further consideration, however, showed me that however easy it might be to narrate to you the Rosy Cross Legend and to call attention to some notable members of the Order, the real crux of the matter lay in the difficulty of giving any demonstration of the relations which have existed and do exist—or do exist now for the first time—between Freemasons and those who adopt the name Rosicrucians. A reference to the classical text book on the History of Masonry, by our W. Bro. Past Master Robert Freke Gould, shewed me that he had there supplied a full and skilful consideration of the historical aspect of the subject, but I did observe that there was an absence of evidence and arguments along the lines of similarity and diversity of aim, objects and means of action of the two Societies. It is in this direction alone that there seems to be any opportunity for me to say anything novel or beneficial; still, as there are no doubt some of you who have not found time to read up Bro. Gould's chapter on the Rosicrucians, I must include in this lecture an outline of the history of the Founding of the Rosicrucian Order, and must tell you how its existence became known in the beginning of the seventeenth century; I should also relate how the present Masonic Rosicrucians came into existence, and may take this part of the history first.

These latter day representatives of the famous Society of mediæval Europe are, as I have said, members of the Masonic body, Master Masons of necessity, and I must confess that they have carried into the Society a proportion of the calm and dignified satisfaction with existence, which has always marked the Freemason. Our Lodge is almost alone in spending time in worrying out our origin, not to say destiny, while thousands of Lodges around us pass their periods of existence in the holy calm of benevolence and mutual

admiration, and their only sign of activity is in the time of refreshment. So among my *quasi* Rosicrucian fratres there are only a minority who make any attempt to solve the mystery of even the recent origin of the Soc. Ros. in Ang., and still less of the origin of the Society attributed to the German sage of *anno domini* 1450. Although somewhat incurious as to their origin, I must confess with pleasure that the Rosicrucians over whom I rule,—three great Colleges besides lesser groups—do pay considerable attention to the declared aims of the Society, which are stated in their Book of Ordinances to be:—"to afford mutual aid and encouragement in working out the great problems of life, and in searching out the Secrets of Nature; to facilitate the study of the system of Philosophy founded upon the Kabalah and the doctrines of Hermes Trismegistus, which was inculcated by the original Fratres Rosæ Crucis of Germany A.D. 1450; and to investigate the meaning and symbolism of all that now remains of the wisdom, art and literature of the Ancient World."

Those of you who are prone to scoff, may perhaps find in this confession of aim an opportunity for this process, but I can assure you that although the scope be wide and too ambitious, yet many of its members have filled up voids in the walls of their Temple.

You yourselves, brethren, are pledged to investigate in your Lodges, all "the hidden mysteries of nature and science." This is also a tolerably large Order, and you must confess that it is precious little of it that you do.

The Soc. Ros. in Anglia was constituted by the late Robert Wentworth Little, well known as a prominent mason, and Secretary to the Royal Masonic Institution for Girls, assisted by several other well-known masons, such as Bros. Levander and Dr. Woodman; but the right to the name and the inspiration which set it going was supplied by the late Kenneth R. H. Mackenzie, who, when in Germany in early life, became acquainted with descendants of the old Rosicrucian Fraternity; they admitted him to some lower grades, permitted him, as an experiment, to bring about the formation of an *almost* exoteric society among Freemasons, and to use the mediæval German name.

So much for the connection in modern times between Rosicrucians and Freemasons. Let us take one step back, before we go to the origin of the whole matter. In 1830-50 there was in England a similar organization named "Rosicrucian." Godfrey Higgins, the famous antiquarian of Skellow Grange, mentions this College in his great book, "The Anacalypsis, or an attempt to withdraw the veil from the Saitic Isis." This College certainly existed for many years, and a famous city Jewish medical man called Falk, or Dr. Falcon, was for a long period at its head; but I have no evidence that the members of this College were Freemasons, while I have seen proofs that this College was also related to some mystic teachers in Germany who used mottoes instead of proper names, and wrote R.C. after their names, and were as such Rosicrucians, and had descended for some generations from others who also claimed to have been taught and inspired by men who alleged a direct descent from the Fratres Rosæ Crucis, whose "Fama" or history, when published in 1614, set the whole educated world by the ears.

Modern literature has almost entirely neglected the mediæval and more ancient religious philosophies, named Theosophia, derived from the Gnostics, the Kabalists, the Hermetics of Alexandria, and the Neo-Platonists. Rosicrucianism was a new presentment of these doctrines, a re-statement of the old positions of Chaldean, Egyptian, and later Greek religious philosophy, in language and form designed by one who had sought out the remanets of these dogmas in their old homes, and had translated them into a new system, and who formed around him a band of earnest students who realized the value of such teachings, and who consented to hand it down as a Secret Doctrine, rather than declare it to a people and nation who were composed of two classes: those who were related to a bigoted and intolerant priesthood, and those who were kept in brutal ignorance by their direction. For neither class was the reconstituted philosophy in the least likely to be of value, and so was very properly kept in private hands. But not for ever, for as the centuries have rolled on, many treatises by members of this Order have appeared, and have thrown light upon their doctrines. I should specify such works as those of Fludd, Michael Maier, Eugenius Philalethes, and Ragon.

These works may be to us almost incomprehensible, but they treat of man as a Soul and Spirit rather than as a body, and wherein their doctrines resemble any earlier ones, they are of Neo-Platonic type. Couple with this consideration the fact that these men lived lives of purity and zeal, meeting with no condemnation except from the clergy, whose bounden duty of course it was to censure all study of Man and his relations to the Divine, which extended beyond the path of their orthodoxy; and so far as you are orthodox perhaps you ought also to pass by on the other side of the Rosicrucians, for although they called themselves True Christians, few others did so; but then of course I am not forgetting that we are all supporters of this great undenominational Society of Benevolence, whose former rulers intentionally struck out all the Christian allusions in its Rituals only so lately as 1813, from

which date, according to our deceased brother Whymper, "We have what is a mere theistic confession of belief." There is no hint in any Rosicrucian tract that its students neglected the Christ ideal; but they were condemned for their Gnosticism which recognised the Christ Spirit as Divine, but did not identify it with the great Master Jesus, whom they deemed the teacher inspired by the Christ Spirit. It is, I believe, not so seriously denied by any one that Freemasonry before 1800 was a society *avowedly* Christian, as well as being composed of professing Christians, so that on this ground, for one, there is some reason for the suggestion that the early Freemasons were related to the Rosicrucians.

The crux of the whole matter before us is the *early* relation between the Societies, if any; and now there dawns upon you, possibly, the utter impossibility of ever demonstrating conclusively either the relation, or an entire distinction between Freemasonry and Rosicrucianism.

The difficulties are obvious and irremovable. It is hard enough to show evidence of relation between institutions which existed in a distant past, even when both were famous openly and each endeavoured to make itself known. Tell me, for example, how condemnation for offences passed from the power of a king or noble to that of a jury: or all the ties by which the Copernican system of the heavens was related to the Ptolemaic before it, and the Newtonian after it.

In the discussion before us, on the other hand, the utmost secrecy has been aimed at. By the Freemasons, their rituals have been kept private by terrible threats against any who should reveal them, even if they have not been careful to hide the existence of their Institution; but it is asserted that the Rosicrucians not only preserved the secrecy of their rituals and doctrines, but that they made the utmost endeavours to hide *even the existence* of the association, and for 120 years even the existence of *individual* members, and so well has the object been attained, that although the date of Christian Rosycross is 450 years ago, and that solitary students claiming to be successors, have appeared under the style of Frater R.C. every few years since, and although one such was certainly seen in Germany only 30 years ago, yet only to-day I have received a letter from a member of this Lodge, who has studied all that is current as to the Rosicrucians, this letter stating that he is not inclined to accept the statement that there even *was* a Rosicrucian. But this is, of course, somewhat a question of words, no one denies that one who adopts the theory of development by the survival of the fittest, has a perfect right to call himself so far a Darwinian; so no one has a right to deny even to me the right to call myself a Rosicrucian, if I follow the precepts of a book published 350 years ago and written by a person who gave the name of Christian Rosenkreuz. I believe that there is every whit as much evidence this C. R. wrote the tractate, "Chymische Hochzeit," one of the so-called Rosicrucian books, as that Paul wrote the Epistle to the Hebrews, and a great deal more than there is to shew that the drama "Titus Andronicus" was written by Shakespeare and not by Bacon. If you say, I will not believe that any man who has called himself a Rosicrucian during the last 300 years, was really admitted into the Secret Society of one C. R. who died in 1484, unless you can show me an official entry of the existence of his Lodge in the Records of some Town Hall, and a Record of his admission in a Roll which the British Museum authorities or Bro. Rylands will testify to be of the stated date; then of course there is an end of the matter, and there is no earthly use in discussing the subject. If you take the ground that no Society ever existed, whose records are not extant, or whose fame is not recorded in history, or whose secrets were not given away by an erring member, then also I am wasting my time and yours also. But the definiteness of evidence must be allowed to vary with the conditions of the matter sought to be established.

If I were to tell you, that unknown to anyone here present, and entirely unsuspected by anyone, there is now meeting regularly in this country a group of students who *call themselves* Rosicrucians; who were certainly some of them admitted by a form by older members who have since died, some of them thirty years ago; and that these seniors told those whom they admitted that they were admitted by the same form forty years before, and if these persons still study the doctrines of the books attributed to one C.R. of the date 1450, and that they can shew you an intelligible sense in them, which you, the last product of modern education, cannot make out for yourselves, then I say that is evidence enough for me of the continued existence of such an Association, as is suggested by the "Fama Fraternitatis Societatis, C.R.," first printed in 1614 in Germany.

But then Rosicrucians never ask anyone to accept statements as facts, and I don't advise you to believe a word they have said, unless you can get corroboration, because if you did accept such statements on my or their "ipse dixit" you would become a subject for ridicule to the cultured critic. Personally, I do believe that a student who took as a motto the initials C.R., and used as a device a Rose and a Cross, and became a learner in Eastern lore, did found a Society whose descendants still exist; but then I have what I deem

corroboration, which I cannot make manifest, any more than you can go across the way, and explain Masonic ritual or modes of salutation.

Masonry a hundred years ago was Christian, in a sense at any rate, and Rosicrucian doctrine is Christian upon the face of it. This is one bond of alliance, and there are others. The great principles of Freemasonry are stated to be Brotherly Love, Relief and Truth; now these are merely names for purposes which are found in the oldest Rosy Cross books to be their aims and objects: see their "Fama et Confessio, 1615." Firstly, they were notable as separating themselves largely from the world and calling themselves Frater, or brother in the Latin tongue, and they also called their instructor Father, which implies Brotherhood. Secondly, they were all pledged to relief of the suffering, to attempt the "cure of diseases and that gratis" (Fama), "and to found hospices and retreats" (Espagnet). Thirdly, they spent their lives in the search for truth, the knowledge of man, and his possibilities, and his relation to the other planes of existence beyond the material world, even up to the Divine ideal. (See Michael Maier, "Themis aurea.")

If many pupils failed to succeed in these high aims, so do many Freemasons fail in their objects; and the blame for such failure is not to be laid to the fault of either institution, but to the weakness of human nature.

The earliest known reference to the Rosicrucians in literature is dated Cassel, 1614. There then appeared an anonymous printed book, entitled, "Fama Fraternitatis benedicti Ordinis Rosæ-Crucis," or in English, "The History of the Fraternity of the meritorious order of the Rosy Cross, addressed to the learned in general and to the governors of Europe." There is evidence that this work was circulated in MSS. in 1610. It narrates the history of a man who was brought up in a German monastery, and left Europe with a member of a Christian fraternity upon a journey to the Holy Land; this occurred, as we can decide by collateral evidence, about the year 1393. His fellow traveller died in Cyprus, and he then proceeded from place to place upon his own account, visiting Damascus, parts of Egypt, and Fez, and seeking out in each place those who were learned. He studied with them the old philosophies of Alexandria, and the Hebrew Kabala, and the remains of the ancient Egyptian Mysteries.

Returning to Europe he visited Spain, through which country owing to the invasions by Arabs and Moors, very much of the sources of the science of mediæval Europe was derived; for the Arabs, almost alone for centuries, made any attempt at organized study of nature and art, all Christendom lying during these same centuries in a dark and ignorant condition. At length he returned to Germany in 1402, and collected around him all those found to be congenial to philosophic study,—then deemed by the clergy to be magical if not devilish. To secure freedom from interference they took the only possible course of selecting a retired spot and keeping themselves to themselves. Here they founded this Society, and it was named after the motto, and perhaps the real name of their founder—Christian Rosenkreuz. Here they studied in privacy all the philosophy and science their chief had collected; and this, it is suggested, they cast into a coherent form and body of doctrine, and founded thereon certain practical applications. After living to about the year 1484, the master died, and his body was embalmed and enshrined in a vault decorated with mystical devices, and the whole closed up and hidden by a few of his first pupils, from those who were but neophytes. C.R. appears to have expressed a wish that his tomb and his Society should remain an entire secret for 120 years, after which time a certain exposure of the existence of a society and body of doctrine should be made known to learned men. His survivors then erected an inscription upon the vault door

"*Post centum viginti annos patebo.*"

There is no need from the original wording of the book (not the English version) to suppose that this was anything more than a request, no need to look upon it as a prophecy. The elders of the little fraternity could hand down the tradition, and when the period ended the survivor would proceed, as is stated, to alter something of the building, and with the help of all other members, as the record states, certain parts were demolished, and the vault door found with its inscription.

This would bring us to 1604. The vault was entered and the ornate tomb of the great Master displayed to the view; the tomb was opened and the embalmed body discovered; there is nothing incomprehensible in this, for C. R. had visited and studied among Egyptian sages, who may presumably have kept to some extent the secret of the mode of embalming, now almost entirely lost.

The only part of the story really improbable is the assertion that "into this vault the sun did not shine, yet was it illuminated by another sun (or light) situated in the flat heptagonal ceiling." If this meant that an Everburning Lamp was there found, most persons now-a-days would doubt it, and yet there is a very large mass of references to such an invention to be found in old Latin literature, and there must have been some foundation

for them. We must remember that there are certainly other inventions which were once in use, and have been entirely lost, such as the mode of making the Tyrian purple dye.

The old tract continues with a lengthy description of the beauties of this burial place, and with its curious contents, and concludes with a short statement of the aims and concerns of the Society, adding a suggestion that the time of absolute secrecy having expired, more suitable persons would be admitted to the Society to study its philosophy and practice, but warning those who were self seekers and money getters that they would gain nothing from such an Order, nor obtain admission thereto.

Very soon aftewards, perhaps even in the same year, but certainly in 1616, this "Fama" was reprinted, and with it another tractate the "Confessio Fraternitatis," a statement of the doctrines of the Society, and without the history: but the doctrines and notions expressed in this second work are not simply those of the earlier one more fully set out. If there is one thing clear it is that in the "Fama" there is no reference to the Reformed Church, while in the "Confessio," the whole tone is Lutheran. Now the chief work of the Reformation took place between 1510-1560; that is between the assumed dates of closure and re-opening of the vault.

The "Fama" treats of their form of Christianity as contrasted to Mohammedanism and Pagan worship, while in the "Confessio" there is an adoption of Lutheran views as contrasted with those of Roman Catholicism: from this change of attitude and from the different style of the two texts I conclude that although one man may have published and edited both tracts yet it is certain that one mind did not compose both. This is a point that all the critics seem to me to have missed, and there were about 600 of them within the first fifty years after publication of the "Fama," to say nothing of later authors such as Naudé, and later still Nicolai, Buhle, de Quincey, and our Bro. Gould, and most recent of all Mr. A. E. Waite.

There has been a general consensus of opinion among the learned that of all the authors extant in Germany from 1600-1620, there was no one more notable as a theologian, mystic, and reformer than Johann Valentin Andreas, abbot of Adelburg and almoner to the Duke of Wirtemburg, and so he has been fixed upon by modern critics as the author; and I have no quarrel with those who assert he published these tracts, and that he wrote the "Confessio;" but if so, I deny that he wrote the "Fama," although it may have been put into his hands for publication. I see nothing unreasonable in supposing that such a mystic student should have been admitted to such a fraternity, and that he should have been told off to publish a partial exposé of the system, if such a course was resolved upon. It is equally clear that if this were so, he having published these books by order, anonymously, would not subsequently have acknowledged the authorship, without orders to that effect.

The production of these tracts caused an immediate and most noteworthy stir in the world of the learned. Intense interest was excited, and the land was flooded with pamphlets against and for the existence and bona fides of such an institution. Those in favour of the Society were of course from men desirous of being received therein, while those which opposed it were equally naturally from the clergy who signed their names to their pamphlets with a long string of ecclesiastical titles of dignity. The philosophic students who sought admission to this mystic order signed and published their tracts with pseudonyms and so endeavoured to keep themselves from persecution, trusting I suppose in the occult arts of the rulers of the Society to identify the authors and so receive them. Nothing whatever is known as to who were received and who were refused. But it is very clear that many pretenders to theosophy were not admitted, for of those who wrote patronizingly of the "Fama" and sought admission, several subsequently wrote other pamphlets against the Order, publishing the fact of their disappointment at non-admission, and implying a sneer at a Society which could refuse such eligible candidates.

From this time, although the existence of such a Rosicrucian fraternity of students was published, and although from time to time tracts were published upon the aims of the Society, and upon theosophic, alchymic, and mystical subjects, and signed by authors who either definitely claimed to be Rosicrucians or signed their mottoes or names as such, yet there has been no further revelation concerning the Society as a whole, or about its places of meeting: simply from that time onward, now here and now there, we hear of members of this curious band of students, and as I said some time back, we still hear of persons of such characteristics as we might naturally suppose the successors of C. R. to be.

The publication of the "Fama," or History of C. R. raised, as I have said, intense interest, and several editions of the book quickly followed each other; at Cassel in 1614, at Francfort in 1615, a Dutch version in 1616; in three years there were five German editions. Buhle says that after this first rage for the work there were many other editions. Later on it was translated and published in England by Thomas Vaughan, better known as Eugenius Philalethes, in 1652; he was a notable member of the Order and wrote many books in Rosicrucian language and symbolism. An account of this famous chemist and mystic is

found in Anthony A'Wood, Athenæ Oxonienses, vol. iii. This author plainly states Vaughan to have been a Rosicrucian. In the same work is a reference to another notable Frater, Elias Ashmole, whom even my Bro. Gould acknowledges to have been an initiate into this German Society. Another contemporary was Sir Robert Moray, Founder of the Royal Society.

Still another, and perhaps the most important of all English Rosicrucians at that—or any later time—was Robertus de Fluctibus, or Fludd, a graduate in medicine, who travelled abroad and was initiated there: he published in 1616 a defence of the Society, named "Apologia compendiaria Fraternitatem de Rosea-Cruce suspicionis et infamiæ maculis aspersam, abluens."

It is to be noticed that this English defence of Rosy Cross was long precedent to the first English translation of the "Fama"; this suggests that the book, doctrine, and Society, were well known in England quite apart from the printed and published history.

John Heydon, another physician, was also a contemporary, but he probably never passed beyond the low grades of the Order. The Encyclopædia Metropolitana states definitely that there was a London College of Rosicrucians in 1630. In Germany the most notable of the members who taught the exoteric side of the Rosicrucian spiritual philosophy of the Divine was Jacob Behmen. He published, in 1612, his great work, "Aurora, or the Rising of the Sun;" this is still, I was informed by Mackenzie, the name of a series of grades of the Society. Following Behmen came Gifftheil, Wendenhangen, Zimmerman, Frankenburg and Peter Mormius; some works of all of these authors are extant.

Another very famous member was Michael Maier, who took up for study especially the alchymic branch; several of his Rosicrucian tracts are even now procurable, such as "Themis aurea, hoc est de legibus Fraternitatis R.C. Tractatus," 1618, and "Atalanta fugiens."

These details have been given to show that from 1610-1700 there were given to the world a vast number of books of three classes; such as taught Rosicrucian doctrines; such as supported the truth of the published history of the Society; and lastly books which condemned the philosophy and religion of the Rosicrucians, and cast suspicion upon the truth of the history of the founding of the Order. I have shewn that the members and writers of the Society were notable in England as well as in Germany.

I have hinted at, but have not gone at length into, the fact that the Rosicrucians acknowledged that any learning they had, was a rechauffé of Greek, Arabic, Chaldee, Hebrew and Egyptian systems, and was not any new thing. Consequently we had—at the period when Masonry ceased to be a Trade Guild, and became a Society for the admission of the gentry and learned—present in London certain men who were members of this curious Literary German Society of Mystics and Hermetists; we find also that these eminent English Rosicrucians were exactly the men whose initiation into the Masonic Guild just before it became literary or speculative, is *well proven;* for Vaughan was probably initiated about 1641; Elias Ashmole the Antiquary in 1646, and Sir Robert Moray in 1641, as is not disputed, and as is plainly stated in Anthony a Wood's Athenæ Oxonienses.

You have no proofs to give me of the exact years in which the principal philosophic and mystical allusions became embedded in the Masonic ritual, but there are many of you who believe the Ritual of Speculative Masonry formed a concrete whole in 1717, your grand landmark of the Order. I contend then that Ashmole and Vaughan possessed just such ancient lore as is found suggested in Masonic Ritual, that they did enter our Society, and that if it were not they who designed the ritual of Speculative Masonry in its present form with its quaint Kabalistic and Egyptian allusions, the fact is more amazing than the suggestion that they did so design it.

I will not enter at all into what I conceive to be plain, viz., that one source of our present organization was the institution of Trade Guilds; I am alone concerned with the origin of the classical, philosophic and mystic allusions in our rituals and ceremonies. I am content with Bro. Gould's dictum at p. 60 of vol. ii. of his History of Freemasonry:—He writes, "it is clear that the Masonic body had its origin in the trades unions of mediæval operatives,"—just so, but that statement throws no light on the origin of our Masonic Ritual, in which the terms of operative art are almost restricted to the Explanation of the Working Tools; while other symbolism, entirely apart from the building arts, is so prominent.

This *other* symbolism is exactly of the nature that our Rosicrucians were capable of supplying, and my contention is that they did supply it.

In conclusion then, brethren, I consider that our existant Speculative Masonry was derived from two parents, and was gradually perfected from materials drawn from these two sources; from the Trade Guilds it obtained its organization and first nominal chiefs; its historic traditions of masonry being co-eval with the erection of stately edifices, and the general craft symbolism of its ritual; while from the Rosicrucians, whose philosophy had at that time (1650-1700) been made more popular and less esoteric, it derived all the moral

philosophy, its semi-Christian ideals, and its halo of mystic secrecy. Further upon the necessarily predominant ideal of the trade guild, mutual support and protection, was grafted from the same Rosicrucian source the newly formulated but old existing ideals of universal benevolence and the search after those real truths which underlie our humanity, and have been so grievously hidden beneath our forms of religion and civilization.

The following comments on the paper having been forwarded to the Secretary were then read by him:—

I think our esteemed Worshipful Master has handled a confessedly difficult subject in a most judicious manner, and has wisely claimed rather less than more, than facts and collateral evidence would seem to warrant.

That there have been a number of students bonded together for Rosicrucian purposes, and as such more or less dependent for possibly centuries, is to my mind quite clear. They were Protestant reformers in early days, and advocates of civil and religious liberty then impossible and rarely, claimed save by the few, who wisely said little about it for prudential reasons.

The difficulties in proving continuity are almost insuperable. After my admission as a Rosicrucian by the late Bro. Robert Wentworth Little (many years ago), I came across a Society in Scotland, into which I was received, emanating, it was said, from Cambridge, and not necessarily confined to Freemasons. Had it not been for my membership of the English organization, there would have been no information given me as to the other Society; and it is in just such ways that we obtain—or may miss—itelligence as to such private and esoteric combinations.

That Rosicrucanism influenced and was a factor in the arrangement and character of Masonic Degrees early last century I think is more than likely, but precisely when and how we are not able now to determine. At the present time its members are doing much good in promoting the study of Masonic antiquities, and cognate subjects, being practically the only Society that was aiding in this direction in this country until the advent of the "Quatuor Coronati" Lodge, and even now its usefulness and enthusiasm are not to be despised, with Dr. Westcott as their genial and respected chief.—W. J. HUGHAN.

I presume the earliest date that can be assigned to the introduction of John Valentine Andreä's "Fama, or History of the Rosicrucians" into England is 1615. In that year Michael Maier, the German alchemist, visited Dr. Robert Fludd in London. The result of his visit was, we know, the production by Fludd of his "Apologia," written in Latin, and published at Leyden in 1616. History is silent for some thirty-five years before we next hear of the legend. This brings us to 1652, when Thomas Vaughan, a member of the Society of Speculative Masons, issued a translation of the "Fama," printed in London in that year.

In 1656 appeared an English translation of Maier's "Themis Aurea," with a dedication to Elias Ashmole, and it is this connexion that is the main point in the theory that Freemasonry owes much of its ritual to Rosicrucianism.

It is true that in 1651 Ashmole records in his diary, under date of April 26th, that he was in close friendship with one William Backhouse, a noted astrologer, and a believer in the Philosopher's Stone. The diary goes on to inform us that William Backhouse communicated certain secrets to Ashmole, but we are not told that they concerned the Rosicrucian legend; nevertheless, William Backhouse is credited as being a member of that Society.

Ashmole himself was doubtless interested in the translation of the "Fama" by Vaughan, and there can be little doubt but that any works on the subject that appeared were read by him, and from his writings concerning the possibility of the Philosopher's Stone, many would have it that his books are Rosicrucian.

The important fact must not be overlooked that during the latter half of the 17th century the term Rosicrucian was applied to those who in the earlier half would have been called *astrologers*, and earlier still *alchemists*.

Having thus rapidly arrived at the period of Elias Ashmole, the next question is, *did he* or *did he not* influence Masonry.

Ashmole says little himself concerning the Craft. After noting the occasion of his initiation at Warrington on October 16th, 1646, he is silent until the historical meeting at the Masons' Hall on March 11th, 1682, which Lodge he attended probably only as a visitor. Had he been an enthusiastic Mason, I cannot help thinking he would have noted it in the pages of his diary.

It is from this diary, and the fact that he was brought into notice by the dedication of the translation of Maier's "Themis Aurea" in 1656, that latter day writers have at once

jumped to the conclusion that Ashmole remodelled Freemasonry and produced the ritual attending the third or master's degree.

I will now place before the Lodge a few facts concerning Freemasonry and the Worshipful Company of Masons of the City of London, which may be of use. In the first place Ashmole was *not* a member of the Company of Masons, and his name does not appear in any of their books. With respect to Speculative Masonry I trust that my forthcoming *History of the Hole Crafte and Felawship of Masons* will place beyond reasonable doubt the following facts:

FIRST, that in 1620, (the date of the earliest guild record remaining in the Company's possession), there was a speculative division of the Company which met from time to time for the purpose of holding a Lodge in The Hall;

SECONDLY that before 1636 the degree of a Master-Mason was known and recorded;

And THIRDLY that in 1649 certain individuals were admitted on the Livery of the Company, after they had become eligible by "Accepting Masonry," in other words having been initiated into Speculative Masonry. Thus proving that long before the time of Ashmole Freemasonry was *living*, and in active working in the city of London from the year 1620, and inferentially much earlier. Also that the degree of a Master-Mason was known and practised in 1636. Of course the ritual being a secret ceremony there is no record of it. I therefore come to the conclusion that if Freemasonry owes anything to Rosicrucianism it must date from a period anterior to 1620.

There is one point which may assist our Worshipful Master, and I shall be delighted if it does, and it is this: Dr. Robert Fludd died, unmarried, 8th September, 1637, at his house in the Parish of St. Catherine, Coleman Street; he had previously resided in Fenchurch Street. As the Masons' Hall is situated in a lane which runs from *Coleman Street* into *Basinghall Street*, there is a possibility of Dr. Fludd (if a Freemason) having been a member of the speculative division of the Company, and he may have attended the Lodge that was held in the Hall of the Company in his day. Further than this, in an inventory of the Company's goods taken just before the fire of London 1660, there is this entry:

"Item: One book of the constitutions that Mr. Fflood gave."

I cannot trace the name of Fflood in the books since 1620; of course this Mr. Fflood may not have been *Dr. Fludd*, but rather a simple operative of that name. Here I leave the question as not proven.—EDWARD CONDER, JUN.

Bro. W. H. RYLANDS said: I can well understand the difficulties encountered by our W.M. in dealing with the supposed connection between the Freemasons and the Rosicrucians. The W.M., from his position among the Rosicrucians has, as I hoped and fully expected, presented an interesting paper, no doubt urging the strongest case in his power. Of course, we who do not belong to the Society of Rosicrucians, are not in possession, perhaps, of all the facts known to the Society. The main general points in the history of the Rosicrucians, together with a quantity of notes and a discussion of the subject, will, as the W.M. mentions, be found in Bro. Gould's *History of Freemasonry*, and I advise a study of this chapter to all interested in the subject.

It is clear that the difficulties of proving the supposed connexion are very great; for myself I do not believe that it existed, further than that some men calling themselves Rosicrucians, were also Freemasons. I doubt also whether any regularly organized Society of Rosicrucians ever existed until modern times. The fact that the letters R.C. are found after the names of certain individuals does not appear to me to prove, though such instances may be found scattered through a number of years, that a Society existed. There might be here and there two or three men joined together by common pursuits: and there would be no difficulty when once the supposed existence of the Society had been published, in anyone studying the subject, and if he wished, writing R.C. after his name: from his point of view he would be justified in doing so. The same would be the case with astrologers, alchemists, et hoc genus omne.

No one would, I think, venture to deny the right of either the W.M. himself, or indeed any one else to call themselves Rosicrucians, if they follow the doctrines laid down in the books on the subject, they would do it however, because they follow those tenets, and not because they belonged to a regularly organized Society of Rosicrucians. Many men call themselves "Gladstonians," but take no part whatever in politics.

The W.M. lays great stress on the fact that men who have studied the Rosicrucian doctrines from mouth to mouth for say eighty to a hundred years, can interpret intelligibly the Rosicrucian books. This, of course, is one step towards a proof of descent, but in my opinion to do more in the matter involves one or two important points for consideration.

First to show that the present interpretation is the one intended in the first instance, and then to prove by what means link by link it has descended from the year 1450. This, of course, would be quite impossible *without documentary evidence.*

Again it must not be forgotten that in the 17th century and later, the title Rosicrucian was of very uncertain interpretation. It was applied largely to the "Chemical Philosophers" and Alchemists.

To refer shortly to the most important part of the documentary evidence in existence; *the Fama* indeed is almost all there is to argue upon. A MS. which was in existence about the year 1610, first appears in a printed form in 1614. It relates a legendary history of the supposed founder of the Society who lived in 1392 or about 218 years earlier. He died in 1484, with certain instructions as to secrecy for 120 years, or until about the year 1604, when his tomb was opened, discoveries made, and the whole published to the world a year or two later. Naturally a little of the marvellous enters into the story, but this need hardly be discussed, more than to say that it brings to mind the legends of the discovery of the bodies of Saints, whose heads or bodies were said to be surrounded by a halo of bright light.

It must not be forgotten that the early part of the 17th century, when these events are said to have occurred, was one in which the so-called scientific men of the time devoted their energies to the consideration of subjects, which in the minds of calmer and better informed students, can only be attributed to diseased and disturbed brains. Anyone who will take the trouble to read the diary of Elias Ashmole will have no difficulty in discovering to what extent folly and superstition may influence a mind otherwise well cultivated, and he is very far from being the only example.

The legend printed in 1614 is admitted in the book itself to have been composed by those who discovered the body of the supposed founder in the house "Sancti spiritus," which appears to have been in Germany. Among other matters, there was also found an *Itinerarium* and *Vitam* of the supposed founder, "whence this relation for the most part is taken." These discoveries took place one hundred and twenty years after the death of the supposed founder, or about the year 1604. The authors themselves admit that none of them "had in any manner known anything of Brother R.C. and of his first fellow-brethren, than that which was extant of them in our Philosophical *Bibliotheca.*"

The story is certainly interesting in a way, but to a critical and unprejudiced mind another point of view must at once suggest itself. That the legend is just as likely, indeed following other examples, more likely to have been written and printed after 1604, in order to invest a new idea with an antiquity it could not otherwise possess.

Without other proof being extant, all that can be said is that either the legend of the Tomb was written in order to give an air of truth to the antiquity of the Society, or that the early existence of the system was authenticated by the discovery in 1604 of certain MSS. giving its history. It is a nice open subject for theories and fancies, which can only be settled one way or another by *documentary evidence of undisputed character.*

Rosenkreuz is said to have visited Damascus, Egypt, and Fez, and to have there studied the old philosophies of Alexandria, the Hebrew Kabala, and the remains of the Ancient Egyptian Mysteries. This was between A.D. 1393 and 1484. That is to say, supposing he was twenty years old when he went to the Holy Land in 1393, he died at the age of about one hundred and eleven. Damascus at this time was of little importance. The Alexandrian School of Philosophy had passed away hundreds of years earlier; the Kabala it is true was revived in the 12th century, but in the 14th no knowledge whatever of the Egyptian mysteries remained.

The W.M. has told us that the *Fama* contains ideas of Catholicism *versus* Mohamedanism; the *Confessio* on the contrary contains Lutheran doctrines. This is an interesting point of argument: Luther died in 1546, Johann Valentin Andreæ was not born until 1586, and in 1614-15 was a deacon at Vairhingen. His first book, *Rosa Florescens*, was issued in 1617. It must not be forgotten that while the whole tenor of the *Fama* required no expression of any doctrines, the *Confessio* is quite a different matter—it is simply a kind of sermon with the jargon of Hermeticism introduced here and there. It would not be surprising that in the latter, Lutheran ideas come to the front. Whoever composed one or the other, particularly the legend, it is hardly likely that any clever author having an object to serve, would convict himself in his own words by inserting ideas which only arose after the time about which he was writing. Nothing would be more in accordance with the intention of a learned and clever writer than to produce one book with all the appearance of antiquity and truth, and to supplement it with another bearing more directly on the supposed society at the time when the books were published. Still, as has been seen, the writer of the *Fama* only claims the antiquity of the legend, and confesses that the book was written in the early part of the 17th century. Such expressions as, "And although that as yet the Church was not cleansed, nevertheless we know that they did think of her, and what with longing desire they looked for," suggest that Lutheran ideas were present in the mind of the writer of the *Fama.*

My own opinion is that the legend of the *Fama* is a pure fabrication, composed to suit some fancies and intentions of the time, and until satisfactory *documentary* evidence is produced to the contrary, I must continue so to consider it.

That certain celebrities, of the commencement of the 17th century, were—or called themselves—Rosicrucians, whatever that may have meant, is clear, but as I have said, once the *Fama* was published, no difficulty could arise. It is possible after the idea of such a Society was promulgated, and we know that it excited considerable interest, men banded themselves together, and formed little societies for the various studies connected with the idea. They amused and enjoyed themselves like the astrologers and alchemists. I do not however believe that Ashmole and others had any part in arranging, or introducing symbolism into our ceremonies. Had it been so it appears unlikely that his diary would contain only the two simple references to Freemasonry no less than thirty-five years apart. Again, it must be asked where is the evidence? I think I have read all, or at least most of the books referring to this supposed influence, and in my opinion it is based on nothing substantial. Brotherly Love, Relief, and Truth, is the foundation of almost every order that has ever existed, and many of them have added to this, the care and assistance to be rendered to their fellow creatures. On such bases were founded many of the religious orders, guilds, and other institutions, some at least had for their object one or more of these moral precepts alone.

With regard to the symbolism of Freemasonry, like everything else in this world, it has advanced, and gradually developed. From the earliest times as Bro. Ball told us, certain working tools have borne a certain symbolism, perfectly in accordance with their operative uses, the Square for example, without which no building could be properly erected, carried the speculative interpretation "act on the square:" the Compasses, when invented also bore the interpretation "keep within compass; because they prescribed certain limits. The Egyptians, and they are quite early enough in date to quote, believed that everything that was in accordance with certain laws, was truth and justice, it was "on the square."

Little by little this primitive symbolism was naturally extended, as connected with the duties of one man towards another. Symbolism generally passed through the same kind of extension and development, and the more fanciful forms in the craft were in my opinion of much later introduction. Our symbols have been taken from many sources, through a long series of years, perhaps, and it does not necessarily follow, nor is it likely that they were all introduced, by any one body of men.

A really scientific and unprejudiced examination of the symbols, and symbolism of masonry would be of great interest, but to undertake such a study, the results of which would be of any value, would involve considerable labour.

Bro. E. Macbean said: It is an open secret that our Worshipful Master has access to sources of information on this subject that are denied to most of us. The prominent position that he has occupied in the modern Masonic Rosicrucian Society for so many years has given him opportunities of which he has availed to the fullest extent; but, in addition, his connexion with various occult bodies must have been of great service in enabling him to form a fair judgment on this difficult question. In the body of the paper reference is made to certain secret organizations—whence some of his knowledge may have been derived—but as "secrecy" is of the very essence of their rules, it must be evident that the lecturer is precluded from drawing on this school. If my surmise is correct, we have here an explanation of the difficulty with which our Worshipful Master was confronted when beginning to write his paper. There is a wide difference between "Societies *with* Secrets"—such as our own—and "Secret Societies" of the kind to which he alludes. Whence did the Operative Guild, from which we are descended, obtain the mystic symbolism that we believe was present in 1717? Much of this surely reached us through a speculative medium, and why not through such a man as Elias Ashmole. In the 17th century there were in England bodies of men banded together for the study and practice of astrology and kindred subjects, and it seems more than likely that some of these students exerted an influence in our Society which about 1720 began to create a stir in the land. Why was the right-angled triangle of such paramount importance to Pythagoras that he sacrificed a hecatomb in its honour? A century or so after his death his teaching thereon was lost, and yet for some mysterious reason it is the figure in our P.M. Jewel—why?

Bro. G. W. Speth said: If a Rosicrucian is sufficiently described by saying that he is one who claims to be following the precepts of a personage, possibly real, possibly only mythical, known as Christian Rosenkreuz, then of course it cannot be denied that Rosicrucians have existed. But there are many men in this world, let us hope, who are leading the life and following the precepts inculcated in Freemasonry, and have never been members of the Craft. The mere fact that they asserted they were real Freemasons would not be held sufficient to accord them that title unless they had been really initiated into our

mysteries. Still less would it suffice if it were doubtful whether a Society of Freemasons ever existed at all. So that the question whether *individual* Rosicrucians have ever existed is one merely of definition between the upholders and traversers of the claim. As to whether a *Society* of Rosicrucians existed in the 15th, 16th, and 17th centuries, a fact I very much doubt, I think it will be acknowledged that the evidence produced by our W.M. is scarcely sufficient. He may be, as he impresses upon us, debarred from producing convincing proof which he nevertheless possesses: and if so, it is a pity, because it seems to follow that only those admitted into the present Societas Rosicruciana can ever hope to resolve their doubts on the matter. But after all, interesting as is this side of the question, it is not of the same importance to us, as Freemasons, as is the enquiry whether learned men holding the views ascribed to Rosenkreuz did influence to any appreciable extent our ritual and ceremonies. They may have been hermetic philosophers, astrologers, alchemists, and it may be convenient to call them generically Rosicrucians, since it can be shown that many of them so called themselves, and it is conceded that some of them certainly joined the Craft in the 17th century. Acknowledging, as we must do, their presence among us, it is only natural to infer that some influence may have been exercised by them, and I shall therefore carefully avoid denying this possibility: but I do not at present see that there is very much need to assume their intervention. It appears to me that nearly all of our present usages may be derived quite naturally from the nature of our society, and if this be possible without any hermetic influence, why go out of our way to presuppose it? Bro. Rylands has already dilated to some extent on that point, and anticipated what I had prepared myself to say. But I think I can add a few remarks on a matter which he has not touched. Of all our symbolism there is one special point which forcibly arrests our attention and would lead us at once to infer a connection of our Craft, either with the Ancient Mysteries of Greece and Egypt, or with learned men who were conversant with all the particulars which have descended to us concerning them. The connection of the ceremony in question with technical masonry seems somewhat forced and historically baseless. Here we might therefore naturally presuppose a Rosicrucian influence. But what are the facts? In a lecture which I delivered last November in Margate before the members of our Church Institute, dealing with the Folk-lore of Operative Masonry, I have shown (following in the footsteps of writers who have studied the subject long before I took it up), that from the rude commencements of the earliest civilizations, right through the middle ages, in all countries, at all times, no important building was erected without a human sacrifice beneath the foundations of the intended structure, and that in a vast majority of countries, including all Europe and even our own land, a similar sacrifice was offered up at the completion of the undertaking. And if you will analyse this completion sacrifice you will find that in very many cases, I might almost say a majority, the victim, either in truth or legend, was the builder himself. The idea seems one innate to Masonry, it required no Rosicrucian to instil such ideas. The lectures, as I delivered them, are rather discursive and not throughout of material interest to us as Freemasons, but I hope some day to re-write them from a purely Masonic point of view and submit them to the Lodge.

Bro. Horsley having asked the W.M. for some bibliographical information which Bro. Westcott supplied, Bro. Speth rose once more to propose a hearty vote of thanks to the W.M. for his paper, which had so interested the brethren. This was seconded by Bro. Rylands and unanimously approved.

It gives me much satisfaction to find that the criticism of my lecture has been very considerate and gentle. The brethren have fully recognised the difficulty of the task which I undertook, and I can only regret that business pre-occupation has been the reason for my omission to pursue the subject in a more extended manner in certain directions.

Some doubt still remains in the minds of some who have written or spoken in this controversy, whether it is necessary to show an hermetic origin for any part of Masonic Ritual; but surely this doubt must be dissipated by a consideration of my first lecture to this Lodge, entitled, "Freemasonry illuminated by the Kabalah." Could such a group of parallel symbols have originated in a trade-guild, or in the mind of a Cathedral architect, or in the mind of learned men who were but classical scholars, in the ordinary sense?

Bro. Speth says "our present usages may be derived quite naturally from the nature of our society"; this may be so, but our present usages are not the whole matter of argument, which includes our ritual, expressions, and allusions, as well as usages.

It has been suggested that the mediæval astrologers and alchemists also used the title R.C., and that so might any other student of occultism: well, so they might, but they did not, so far at least as I know. Indeed, why should men, who were purely alchemists working on the material plane, use the title, because the *Fama*, etc., distinctly condemns

those who sought for the power of transmuting base metals into gold for material gain. Again as to astrology, the science as it exists in many text books, is not referred to in the *Fama*, nor approved of by such authors as I have labelled Rosicrucian, for they indeed had a much more profound system of divination suitable for human concerns in the *Tarot* and also in the *Tabulæ Enochi*, which by providing an infinitely more numerous series of correspondence between things human, intellectual, mundane, universal, and divine, could be rationally expected to give more accurate results.

Bro. Rylands remarks "we who do not belong to the Society of the Rosicrucians are not, perhaps, in possession of all the facts": on this I wish to give one word of warning, no one must offer himself as a candidate for membership of the *Soc. Ros. in Anglia*, with the idea that his entry into that honourable and literary society would supply the missing facts —for it would not do so.

With apologies for being unable now to extend these notes, I thank very heartily the brethren of my Lodge for their approval of the Master's lecture.—W. WYNN WESTCOTT.

OBITUARY.

IT is with great regret we have to announce the death of Bro. **William George Cox,** of Bloemfontein, Orange Free State, who joined us in October, 1893.

Also of Brother **Frederick Laxton,** of Brighouse, Yorks, on the 15th October, 1893, from heart disease after a long and painful illness. Bro. Laxton joined our Circle in March, 1888.

Also of Bro. **Richard T. Lockley,** of Albany, New York, on the 15th December, 1893. Bro. Lockley, who joined us in October, 1889, was a prominent Mason in that city as well as a prominent citizen, and the local papers refer to him in highly eulogistic terms.

Also of Bro. **William Henry Willey,** of Toowoomba, Queensland, on the 10th December, 1893. Our late Brother joined the Circle in May, 1891.

Also of Bro. **Samuel J. Dickey,** of Philadelphia, who departed this life on the 4th January last. Bro. Dickey was a very prominent Mason in the State of Pennsylvania, and will be much missed. He was one of the first in America to join our Correspondence Circle, which he did in May, 1887. We number over 1600 members, but the numerical place of Bro. Dickey on our roll was 59, and as a slight proof of the interest he always took in our efforts, it may be mentioned that he consistently subscribed to every publication brought out by us from the commencement. His letters to the Secretary invariably contained expressions of warm appreciation of the Lodge and encouragement to persist in the path we had entered upon.

Also of Bro. **William R. Wilson,** of Chattanooga, Tennessee, who joined our Circle in March, 1892.

Just as we are going to press we receive from his widow, to whom we tender our deep sympathy, the telegraphic announcement of the death of Bro. **George C. Connor,** of Chattanooga, Past Grand Master of Tennessee, on the 9th of March. It was only on the 2nd of the month that the Secretary read to the brethren at dinner one of our Brother's cheery letters, full of chaff and geniality as usual. In it he informed us of his bad state of health, but stated that the doctors said he would recover, although he himself at times failed to perceive any silver lining to the cloud overshadowing him. And he characteristically concluded with "But while I live I will attend to the affairs of the Lodge in this portion of the vineyard." To those of us who remember his kindly fun, courtly bearing, and noble presence, when on a visit to our Lodge in November, 1891, the news will be a severe blow; and your Secretary, with whom he was in constant correspondence, feels that he has lost a friend and brother whom he had learnt to love. The loss to the Lodge is also no slight one, for Brother Connor had been most active in furthering its interests. We reserve a more extended notice for next number of *Ars*, by which time the American papers will be to hand and we shall be able to give particulars of our dear Brother's life and career.

THE ORIENTATION OF TEMPLES.

[In his installation address, *A.Q.C.*, v., p. 196, Bro. Hayter Lewis alluded to the new theory of Orientation and to the results of the labours of Mr. Norman Lockyer and Mr. Penrose in this field of investigation. There is an interesting review of Mr. Lockyer's *Dawn of Astronomy*, in the *Pall Mall Gazette* of February 24th, 1894, which, with the kind permission of the Editor of that journal we reproduce below.—EDITOR.]

THE SUN GOD AND THE HOLY STARS.[1]

WE who live in cities, with our innumerable variety of artificial lights, and with the great black house masses blotting out the sight of heaven, are assuredly forgetting the stars. It seems incredible to us that so large a part of the ancient Pantheon was but a version, in part poetical, in part sincere, of the common aspects of the sky. And we are all bitten with the vice of Herbert Spencer, and try to express our meaning as exactly and concisely as possible. The dawn to us is a dismal, chilly season of the day, best known to the yawning housemaid. But the men of the old Nile Valley had a clearer skyline, and were less busy with production and distribution. Moreover, they were inspiringly ignorant of elementary science. They saw the circumpolar constellations circle silently throughout the night, ruling over the darkness under cover of which the jackal ravaged the herd and the hippopotamus trampled the grain. So it seemed that up there was undying Set, the spirit of darkness, the dog-headed Anubis, Taurt, the ugly hippopotamus goddess, and the Lords of all the terrors of the night. And the beam of the rising sun was the spear of Horus rising with healing in his wings to end the night when no man can work, and bring back the glory of the day.

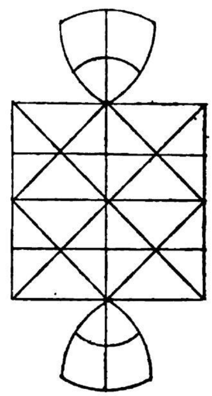
Now Professor Norman Lockyer has thrown a curious light upon the nature of this festival by his consideration of the orientation of the great temple at Karnak. And his researches show, in a very brilliant manner, the advantage of a specialist in one department of science occasionally invading another. In the present case he is struck, as no archæological specialist would be, by the curious resemblance of the typical Egyptian temple to an astronomical instrument. It is very long in proportion to its breadth, and, just as the astronomer's telescope has diaphragms at intervals to cut off any but the parallel beams of light from the sky, so diffused daylight and reflections along the temple wall are prevented by rows of seated figures, pillars, and numerous doorways. Only the direct shaft of light from the morning sun at the season when it touched the horizon opposite the temple gateway could penetrate the deep shadow of the temple. On that day the expectant crowd standing in the mysterious darkness, and facing the holy of holies, their backs to the sunrise, saw for a moment the sanctuary brilliantly illuminated. Probably a figure of the god was placed to catch the transitory glory; and so Rā was manifested to his worshippers. One thing that has prevented the fundamental object of the building being recognized is the fact that at present the sun never shines into it all; it points about a degree too far north even to receive the light of the sun at its most northward limit. And here the astronomer comes in again and shows us that, through a slow change in the angle between the ecliptic and the earth's equator, some seven thousand years ago, the solstice was not 23 deg. 27 min. north, as it is now, but 24 deg. 22 min. Since this change is calculable it follows that we can tell when the great temple of Amen Rā did receive the sunlight at the longest day in the year, and this date, if the description of the annual festival just given is correct, fixes the building of the temple. This occured, says Professor Lockyer, 3,700 B.C.

We give this typical example to show the import this matter of orientation assumes in Professor Lockyer's hands. His inquiries have extended to a great number of temples, and the series of inferences he draws are very remarkable and far-reaching. The midsummer dawn temples occur throughout Egypt, but in the north we also find temples oriented due east and west to the spring equinox. Now this, though a not very significant epoch to the Egyptian, was the celestial sign of the swelling of the Euphrates and Tigris to the Babylonian. So that Professor Lockyer's suggestion that these equinoctial temples mark the temporary predominance of an Asiatic culture is a very taking one. Finally, a great number of temples were oriented not to the sun but to various stars, Sirius among them, that once heralded his rising. But while the position of the sun shifts but a degree in seven thousands years, the stars have a regular progressive motion relative to the celestial equator that has long since carried them far away from their shrines; and again and again Professor Lockyer shows a temple has been rebuilt, and its axis twisted, to follow its inconstant stellar divinity.

[1] *The Dawn of Astronomy.*—By Professor Norman Lockyer, F.R.S. (London: Cassell and Co.)

The book is written with a minimum of technicality, and is luminous and attractive in style, and well illustrated. Professor Lockyer has a happy knack of pointing us to interesting side issues. In a maze of angles and temple plans he presently beguiles one to see a vivid picture of the priests of one star cult struggling with another; and, with a glance at Christian architecture, shows how, long after stars had ceased to be holy, the practice of orientation survived in temple building. In England still the east window of a church properly built faces the sunrise at the festival of its patron saint; and St. Peter's at Rome, like the temple of Jerusalem, looks due eastward for the vernal sun. Thus the sun god and the holy stars survived as symbols after they had perished as divinities, and the sun that brings the harvest became at last the sun of righteousness that brings redemption to the world. But already in the ninth century the eastward orientation of Christian churches had been denounced as fire worship, and nowadays we build our temples on credit, and orient them to the gaslit street wherein the Great Democracy circulates for ever. And in the glare of our night illuminations the silent and eternal stars are forgotten.

NOTES AND QUERIES.



MASONS' Mark at Orcha in Bundelkand, India.—We went a few days ago in a queer little vehicle seven miles along a rough country track through a thick jungle scrub in order to see a now uninhabited old palace, a fine specimen of the northern Hindu style. Its rulers made themselves a new capital about twenty miles off, there being a tradition that no heir in the direct line had ever been born at Orcha. The palace and numerous other buildings of the same style and period cover a large extent of ground. On the pavement of the Dewan-i-Am, or great hall of audience, I found a curious masons' mark (?) which I copied and now enclose to you. Is there anything Masonic in it?—HARRIET G. M. MURRAY-AYNSLEY.



An Old Level.—The annexed is from a photograph of a Masonic emblem found in county Antrim, Ireland. It is made of white metal thickly plated, and was originally set with eleven pieces of rock-crystal, six of which remain *in situ*. The sketch is one-third original size. Now in the collection of R. Day, jun., Esq., F.S.A., Cork.

Smyrna Lodge in 1745.—(pp. 248, 249. The Imperial Magazine, London, 1760. "On Freemasonry." From the travels of Alexander Drummond, Esq., Consul at Aleppo, wrote at Smyrna, in the year 1745.) "At this carnival season they have an assembly here, to which Mr. Consul Crawley did me the honour to introduce me; and, as I had formed a Lodge of Freemasons in the place, the ladies had conceived a strange notion of my character; for I had been represented to them, by some priest, as a conjuror of the first magnitude, who had the devil at my command, and raised the dead by my diabolical incantations. These terrible prepossessions, instead of frightning them, had only served to raise their curiosity, and, when I entered the room, they surveyed me with truly female attention: after they had satisfied their eyes with a most minute examination, they seemed to think I did not differ much from the other children of Adam, and became so familiar to my appearance, that one of the number was hardy enough to ask me to dance with her; and, as she escaped without danger, I was afterwards challenged by a pretty little blooming creature, with whom I walked seven minuets during the course of the evening.

"As I have mentioned the Lodge of Freemasons I cannot help congratulating myself upon the opportunity I had of making so many worthy brethren in this place, and of forming the only Lodge that is in the Levant."

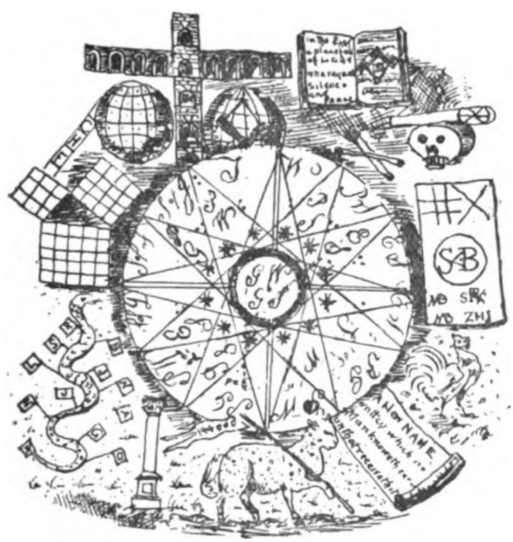
"For ages past, a savage race
O'er spread these Asian plains,
All nature wore a gloomy face,
And pensive mov'd the swains.

But now Britannia's gen'rous sons
  A glorious lodge have rais'd,
Near the fam'd banks where Meles runs,
  And Homer's cattle graz'd;
The bri'ry wilds to groves are changed,
  With orange trees around,
With fragrant lemons fairly rang'd,
  O'ershade the blissful ground.

Approving Phœbus shines more bright,
  The flow'rs appear more gay,
New objects rise to please the sight
  With each revolving day.

While safe within the sacred walls,
  Where heav'nly friendship reigns,
The jovial masons hear the calls
  Of all the needy swains.
Their gen'rous aid, with cheerful soul,
  They grant to those who sue;
And while the sparkling glasses roll,
  Their smiling joys renew."

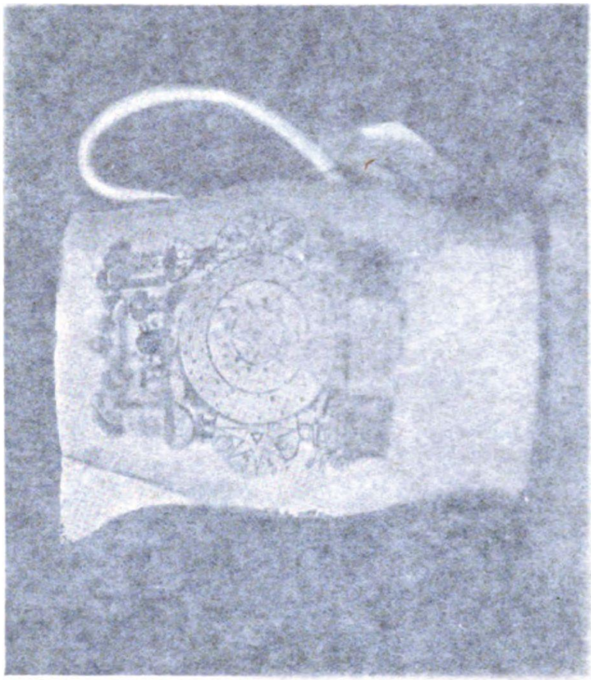
[The earliest English Lodge at Smyrna of which we have any record, is Homer Lodge No. 806, warranted in 1860, or one hundred and fifteen years later. Is this Lodge recorded anywhere? On the Scotch lists for instance?—EDITOR.]

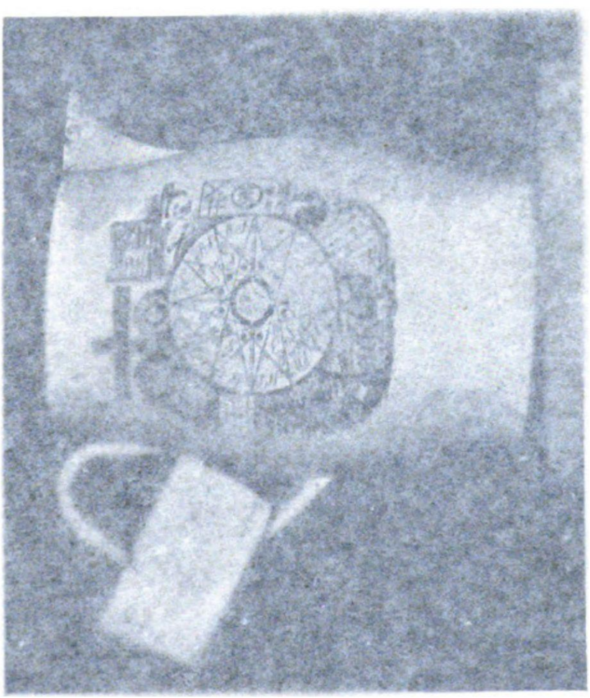




Masonic Jug.—The enclosed are photographs of a masonic jug and tracings of the diagrams on it. It was presented to Lodge St. George No. 200 (S.C.), by the widow of the late Provincial Grand Master, (S.C.) Bermuda, W. C. Hyland, by whom it was labelled among his antiquities, "Masonic Pitcher obtained in Sicily during the Peninsular War." The jug is 8¾in. in heighth; 5in. in diameter at top; and 20½in. in girth. Under the spout in front is a picture of a man bidding farewell to a woman, and the words underneath "When this you see remember me." The photographs were taken by Bro. Major A. T. Preston, R.E.—J. C. POCOCK, I.P.M. 224, Bermuda.

[The jug is most interesting, as the diagrams on each side prove it to be a "Finch" jug, *i.e.* designed in accordance with the spurious freemasonry of the notorious Finch. We are not aware of the existence of an other specimen.—EDITOR.]









FINCH JUG IN THE POSSESSION OF ST. GEORGE'S LODGE, No. 200, SCOTCH REGISTER, BERMUDA.

Masonic Clothing.—In my article on this subject in *A.Q.C.*, vol. vi., there are one or two misprints which I here correct.

p. 160	line 28	for *litttle* read *little.*
p. 161	line 21	for *subjeet* read *subject.*
p. 162	line 22	for *distinction* read *destination.*
p. 163	line 30	for "*apron is, of course, canvass.*" read "*apron is of coarse canvas.*"

As to the curious old apron *i* in plate ii. I have received an interesting communication from Bro. J. P. Vaillant, LL.D., Grand Secretary of the Grand Orient of the Netherlands. He says, "In Middleburg, on the Isle of Walcheren, existed in the 18th century a Lodge named 'La Philanthrope,' which was extinguished about forty years ago. Some of the members, with some members of another Lodge called 'La Compagnie Durable,' (also at Middleburg,) and of the Lodge 'L'Astre de l'Orient,' at Vlissingen, formed a Chapter of the Higher Degrees, but *never* of Knight Templars. The Knight Templar degree was *only* known and professed at the Hague, never elsewhere. There existed in the last part of the 18th century much intercourse between the Walcheren towns and England. This explains the English of the inscription; at the same time in the Lodge 'La Philanthrope' all the proceedings were held in French. The name *Muller* may be the right one, as it is known still in Middleburg. I do not know how to explain *Band* and *Regiment*, as I am certain the *Philanthrope* Lodge was never a military one." Some of the emblems on the apron are undoubtedly Knight Templar ones, so that portion of the matter is still obscure. As to the American Royal Arch aprons and jewels, both Bro. Dobbs and myself appear to have been somewhat misled, although he says he showed them to many brethren, and wrote to other jurisdictions for information unsuccessfully. I have received a letter from Bro. Willey, of Boston, Mass., U.S.A., who kindly informs me that they are "similar to those now worn in all jurisdictions except Pennsylvania"; except Nos. 8, 9, and 10, which are now changed. Even this, however, cannot be quite correct, as they are not known in *Virginia* either. This shows the extreme difficulty of obtaining accurate information on any point, even by brethren living on the spot as Bro. Dobbs does. I am hoping that my collection of clothing of *present* use, as well as older, will aid in enlightening those of us who are interested in such matters, and I hope brethren in all jurisdictions will aid me in completing my sets of specimens; more especially as at my decease Lodge 2076 will enter into possession of all my stores.—FRED. J. W. CROWE.

Masonic Clothing.—In reading the paper on Masonic Clothing by Bro. Fred. J. W. Crowe (*A.Q.C.* VI., p. 160), I was particularly interested in his comments on the set of aprons and jewels illustrated in plates ii. and iii.

It hardly seems possible, as he intimates, that these jewels can be considered a curiosity by any Royal Arch Mason, who is familiar with the arrangement of officers and work in Royal Arch Chapters in the United States, as they agree precisely with the standard designs for the jewels of such officers, as illustrated in different Royal Arch Rituals published in this country, *e.g.*, *Rituals of Freemasonry*, New York, 1870, p. 265, *Guide to the Royal Arch Chapter*, by James L. Gould, New York, 1867, p. 265, and *Book of the Chapter*, by Albert G. Mackey, New York, 1858.

I have never seen aprons bearing the designs shown in plate ii., but they are evidently simply a reproduction of the jewels and intended to be worn by the officer bearing the corresponding jewel.

Providence Royal Arch Chapter of this city (Providence, Rhode Island), which celebrated its one hundredth anniversary on the third and fourth September last, has for a very long time used just such a set of jewels.

The rituals above referred to sufficiently explain these jewels in the charges to the various officers, but as it is possible that they are not readily obtainable by Bro. Crowe, I will give the names of the officers for whom they are intended and a description of those whose designs are not apparent.

No. 1 is as Bro. Crowe surmises the jewel of the High Priest or "American First Principal," and represents the mitre of the Jewish High Priest. I will say, however, that in those jewels which I have seen the representation is more correct. Nos. 2 and 3 are respectively the jewels of the King and Scribe, the second and third officers, and as these officers are designated as wardens in working the degrees preparatory to the Royal Arch degree, their jewels represent the level of the Senior Warden surmounted by the crown of the King, and the plumb of the Junior Warden surmounted by the turban of the Scribe.

The jewel of the fourth officer, the Treasurer, appears to be missing from his set, but it corresponds with the design on the apron bearing the crossed keys. No. 6 is, of course, the jewel of the Secretary, the fifth officer in rank.

No. 5 is the jewel of the sixth officer, the Captain of the Host, and No. 4 is the jewel of the seventh officer, the Principal Sojourner, whose duties are similar to those of the Senior Deacon in our Lodges. Nos. 8, 9, 10, and 11 are the jewels of the next four officers, the Royal Arch Captain and the Masters of the Third, Second, and First Veils, and No. 7 is the jewel of the Sentinel or Tyler.

The above-named constitute the regular officers in Royal Arch Chapters in the United States, although many have additional offices, such as Chaplain, Marshal, Musical Director, and Stewards.

If Bro. Crowe could visit a Chapter here and witness the work of the several degrees, he would readily perceive the appropriateness of the jewels of the various officers. Although I am not able to respond to his request for information as to the *origin* of the jewels, I trust that his desire for further light in regard to them may be partially satisfied by such information as I have been able to give.—ARTHUR HERBERT ARMINGTON (2076 C.C.)

[Very similar letters have been received from Bros. J. H. CLENDENNING, Lurgan, Ireland; G. W. WAKEFORD, Charlottetown, Prince Edward Island; J. T. THORPE, Leicester, and others; to whom we tender our thanks.—EDITOR.]

A rare Pamphlet.—Are the following indications to the title and contents of a pamphlet in our [Soane] Museum of any interest to you? There are an engraved title plate and a page of engraved music to the hymn.—WYATT PAPWORTH.

The Toast, a poem.
Royal Cumberland School.
An Ode to Charity.
Hymn for the use of Children.
Tho. Johnson, G.T., &c.
A.D. 1788. A.L. 5792.

THE TOAST.

(1st verse).
Charge, brethren! charge your glasses to the top,
My toast forbids the spilling of a drop,
'This to that fair, illustrious Blaze of Light,
Whose Royal Beams dispel the shade of night.

ODE TO CHARITY.

(1st verse).
Hail Charity! whose friendly ray
Lighted Ruspini on his way,
To move the feeling heart;
That on thy wings he might ascend
To Royalty, its aid to lend,
And take the orphans part.

HYMN TO BE SUNG BY CHILDREN.

(1st verse).
Thou God and Father of Mankind,
Whose goodness knows no end:
To thee, in thankfulness and praise
Our voices shall ascend.
&c.

[The above pamphlet seems hitherto to have escaped notice. Kloss, in his "Bibliographie der Freimaurerei" does not give it, although he mentions one work by Johnson, which is equally unknown to me, as follows:—

"A Brief History of Freemasons, collected from the most approved Authors, to which is added a concise System of Christian Masonry, by Thomas Johnson, Gr. Tyler, and Janitor to the Gr. Arch Chapter. Second Edit. London, Moore, 1784, 8vo. 2 Titles. PP. viii & 164, and several copperplates. An unimportant work, of which the first edition appeared about 1782."—EDITOR.]

Hymn by Dunkerley.—Thinking that perhaps this hymn of Dunkerley's has escaped a note, I venture to send one. The press-mark in the Brit. Mus. is "Music, $\frac{G.306}{159}$ Two pages of Music."—F. COMPTON PRICE.

A Masonic Hymn.—To a favourite movement of Dr. Arne's [in the Ouverture to *Artaxerxes*]. Performed by the Choir at St. Peter's Church, Dorchester, before the Provincial Grand Lodge for Dorsetshire assembled in honour of the Birthday of his Royal Highness the Prince of Wales, 1781. The words by Brother Dunkerley, Provincial Grand Master.

A MASONIC HYMN.

Almighty Sire our heav'nly King!
Before whose Sacred Name we bend:
Accept the Praises which we sing,
And to our humble Pray'r attend.
All hail! great Architect divine!
This Universal Frame is thine.

2

Thou who didst Persia's King command,
A Proclamation to extend;
That Israel's sons might quit his land
Their holy Temple to attend.
All hail! great Architect divine!
This Universal Frame is thine.

3

The sacred place where *three in One*
Compris'd thy comprehensive Name;
And where the bright *Meridian Sun*,
Was soon thy Glory to proclaim.
All hail! great Architect divine!
This Universal Frame is thine.

4

Thy *watchfull Eye* a length of time,
That wond'rous Circle did attend;
The Glory and the Pow'r be thine,
Which shall from Age to Age descend.
All hail! great Architect divine!
This Universal Frame is thine.

5

On thy Omnipotence we rest,
Secure of thy Protection here;
And hope hereafter to be blest,
When we have left this World of care.
All hail! great Architect Dlvine!
This Universal Frame is thine.

6

Grant us, great God, thy powerful Aid,
That Aid will banish ev'ry fear;
For where thy Goodness is display'd,
Pleasure, Content, and Bliss appear.
All hail! great Architect divine!
This Universal Frame is thine.

7

Inspire us with thy Grace divine,
Thy sacred Law our Guide shall be;
To every Good our hearts incline,
From every evil keep us free.
All hail! great Architect divine!
This Universal Frame is thine.

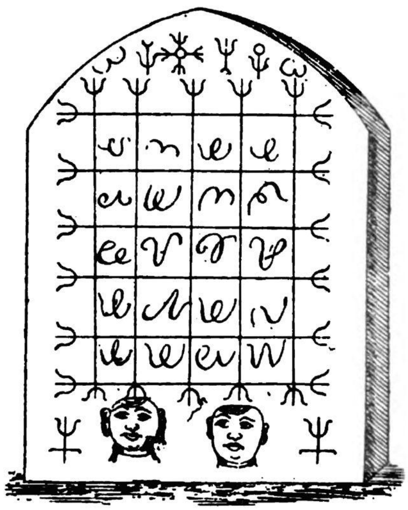
[Brother H. Sadler has printed this hymn in his "Thomas Dunckerley, his Life, Labours and Letters," 1891, on page 301, and on page 263 gives the following letter which refers to it:

> "I never heard of any Hymns or Odes on the Order of Knights Templar, but will on a future day (with God's assistance) attempt something of the kind. I did some years past write an Hymn to be sung after the opening of a Royal Arch Chapter. It is published with the music (price 6d.) by Mr. Fentum at his Music Shop, the corner of Salisbury Street in the Strand, where it may be had by any of your Friends in Town. T.D."

Mr. Price's note, however, supplies a little more information which may not be unacceptable. —EDITOR.]

Masons' Marks, Incised, at Jerusalem.—In reading *A.Q.C.*, vol. ii., p. 124, it occurred to me that I had before seen a representation of the incised characters there depicted on the opposite page. I have seen it stated that a cipher, similar to that used in Masonry, was formed from the various parts of the plant Medicago Echinus. As nearly as I can I have copied with the thorns of the plant and stuck on a card the characters shown at page 125.[1] I am unable to quote my authority, having unfortunately lent or lost the volume to which I should like to refer; so far as my memory serves me the description of the plant is as follows:—Medicago Echinus, of the Natural Order, Leguminosæ, commonly called Calvary Clover; leaf tri-foliolate emblem of the Tri-Une, each leaflet has a red mark resembling a spot of blood, denoting the blood shed by Jesus; the seed pod is a mass of spines, on being pulled open it may be woven to resemble a crown of thorns; it is reputed to grow *only* on Mount Calvary. I am sorry to have to destroy so interesting a legend, but, unfortunately the plant may also be found in Malta.—GEO. E. TURNER, 1266.

Incised Stone at Galivaid.—I wish to give a few words regarding the stone of which I enclose a photo. I came across it accidentally about twenty years ago in an out of the way village named Galivaid, in the Cuddapah district of the Madras Presidency, where I was for more than twenty years a Judge and Magistrate. The villagers' story regarding it was as follows:—"Some hundreds of years ago the village was notorious for its unhealthiness and virulent fever. It was visited by a holy man, who thereupon erected this stone, since which sickness has disappeared." I have never been able to find any one who could decipher the marks. When I came across the stone I was a mason (having been made in 1865) but having been for a long time up country had had no opportunity of practising the Craft. Since I have received the *Quatuor Coronati Transactions* and read the correspondence on Masonic marks, it occurs to me that possibly an explanation of some of the signs may be found in Masonry. My idea is that the characters in the twenty fields of the stone are the initial letters of some Vedantic Sloka in a dialect which is unknown to me, and have been enclosed as it were by the apparently Masonic trisula, as a sort of charm. It is possible that the signs have nothing to do with Masonry, and if so I am sure I shall be set right; but on the other hand it is possible that they have some connection with our Craft, and in that case the plate may be of value to one of our scholars. I may mention that the characters were very accurately copied by one of my clerks and subsequently the plate was lithographed at the Government Press, Madras, to be inserted in a *Historical and Statistical Account of the District of Cuddapah*, which I published under orders of the Government in 1875. A copy of this book I am sending to the Quatuor Coronati for record. The present photo is from the plate in the book.—J. D. B. GRIBBLE, P.M., Grand J.W. (A.S.F.I.) Bombay.



Seal, Royal Purple Lodge.—Can this be anything to do with Freemasonry? I think it more probable that it belongs to the Orange Society; to the best of my recollection that Fraternity has a "Purple degree."—GEO. E. TURNER, P.M. 1266.

[1] A remarkably accurate imitation.—ED.

Purple Seal.—I think if Bro. F. G. Swinden will enquire of any of his Orange friends, he will find that the "Royal Purple Lodge Seal" (vol. vi., p. 197) is an Orangeman's high-grade body. That body has taken possession of many Masonic emblems, and it is said that the degree of Knight Templar Priest, of which you have one of seven seals on page 195, was abandoned in Ireland because the Orangemen had usurped it. We shall probably find on investigation that Orangism was a rearrangement of much older secret societies in Ireland.—JOHN YARKER.

Freemason as a Surname.—On looking over some old catalogues of Richard Coleman for genealogical purposes, I found proof that in 1377 FREEMASON was used as a surname. He says in 1882 (vol. XVIII., No. 150) that he had for sale the Court Rolls of the Manor of Long Benynton, co. Lincoln, belonging to Thomas of Woodstock, the youngest son of King Edward III. Among the names mentioned are John Playster and John Fremason. —JOHN YARKER.

Sign of Assent.—Recently Bro. Henry F. Berry, M.A., of the Public Record Office, Ireland (J.·. W.·. Trinity College Lodge No. 357, I.C.), discovered among the papers of Archbishop Ussher, preserved in the Library of Trinity College, Dublin, a complete code of manual signs used by the Victorine Canons at St. Thomas' Abbey, Dublin. This code Bro. Berry has edited and illustrated with an exhaustive and erudite commentary, for the Royal Society of Antiquaries of Ireland, and from it I make the following extract interesting to students of Masonic Ritual:—

"Pro signo annuendi, leva manum moderate et move non inversam sed ut exterior superficies sit sursum."	"For the sign of assent, lift the hand moderately, and move it not inverted, but so that the outer surface may be upwards."

The code dates from the middle of the thirteenth century and is published in *The Journal of the Royal Society of Antiquaries of Ireland*, part 2, vol. II., fifth series, 1892.—W. J. CHETWODE CRAWLEY, S.G.D., Ireland.

The Mason Word; The Earls of Roslin and Freemasonry.—Bro. E. J. Barron, F.S.A., has kindly called my attention to the copy of a letter preserved among the MSS. belonging to the Duke of Portland at Welbeck Abbey, printed in the 13th Report (appendix part ii.) of the Historical MSS. Commission, just published. The volume contains a number of letters written by the Rev. George Hickes, D.D., afterwards Dean of Worcester, at the time when he was the Chaplain of John, 2nd Earl and Duke of Lauderdale. One of the letters dated from Edinburgh, October 23rd, 1677, states:—"I have spent most of my time since I received yours in travelling about the country, or else you would have heard sooner from me." The letter referring to Freemasonry is unfortunately neither dated, signed, nor does it appear to whom it was addressed. Dr. Hickes, it must be remembered, was both an antiquary and a philologist, and the author of several works, it seems therefore most probable that the letter in question was from his pen. The last letter from him dated from Edinburgh, in the same volume, 13th July, 1678, concludes with—"You must hereafter expect but little news from me all business, and all stirs being over." (Referring to religious and political matters in Scotland.)

The letter referring to Freemasonry gives an account of a visit to the Roman Wall, and is of considerable interest. It commences:—[1697] "I left Edinburgh on the 20th July last," so it is not unlikely that the date in square brackets, if the letter was written by Dr. Hickes, should be corrected to 1678; he having left Edinburgh a few days after the letter quoted above was written (13th July, 1678).

In the body of the text the following sentences occur:—

> "Hence he [I] went to Halbertshire. This is a strong high tower house "built by the Laird of Roslin in King James the 5th time.[1] The Lairds of Roslin "have been great architects and patrons of building for these many generations. "They are obliged to receive the Mason's word which is a secret signall masons "have thro' out the world to know one another by. They alledge 'tis as old as "since Babel when they could not understand one another and they conversed by "signs. Others would have it no older than Solomon. However it is, he that hath "it will bring his brother mason to him without calling to him or your perceiveing "of the signe. This house stands pleasantly in a woody corn country, a pleasant "river running just under the park wall along a cistern of solid rock for more than "a hundred yards, so that you may see the trouts and other fish as they play them-"selves there."

[1] James V. of Scotland, 1513-1542.

This letter, whether it ought to be dated 1678 or 1697, is an early mention of the *Mason word.* It contains allusions which are interesting, and perhaps extends our knowledge of what was included in this important point of Scotch Masonry. The different opinions of the Tower of Babel and King Solomon, that the Mason word was a secret and universal "signall" of recognition, as well as a means of summoning a brother, which brings to mind the "steeple" mentioned in the Sloane MS. No. 3329, are worthy of note.—W. HARRY RYLANDS.

The Mason-Word in Scotland.—Mr. D. Nutt has lately issued, as vol. VIII. of the *Bibliotheque de Carabas*, a reprint (edited by Mr. Andrew Lang) of Kirk's "Secret Commonwealth of Elves, Fauns, and Fairies," as published in 1815. The title page is "SECRET COMMONWEALTH, | or, | A Treatise displayeing the Chiefe Curiosities | as they are in Use among diverse of the | People of Scotland to this Day; | Singularities for the | most Part peculiar to | that Nation. | . . . By Mr. Robert Kirk, Minister at Aberfoill, | 1691."

Sir W. Scott says in his *Demonology and Witchcraft* that it was printed in 1691, and reprinted in 1815. But the reprint of 1815 was made from "a manuscript copy preserved in the Advocates' Library," and Mr. Lang, in his introduction, expresses a doubt as to whether it had ever been printed before that date. The author, however, died in 1692, aged about fifty-one, and the copy in the Advocates' Library appears from internal evidence to have been made during the life of his son, Colin Kirk, so that there can hardly be any doubt as to the accuracy of the date of the work as a whole, though questions may arise as to details.

The first chapter contains a description of the characteristics and customs of the subterranean inhabitants, or fairies, who are only seen by men of the second sight. This is followed by a letter from Lord Tarbott, containing an account of his experiences of seers, with suggestions (perhaps not very lucid) for an explanation of the phenomenon. The author criticises the letter and then proceeds to prove (amongst other things) that his own explanation of second sight is not repugnant to reason. After pointing out the mystery of the existence of the soul, of the universal diffusion of life, etc., he continues (p. 64):—

"Besides these, I have found fyve Curiosities in Scotland, not much observ'd to be elsewhere. 1. The Brounies, who in some families are Drudges, clean the Houses and Dishes after all go to Bed, taking with him his Portion of Food and removing before Daybreak. 2. The Mason Word, which tho some make a Misterie of it, I will not conceal a little of what I know. It is lyke a Rabbinnical Tradition, in way of Comment on Jachin and Boaz, the two Pillars erected in Solomon's Temple (I. Kings, 7, 21.) with ane Addition of some secret Signe delyvered from Hand to Hand, by which they know and become familiar one with another. 3. This Second Sight, so largely treated of before. 4. Charmes, and curing by them very many Diseases, sometimes by transferring the Sickness to another. 5. A being Proof of Lead, Iron, and Silver, or a Briwe making Men invulnerable, Divers of our Scottish Commanders and Souldiers have been seen with blue Markes only, after they were shot with leaden Balls; which seems to be an Italian Trick, for they seem to be a People too curious and magically inclyned. Finally Iris-men, our Northern-Scotish, and our Athole Men are so much addicted to and delighted with Harps and Musick, as if, like King Saul, they were possessed with a forrein Spirit, only with this Difference, that Musick did put Saul's Play-fellow a sleep, but roused and awaked our Men, vanquishing their own Spirits at Pleasure, as if they were impotent of its Powers, and unable to command it; for we have seen some poor Beggars of them, chattering their Teeth for Cold, that how soon they saw the Fire, and heard the Harp, leapt thorow the House like Goats and Satyrs."

He concludes the argument on this point by showing in other ways that "every Age hath left some secret for its Discoverie."—W. F. SHEPPARD.

[It is curious this note reaching us at practically the same time as Bro. Rylands'. What Dr. Kirk means by the "Rabbinical Tradition" is not very clear. Some little caution must however be exercised in accepting the statements as dating from 1691, because we are informed that the alleged first edition of that date is not known, and if the MS. said to be in the Advocates' Library is really there, it may possibly be of more recent date than say 1717, which would largely destroy any importance the extract may possibly possess. We do not gather that Mr. Lang has seen this MS., but only the 1815 printed book.—EDITOR.]

Quaint Customs in Dorset.—A correspondent states: To-day (Tuesday) being Shrove Tuesday, the "Ancient Company of Marblers or Stonecutters inhabiting within the town of Corfe Castle, in the Island of Purbeck," held their annual meeting for "the enrolment of apprentices, the registration of members' marriages, and the discussion of questions affecting the company's rights and privileges." For centuries past only members of the company and sons of members duly bound as apprentices have been allowed to quarry stone

or marble in Purbeck. The proceedings to-day were strictly private, but it is generally understood that the apprentices "upon being accepted into the company have to pay to the warden 6s. 8d., a loaf, and two pots of beer," while every member who has married during the year has to pay 12d. to the wardens. To preserve a right of way over the lands of Rempstone Manor, Dorset, a football and a pound of pepper are carried every year on Shrove Tuesday by the way in question to a certain house and deposited there—*Daily Telegraph*, 7th Feb., 1894.

Imitating Mediæval Masons' Marks.—An interesting paper on masons' marks on the Abbey Church of Vézelay by M. Adolphe Guillon, draws attention to an exceedingly unfortunate practise which, according to the *Builder*, really goes beyond anything we have heard of in our own country in the way of imitation of Mediævalism, viz., that when the church at Vézelay was restored in 1840 and 1841, and many of the old stones which were decaying had to be taken out and replaced by new ones, the masons at work on the building were authorised to copy and reproduce on the new stones the masons' marks on the old ones, a kind of falsification of history which is absolutely without excuse, as the marks on the stones had no influence whatever on the design or architectural appearance of the building, and there was not even the questionable justification of restoring the original design. As M. Guillon observes, a century hence these will perhaps be mistaken by Archæologists for Mediæval masons' marks. One of the workmen at the restoration period, by name Besancon, had, however, established a very characteristic mark of his own, which could never be mistaken for a Mediæval one; he marked his stones with a conventional representation of a tobacco pipe, in two or three different forms.—*Pall Mall Gazette*, 29th Dec., 1893.

Masonic Dedication, 1723.—I enclose you copy of a dedication of a Drama to the Freemasons, dated 1723. If you think it worth while to insert it in "Notes and Queries" please do so, there is nothing in the Play that has any reference to the Society.—THOMAS FRANCIS, Havant.

Love in a Forest | A Comedy. | As it is acted at the | Theatre Royal in Drury-Lane | By His Majesty's Servants. | By Mr. Johnson. | London | Printed for W. Chetwood at Cato's-Head in | Russell-St., Covent-Gardens; & Tho. Edlin, at the Prince's-Arms, over against Exeter-Exchange | in the Strand, 1723. Price (1/6) |.

To the Worshipful Society | of | Free-Masons. |

Permit me, my Brethren, most humbly to beg your Protection for the following Scenes. Since to flatter you, and not to speak Truth wou'd, on this occasion, be equally impertinent; give me Leave only to say: If encouraging and being instructed in useful Arts, if Humanity, Charity, Humility, in a Word, if all these Social Virtues which raise and improve the Mind of Man are Praiseworthy, your Society have a Right to demand the Applause of Mankind. You have Taught all Nations one Idiom, which, at the same time that it gives a mutual Understanding, inspires a mutual Benevolence, removes every Prejudice of a distant Sun & Soil, and no Man can be a Foreigner who is a Brother.

If it were not below the Dignity of the Brotherhood to boast what the Vulgar call Honours and Distinctions, you cou'd give a List of Royal Names, not only the first in Britain, but in Europe, have been proud to wear the Badge of your Order, and who have held themselves distinguished even amidst the Glories that surrounded them, by having the Honour to call the Members of your Society Brethren; and it was owing only to the Unhappiness of her Sex that a most Illustrious Princess of our own cou'd not be admitted, and if her Curiosity was piqued at not knowing a Secret, perhaps it was the only Point in her whole Reign that ever the Woman got the better of the Queen. It must be own'd your Society hath Enemies, as the wisest, the greatest, and most virtuous Communities have ever had, & must have, for Ignorance is the Mother of Malice as well as of Devotion, & if malevolent & wrong-headed people will revile what they confess they do not understand, their Illnature recoils & hurts only their own Breasts: This, my Brethren, we have to say, & let us speak it boldly, tho' not vainly, tho' there hath yet been no other Sanction invented by the Wit of Man, the Wisdom of Law-givers, or the Policy of Princes, but what hath been frequently and openly broke into, yet our very Enemies, who have the least Candor, confess the Secrets of the Masonry have been kept inviolable, & that too, during the Course of many Ages, among People of all Distinctions, Religions, & Nations in the known World.

I am, my Brethren,
With the greatest Respect & Duty,
Your most Obedient & devoted
Brother & Servant,
Charles Johnson.

The above Dedication is interesting. The allusion to "A List of Royal Names" might be read in three lights; either as referring to Solomon, David, Martel, Athelstan, etc., that is, the names mentioned in the old Manuscript Constitutions; or to such a list as is given by Anderson in the first Book of Constitutions, 1723; or to the princes who really and historically can be proved to have been admitted into the Fellowship under Grand Lodge. The language seems to exclude the first interpretation, and the last is barred by the fact that the first of the series of historical Speculative Mason Princes, the Duke of Lorraine, was not initiated till many years afterwards. We are therefore driven to conclude that Bro. Charles Johnson was referring to the same characters whom Anderson so liberally makes Masons of. In the next place the allusion to a most "Illustrious Princess" is evidently to Queen Elizabeth. The incident which was in the writer's mind is thus recounted by Anderson:

> "The learned and magnanimous Queen ELIZABETH, who encourag'd other Arts, discourag'd this: because, being a *Woman*, she could not be made a *Mason*, tho', as other great Women, she might have much employ'd Masons, like *Semiramis* and *Artemisia*."

To which he adds a foot-note:—

> "ELIZABETH *being jealous of any Assemblies of her Subjects, whose Business she was not duly appriz'd of, attempted to break up the* annual Communication *of* Masons, *as dangerous to her Government: But, as old Masons have transmitted it by Tradition, when the noble Persons her Majesty had commissioned, and brought a sufficient Posse with them at* York *on* St. John's Day, *were once* admitted into the Lodge, *they made no use of Arms, and return'd the Queen a most honourable Account of the ancient Fraternity, whereby her political Fears and Doubts were despell'd, and she let them alone, as a People much respected by the Noble and the Wise of all polite Nations, but neglected the Art all her Reign*."

Bro. Gould has shown, as I well recollect but can not find the passage, that Anderson's "Constitutions" did not appear in print till quite the end of 1723. If this Dedication owes its inspiration to the Book of Constitutions, then we have a remarkable proof of how quickly it was disseminated and found its way into general use: but if, on the contrary, the Dedication was published first, as seems not impossible, then it would prove that Anderson was not drawing upon his unaided imagination, but really retailing Craft Tradition. In either case the Dedication is interesting; but I am afraid it would be well nigh hopeless to attempt to settle the matter of priority, on which, to my mind, a great deal depends.—G. W. SPETH.

I seem to remember that in some of your publications (or of Mr. Gould's) there is a long reference to Mr. Dunckerley. Are the following three notes of any value? Yours very truly, WYATT PAPWORTH.

Dunckerley, Mrs. Dunckerley.—In her apartments in Hampton Court Palace, Mrs. *Dunckerley*, relict of the late Thomas *Dunkerley*, Esq., who bore for his arms those of King George II. with a batoon, and with this motto, "Fato non merito." In the engraving of his arms he was styled "Thomas Dunckerley FitzGeorge."—*Annual Register*, 1801, under March 3rd; *Chronicle*, p. 65.

A Lady Freemason.—In S. John's Maddermarket, Norwich, aged 85, Mrs. Beaton. She was a native of Wales, and commonly called "The Freemason," from the circumstances of her having contrived to conceal herself one evening in the wainscoting of a Lodge room, where she learnt that secret, the knowledge of which thousands of her sex have in vain attempted to arrive at. She was a very singular old woman, and, as a proof of it, the secret died with her.—*Annual Register*, 1802, May 11th, p. 506.

The Preston Jubilee Guild has been this month exhibited with extraordinary splendour; it occurs but once in twenty-one years, and never fails to bring from all parts of the kingdom crowds of visitors to so unusual a spectacle. It commenced on the last day of August, and continued for ten days. The scene each day commenced with a grand procession of the mayor and corporation, the different companies, manufacturers, etc., with their several flags, and bands of music. The whole then proceeded to the parish church, after which they perambulated all the streets of the town, amidst the plaudits of an immense concourse of spectators. In the evening there was a brilliant assembly at the guildhall and a supper. And thus for ten days was this festivity prolonged, the procession each day varied by the ingenious devices of the manufacturers and corporations; and horse-races, cock-fights, public dinners, and dancing, with the addition of an excellent company of players, kept up, for the whole of the term the jubilee lasted, a degree of festivity and

enjoyment rarely experienced on such occasions. The following short account of the origin of this custom may not be unacceptable.

The Preston Guild has been kept up every twenty-one years since the granting of the charter by king Henry II., duke of Normandy, who confirmed the charter, and ordered that a guild should be held every twenty-one years, for the freemen to renew their freedom. If they let one guild pass without renewing their freedom, either by themselves or by proxy, they are for ever after excluded from all rights and privileges attached to the town of Preston. The first guild held under charter was in the second year of the reign of Edward III., since which time this makes the eighteenth guild which has been held under the reign of twelve monarchs.—*Annual Register* for 1802, p. 446.

ENGLAND.

AT the Quarterly Convocation of Supreme Grand Chapter of Royal Arch Masons of England last Wednesday, 7th February, it was finally agreed to reduce the term of probation before a Master Mason can be exalted, from one year to one month.

At the Anniversary Festival of the Royal Masonic Benevolent Institution on the 28th February last, the total amount subscribed on the stewards' lists was £12,658 14s. 6d.

The following new Lodges were warranted by the Grand Lodge of England during 1893.

No. 2456. Chancery Bar. London.
„ 2457. St. Anne's. St. Anne's-on-Sea, Lancashire.
„ 2458. Eton. Eton, Buckinghamshire.
„ 2459. Quilmes. Quilmes, Argentine Republic.
„ 2460. Ascot. Ascot, Berkshire.
„ 2461. Duguza. Stanger, Natal.
„ 2462. Clarence, West Hartlepool.
„ 2463. Bootle-Wilbraham. Knotty Ash, West Derby.
„ 2464. Longsight. Longsight, Lancashire.
„ 2465. Trident. Somerset, Bermuda.
„ 2466. Cheerybles. London.
„ 2467. Pickwick. London.
„ 2468. St. John's. Douglas, Isle of Man.
„ 2469. Hortus. London.
„ 2470. Telegraph Cable. London.
„ 2471. Avon. Northam, Western Australia.
„ 2472. Walthamstow. Walthamstow, Essex.
„ 2473. Molesey. East Molesey, Surrey.
„ 2474. Hatherton. Walsall, Staffordshire.
„ 2475. Border. Blackwater, Hampshire.
„ 2476. Ubique. Barrackpore, Bengal.
„ 2477. Colne. Wyvenhoe, Essex.
„ 2478. Gold Fields. Johannesburg, South African Republic.
„ 2479. Rhodesia. Salisbury, Mashonaland.
„ 2480. Boksburg. Boksburg, South African Republic.
„ 2481. Jeppestown. Jeppestown, South African Republic.
„ 2482. Duchess of York. Manchester.
„ 2483. Hadrian. Westham, Sussex.
„ 2484. Second Middlesex Artillery. London.
„ 2485. Zoutpansberg Liberty. Pietersburg, South African Republic.
„ 2486. Franklin. Hebron, Barkly West, South Africa.
„ 2487. St. Michael's. Stone, Staffordshire.
„ 2488. Eccentric. London.
„ 2489. Willesden. Willesden Green, London.
„ 2490. Ampthill. Ampthill, Bedfordshire.
„ 2491. White Rose of York. Sheffield.
„ 2492. Concordia. Wendover, Buckinghamshire.

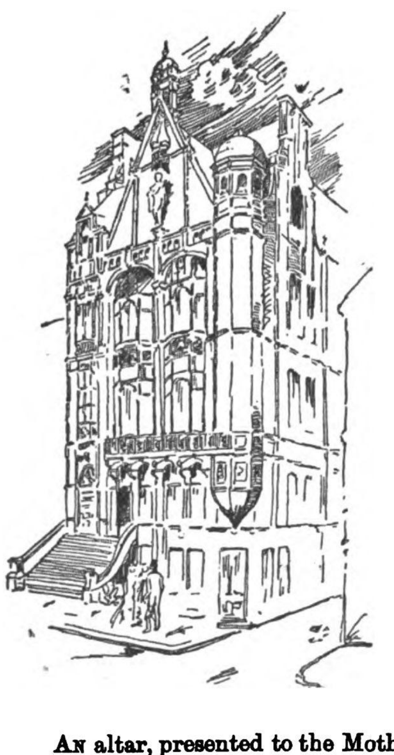
Hull.—On the 2nd February was consecrated at Hull the "Humber Installed Masters' Lodge," with Bros. M. C. Peck, Prov. G. Sec., and Past Grand Sword Bearer as W.M., W. Tesseyman, P.P.G.S.o.W., as S.W., and G. L. Shackles, P.P.G.D., as J.W. Inasmuch as all three of these brethren are valued members of our Correspondence Circle, we are not surprised to read in the circular convening the meeting, the following declaration.

"Founded for the promotion of the study of Freemasonry in its literary, archæological, and philosophic characters; to provide a special Lodge as a bond of union for Worshipful Brethren who have passed the chair, to undertake public lectures and discussions for the instruction and improvement of the brethren in Hull, and generally to endeavour to raise the standard of Masonry, and to support the principles of the Craft in their highest sense."

It is needless to add that the new Lodge starts with the fullest sympathy of the Quatuor Coronati. We have now three such Lodges actively at work in England, at Birkenhead, Leicester and Hull, besides others in the Colonies: but there is room for more.

Lodge of Research, No. 2429, Leicester.—The Installation Meeting of the Lodge was held on September 25th last, when W. Bro. W. M. Williams (P.M. 279,) P.P.G.Reg., was installed as W.M. for the ensuing year. The ceremony was followed by a very successful Conversazione, at which a large number of brethren attended; there was some excellent music, and a variety of interesting Masonic curios provided additional attraction for those present. Since the Installation, two meetings of the Lodge have been held, at one of which a paper was read by the Secretary upon "Evidences of Freemasonry in the Plays of Shakespeare," which caused a lengthy and most interesting discussion. On January 22nd W. Bro. W. H. Barron, Mus. Doc., (P.M. 523), P.P.G.O., read a paper upon "Masonic Music," dealing principally with Mozart's Opera of "Die Zauberflöte." The meetings of the Lodge are well attended, and there is every reason to believe that there is a prosperous future in store for it.

SCOTLAND.



The proposal to build a Masonic Hall for Glasgow is one of long standing, but in September 1891, the suggestion took definite form, when Bro. John Graham of Broadstone, P.G.M. of Glasgow, intimated his intention to carry through the proposal. A Company has now been registered under the Companies Acts, and it is intended to raise a capital of £20,000 in £1 shares. The object of the Company is to erect a Masonic Hall worthy of the Province, and for this purpose a most eligible site has been secured in West Regent Street, a central locality in the city of Glasgow. The building will contain a large hall 65 feet long by 40 feet wide, with suitable retiring rooms, cloak rooms, two lodge rooms each with proper adjacents, kitchen, offices, business premises, caretaker's house, etc. The front buildings will have an artistic elevation to West Regent Street as shown in sketch from the architect's designs. The buildings, it is promised in the prospectus of the Company, which has been issued, will be furnished and decorated in a handsome manner, and the estimated cost, including the ground and furnishing, is given at about £16000.

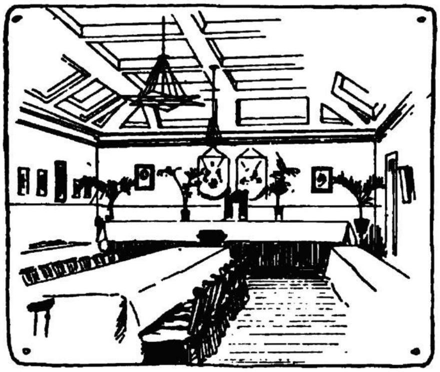
An altar, presented to the Mother Kilwinning Lodge, No. 0, by Bro. the Hon. Thomas Cochrane, Provincial Grand Master for Ayrshire, has built into it the foundation stone of the 114-years old building and lodge-room of ye Mother Lodge. A brass plate found in the cavity of the stone when discovered at the demolition of the building last July (1893) bore the following inscription:—

Archibaldi Comites de Eglintoune honoratissime ductu et auspiciis, ejusque Legate Joannis Allan, etc., etc. Restaurata Architectonica, Antiquum et

Primum Architectorum Domicilium Fremarium de Kilvininc denuo Ædificatum. Fundamentis Locatis Martu XXIV. MDCCLXXIX ac Architectionicæ VMDCCLXXIX. [Under the guidance and auspices of the Right Worshipful Archibald, Earl of Eglinton, and of his Depute John Allan, etc., etc. Masonry revived and the ancient and primal Lodge of Master Masons of Kilwinning Lodge rebuilt. Foundation laid on the 24th March, 1779 and of Masonry 5779.]

The Mother Lodge is now comfortably housed in a new building erected near the former site and on the old Abbey ground of Kilwinning.

THE Lodge of Edinburgh (Mary's Chapel) No. 1, entered into new premises on Jan. 5th last. The following sketch shows the interior of the new Lodge room. Since 1787 this



Lodge has had twenty-eight changes of abode, taking up its quarters in various Lodge rooms and hotels, until now (1894) it has acquired the commodious premises at 19, Hill Street, Edinburgh.

BRO. the Right Hon. the Earl of Haddington having resigned Grand Mastership of Scotland has been succeeded by his Depute, Bro. Sir Charles Dalrymple, of Newhailes, Bart., M.P.

A BUST, in Carara marble, of Past Grand Master Bro. Lord Blythswood, was presented to Lady Blythswood on the 24th November last in recognition by the Freemasons throughout the jurisdiction of the Grand Lodge of Scotland of the great services rendered to the Craft during Lord Blythswood's reign as M.W.G.M. Lord Haddington unveiled the bust which has been placed in the Library of Blythswood House. A replica of the bust, which is the work of Bro. W. G. Stevenson, A.R.S.A., was unveiled in the Grand Lodge Hall, Edinburgh, at the celebration of the Festival of St. Andrew, by the Grand Lodge on November 30th.

BRO. Lord Blythswood, as Provincial Grand Master of Renfrewshire East, assisted by the Provincial Grand Officers, laid the memorial stone of the Titwood Established Church now being erected in Glencairn Drive, Pollokshields, on November 18th, 1893.

CHARTERS for three new Lodges in Queensland have been granted by the Grand Lodge of Scotland this year, namely, Lodges "Taringa," Indooroopily; "Valley Ionic," Valley, Brisbane; and "Norman," Sandgate.

BY the kindness of His Grace the Duke of Portland the use of Barr Castle has been granted to Lodge St. Peter, No. 331, Galston, Ayrshire, as a place of meeting. Barr Castle has been long unoccupied as a dwelling place. John Knox, while a guest of the Lockharts of Barr, preached in the Castle on one occasion. The Castle, though limited in size, is a very substantial building, and is said to have existed as early as the twelfth century. Bro. the Duke of Portland in granting the use of the old pile of masonry, gifted £25 as the nucleus of a fund which will have to be subscribed to cover the cost of the necessary repairs. It is estimated that £130 will put the place in thorough order. The chamber in which it is proposed to form the Lodge room has an arched roof twenty-five feet high.

THERE are thirty-four Lodges under the care of the Provincial Grand Lodge of Glasgow, and during the year ending November 1893, there were admitted to these Lodges by initiation 843 members. In the Royal Arch Chapters in the same Province, of which there are ten, 165 new members were added to the rolls of the various Chapters.

In the Province of Dumfriesshire, in which there are twelve Lodges, 108 new members were "made" during the year ending November 30th, 1893.

The peculiarly interesting and impressive ceremony of consecration was performed in a new hall erected in Whitehill Street, Dennistoun, Glasgow, on the evening of March 14th. The service was conducted by Bro. John Graham of Broadstone, Prov. Grand Master of Glasgow and Substitute Grand Master of Scotland, assisted, among other Provincial Grand Officers, by Bros. the Rev. Dr. John Watt, Chaplain, and Bro. James Boyd, S.P.G.M. There were between 300 and 400 brethren present, on the invitation of Lodge Scotia, No. 178, in whose interest the hall has been built by the Dennistoun Masonic Halls Company. The whole of the shares—£1 each—were subscribed for by Freemasons, and with the exception of twenty-nine all the shareholders are members of Lodge Scotia. Under these circumstances the building, though erected with the view of supplying a want in hall accommodation in the district, is in every way suitable for Masonic purposes. The hall, which is capable of seating 400 people, measures 45 feet in length and 31 feet in breadth. There are two commodious adjacents at the platform end of the hall, and these, by means of a folding partition, can be made a small hall. There is a splendidly fitted up cloak room, a store room and kitchen on the ground floor, at the entrance end of the hall. From these rooms there is a long narrow passage running the length of the hall rising to the floor level by a gradient of three, five, and seven steps, leading up to the lesser hall. There are other side rooms, lavatories, etc. The plans were prepared by the architect, Bro. William Reid, and the building constructed under the inspection of a committee.

You will be pleased to learn that at a festival of Lodge No. 320, Ardrossan, I had the honour of replying to a toast proposed by the Rev. Bro. McKinley, Chaplain of Lodge Mother Kilwinning, in honour of Lodge Quatuor Coronati. I mention this as indicating a growing appreciation of the work done by No. 2076. I may add that my remarks met with considerable approval by the 70 and more brethren present, many of whom belonged to the learned professions.—D. Willox, I.P.M., 128 S.C.

[This is a new, unexpected and gratifying departure in Masonic toasts. The Ardrossan Lodge is a member of our Circle, as is our Bro. Willox, but we are unacquainted with the Rev. Brother who so kindly proposed the toast, to whom we tender our thanks.—Editor.]

AUSTRALASIA.

Queensland.—Some months ago the Prov. G.M. under the Irish Constitution, the Hon. Theodore Unmack, tendered his resignation, and the brethren in the Colony expressed a wish that Sir Samuel Griffith, Chief Justice, should be appointed to succeed him. The desire was gratified by the Grand Lodge of Ireland, and on Thursday, 26th October, he was installed by his predecessor in the chair. The ceremony took place at the Exhibition Concert Hall in Brisbane, and was the cause of the largest assemblage of Masons hitherto known in the Colony, nearly 650 being present, of all three jurisdictions. According to the local paper the appointment is looked upon as likely to have far reaching consequences, for "many do not disguise their hopes that he would be the corner-stone on which a United Grand Lodge of Queensland would be erected." Such a design has been discussed for some time past, but the Queensland brethren seem determined not to move actively in the matter until practical unanimity shall be secured, and obviously such an appointment as that of Sir S. Griffith is all in favour of the project. It will be remembered that the appointment of the Hon. S. J. Way, Chief Justice, to a similar position was the first step towards the formation of the United Grand Lodge of New South Wales, but that in his case he held the same office in all three Constitutions.

The first Friday of the month, which is recognised as the "Literary night" of Masonry in Ballarat, was held at the Hall last evening, under the auspices of St. John's Lodge, No. 36. An admirable lecture on "The explanation of the symbols of the craft" was prepared by Bro. W. H. Kingsbury, S.W., Prince of Wales Lodge, Smythesdale, and exhibited great acumen and Masonic research. The December meeting will be conducted by the Orion Lodge, No. 53; and that of January by the Yarrowee Lodge, No. 10.—*Ballarat Evening Post*, 4th Nov., 1893.

SOUTH AMERICA.

Brazil.—According to the *Bauhuette*, Frankfort, seven Lodges in the Province of San Paolo have severed their connection with the Grand Orient of Brazil and have constituted a new Grand Lodge of their own, and the G.O. has issued a circular praying that these Lodges be not accorded recognition.

FRIDAY, 4th MAY, 1894.

THE Lodge met at 5 o'clock in Freemasons' Hall. Present:—Bros. W. H. Rylands, P.G.St., P.M., in the Chair; C. Kupferschmidt, S.D. as J.W.; G. W. Speth, Sec.; S. T. Klein, I.G., and E. Conder, jun. Also the following members of the Correspondence Circle:—Bros. J. Wakelin, Alex. Howell, G. E. Turner, C. H. Webb, A. Toulmin, W. G. Poole, C. N. MacIntyre North, H. M. Hobbs, F. A. Powell, C. B. Barnes, F. W. Levander, Dr. J. Balfour Cockburn, P.G.M. Guernsey and Alderney, as S.W.; R. Palmer Thomas, R. Stephen Ayling, W. Harling Sissons, P.G.A.D.C., G. Mickley, L. Robbins, Dr. C. Alder Wright, Prof. P. L. Simmonds, W. Tailby, G. Stevens, T. Cohu, Hamon le Strange, P.G.D. as I.P.M.; J. Leach Barrett, H. N. Papenfus, C. H. Bestow, J. W. Stevens, C. G. Hokanson, Dr. C. L. Tuckey, J. A. Gartley, C. M. Brander, E. A. T. Breed, Reg. Martyn, R. A. Gowan, E. Haward, J. J. Hall and J. Foss. Also the following visitors:—Bros. W. A. Dingle, P.M. Gresham Lodge, No. 869; Perry Trickett, W.Shurmur Lodge, No. 2374; T. G. L. Miller, I.G. Cama Lodge, No. 2105; Donald Baynes, Imperial Lodge, No. 1694; and Dr. Dudley Buxton, Weyside Lodge, No. 1895.

Three Lodges and sixty-two brethren were admitted to the membership of the Correspondence Circle.

The Secretary read a letter from H.R.H. the M.W.G.M., thanking the brethren for the last volume of their *Transactions*, which had been submitted for his acceptance.

The W.M. congratulated Bro. Balfour Cockburn, in the name of the brethren, on the honour which had so lately been conferred upon him by the M.W.G.M. in appointing him Provincial G.M. for Guernsey and Alderney.

The Secretary called attention to the exhibits on the table, all three the gift to the Lodge of Bro. G. E. Turner. They consisted of a jug of Leeds ware, richly adorned with Masonic symbols, one side bearing a copy of one of the well-known, but rare, engravings of Lambert de Lintot. A carved ivory snuff-box, with painted Masonic symbols, and the date 1749 and the initials T.S. under a glass cover. A rudely executed and badly printed woodcut of a face in profile, composed of Masonic emblems and tools, with the words below, "Stunanroc G.M.," plainly an anagram on "Cranstoun G.M." The water mark is 1802. The members passed a vote of thanks to Bro. Turner for his interesting gifts to the Museum of the Lodge.

The Secretary read the following paper:—

THE MASTERS' LODGE AT EXETER.

BY BRO. W. J. HUGHAN.

MASTERS' LODGES were interestingly treated by Bro. John Lane in an able paper read before the members of the Lodge "Quatuor Coronati" No. 2076, on June 25th, 1888[1], and before and since then the subject has been frequently considered and alluded to by me in print. The earliest original List in which they are depicted is the one engraved in 1734, and reproduced by me in 1889[2] from the only copy known, owned by Bro. James Newton, C.C. Lodges, however, for working the third degree, and exclusively for that purpose, appear to have been held soon after the ceremony was arranged, for the Records of the "Philo Musicæ et Architecturæ Societas"[3] suggest such a procedure so early as 1724. From 1734 they rapidly increased, though few were noted in the official Lists, possibly because no information was sent. Of this class was the Lodge of Masters held at Exeter in connection with the "St. John the Baptist" warranted 11th July, 1732, and now numbered 39. This Lodge possesses its original charter *to constitute* (which was the kind of warrant then granted), and being the oldest document of the kind extant is much valued by the members.[4]

In my "Origin of the English Rite of Freemasonry" (1884) will be found cited a number of references to "Masters' Lodges" and the "third degree" from 1724 onward. It is quite evident they were held at special times, and separate from the ordinary meetings of the Lodge, simply to work the ceremony of a Master Mason, and, at times, apparently also for the convenience of more than one Lodge. No Warrant was required so to do because the existing ordinary Charter was quite sufficient. Separate minutes, however, were often kept, as by the brethren of Exeter, those preserved beginning in 1777, but doubtless the custom

[1] Vol. I., 1886-8, of the *Transactions*, pp. 167-178.
[2] "*The Engraved List of Regular Lodges for A.D.* 1734" (London 1889).
[3] Add. MSS., 23,202, British Museum.
[4] *By-Laws and History of the Lodge No.* 39 (Exeter, 1884-91).

prevailed from the formation of that Lodge. Bro. Lane has proved that the four Lodges in List of 1734, numbered 115 to 117 and 120 (No. 115 being a "Scott's Masons' Lodge," and the three "Master Masons' Lodges,") never paid for any Warrants, and were really for the use of *general* Lodges. At least, the evidence all tends in this direction. They only existed for a short time, and apparently were not wanted, the *general* Lodges preferring their own Masters' Lodges. As the members became more familiar with the ceremony and thus were less dependent on the few who could work the degree, the necessity for these separate Masters' Lodges was done away with, and so gradually they disappeared; that of Exeter being unusually late, running on as it does to 1803, or still later.

The subject of the origin of the third degree, and of degrees generally, is too important to be dealt with in a brief paper such as this, but I may say that my conviction, held for many years, that these *separate* and *distinct* ceremonies originated early last century, becomes stronger as the years roll onward and the evidences increase as to their character and especially as to their first appearance. The esoteric evidence, particularly, is very strongly in favour of this view—which is accepted, in common with myself, by such an old and successful student as Bro. D. Murray Lyon, Grand Secretary of Scotland, as well as by later ones, such as Bro. John Lane, who has made the matter a special study. As however our belief is not shared by Bros. R. F. Gould and G. W. Speth, who have also spared no pains to sift and examine the evidence, and who consider there were two degrees prior to the last century, I hope ere long to carefully examine the whole of the accumulated facts in detail and most exhaustively. Meanwhile I trust all interested will continue their researches and make known any points hitherto unknown should they be fortunate enough to meet with any.

The quarto volume of the Minutes of the Masters' Lodge begins on the 14th January, 1777, and ends on the 12th July, 1803. The chief characteristic of these invaluable records is brevity, and they consequently leave much to be desired. The Minutes of the regular or ordinary Lodge are missing for this period, so that as respects its history their importance cannot well be over-estimated. This, hovever, makes their sphinx-like silence tantalizing in the extreme, for though this precious volume enables us to compile a roll of the three chief officers, and sometimes others, with more or less certainty, the actual evidence is lacking as to the names of the R.W.M.'s and Wardens of the Craft Lodge from 1777 to 1803, because of the absence of the regular Minutes of the Apprentice and Fellow Craft degrees.

My belief is that throughout this period the R.W.M. and Wardens of the Lodge, and probably the Treasurer and Secretary, held similar offices in the Masters' Lodge. In proof of this, it may be pointed out, that there is no record of any election to office in the latter organization, and at the meeting of the Master Masons held January 8th, 1782, the following is entered in the account of the proceedings, and appears to confirm this view of the matter.

> "N.B.—It was this night desired by the R.W.M. that Bro. Hutchins [or Hutchings] do take the Junr Warden's office in consequence of Bror Turner, the prest J.W. of the Craft having discontinued from this Lodge."

Evidently the Masters, or Master Masons, met in the same House as did the ordinary Lodge, and so the places of meeting recorded in the minutes of the former may be compared with those cited in relation to the Lodge by Bro. John Lane, in his colossal work, the "Masonic Records 1717-1886." These particulars were obtained by my friend through consulting Grand Lodge Calendars and other sources available for the years named.

Masters' Minutes.		*Masonic Records* 1717-1886.	
Half Moon Inn	1777-1778	Half Moon, Fore Street	1773
Phœnix Inn	1778-1781	Phœnix Inn	1778
Half Moon Inn	1781	Half Moon Inn	1781
Bro. Furlong's House Gandy's Lane	1781	Bro. Furlong's in Gandy Lane	1781
Private Room, Theatre Lane	1781-1783		
The Hotel	1784-1785	The Hotel	1784
[hiatus]			
Globe Tavern	1803	The Globe	1803

It will be seen that these Minutes supply another place of meeting, viz., "Private Room, Theatre Lane." Else the two Lists are almost identical; and as there is no mention beforehand of any or either of these several changes, so far as the Masters' Minutes are concerned, (the only indications of the removals being the headings to the Records), this also may be accepted as another proof or link in the chain of evidence, that both in relation

to the officers and the places of meeting, the ordinary Lodge regulated the proceedings of the Master Masons.

The actual periods (inclusive) during which Masters' Lodges were held at the Houses or places of meeting named, were as follows:

Half Moon Inn	Jan. 1st, 1777 to May 12th, 1778
Phœnix Inn	July 14th, 1778 to Jan. 9th, 1781
Half Moon [again]	Feb. 13th, 1781 to July 10th, 1781
Bro. Furlong's, Gandys Lane	Aug. 14th, 1781 to Oct. 9th, 1781
Private Room, Theatre Lane	Nov. 13th, 1781 to Oct. 14th, 1783
The Hotel	Feb. 10th, 1784 to Nov. 15th, 1785
Globe Tavern	July 6th, 1803 and July 12th, 1803

Another peculiarity is that the numbers which distinguished the Lodge from 1777 to 1803 are never once mentioned. The numerical position of No. 39 at that period went through three alterations viz., 48 to 1780-1, when it became 38 and 35 from 1792, at which it remained until after the blessed Union of December 27th, 1813.

The term of office appears to have been for six months, the new "R.W.M." (now, "W.M.") and the "Worshipful Wardens" (now, no prefix) entering on their duties in January and July respectively. So many times the regular officers were absent, and their places filled by other brethren (generally having the suffix "P.T.") that it is not quite an easy matter to make a complete list of the three principal officers during the years under consideration, but the roll given in the appendix may be accepted as fairly correct.

The meetings were regularly held and fairly supported from 1777 to 1782, but then began to flag. To the end of the latter year 68 meetings had been held; in 1783, there were only 8; half that number in 1784, and but two in 1785. Then there is a hiatus until 1803, when the Lodge assembled twice. The attendance, which had risen to so high as fourteen—including visitors—gradually fell back to three or four, and then, apparently the Lodge ceased to assemble as a separate, but dependent, organization.

I think it likely that these separate meetings of the Masters' Lodge were found to be unnecessary, and so by degrees the custom was, first of all, only partially observed, and finally dropt. Certainly early this century it must have been both unusual and inexpedient to continue a separate organization, with an additional annual subscription, to work the third degree, and possibly this one at Exeter was one of the last survivals of the old system of Master Masons' Lodges.

Many of the Minutes are so much alike that to cite one would virtually do for a description of the remainder. That being so, it will be desirable to quote those only of importance by reason of their dates or the character of the business transacted. The first record is as follows:

> "At a Masters Lodge held at the Half Moon Jan: 14th 1777
>
> Brethn Present
>
> | | | |
> |---|---|---|
> | Hutchins | R.W.M. | |
> | Furlong | W.P.M. | |
> | Whittaker | W.S.W. | P.T. |
> | Moor | W.J.W. | |
> | Coffin | | |
> | Fenwick | | |
> | Sloman | | |
> | Kallender | | |
> | Pearse | | |
>
> This Lodge was open'd in due form. Bros Head & Cullimore were both rais'd to the Degree of Master Masons. Bror Head paid his usual fee of ten shillings and sixpence, as likewise Bror Cullimore pd his fee, but as he had been made an ancient mason before; the Lodge return'd him five shillings. Bror Hutchins propos'd Bror Spring to be rais'd to the degree of a Master, and Bror Payne to be a subscribing member were both balloted for in the affirmative.

The next record, dated February 11th, 1777, states that ten members were present and Bro. Odam "V.B." [visiting Brother]. The only minute is to the effect that—

> "This Lodge was open'd in due form, when Bror Odam, who was Examin'd if he was a Member of the Antient Lodge. But on his taking the Obligation that he did not belong to it as a Member or a Visiter, He was admitted & after an Excellent Lecture the Lodge was closed in Due form."

The present "St. John's Lodge" No. 70, Plymouth, of A.D. 1759, met in the City of Exeter from its origin to 1828, when it was removed, as noted. It was doubtless this organization that was referred to as "the Antient Lodge," for it was the only one of the kind then assembling in the City; and we may be assured its members were equally determined not to admit brethren of the regular Lodges.

The third record of the meetings styles the Assembly "a Master Masons' Lodge," but the titles given to the organization were numerous, for besides those mentioned we meet with "A Lodge of Master Masons," at other times "A Lodge," "A Lodge of Master Mason," "Master Masons Lodge." The Lodge was visited by Bro. Trewman on 9th Sept., 1777, when, as usual, an "Excellent Lecture" was delivered prior to the closing ceremony. Possibly the visitor was William Trewman, of Exeter.

The entry of 10th February, 1778, concerns another "Ancient" admission, and is thus described:

> "Bro. Wm Richards was this night propos'd to be rais'd to the Degree of a Master Mason (he being an Ancient Mason), was balloted for in the affirmative, and was accordingly rais'd to the third Degree of Masonry and likewise became a Subscribing Member to this Lodge, pd his Quars Subscription 2s. After an Excellent Lecture ye Lodge was closed in due form"

Subscribing members were occasionally elected, but the Lodge generally was held for the benefit of the "St. John the Baptist," but its name is never once mentioned, though the "Craft Lodge" is incidentally referred to. The concluding phrase was thus varied on 8th September, 1778,—"After an Excellent Lecture the Lodge was closed in due time and good order."

On November 10th, 1778, the Secretary has a sad record to make, for on the proposition of the Master "the expulsion of

> Mr ———, who was once a Member of this Lodge, & whose character & behaviour in Life was so bad that the whole Lodge by a Ballot assented to the same & He was accordingly Erazed from the Roll"

Two brethren were "raised to the Degree of a Master Mason, with every Degree of Decency and Solemnity becoming the said Order," on February 9th, 1779, and as they "desired to be admitted subscribing members, their request was unanimously agreed to."

At a "Lodge of Master Masons held at the Phœnix Inn," 8th June, 1779, Bro. Coffin, R.W.M., in the chair, and twelve members present, thus making the "unlucky number" of thirteen, it was

> "Order'd that the Treasurer do pay Bror Paynes Bills belonging to this Lodge, and that there be a Committee to settle the Treasurer's Accounts. Bro. Coffin, Bror Furlong and Bror Okes are requested to settle the said account."

It was announced at the next Lodge 13th July, 1779, that

> "the Treasurer's Accts were adopted to be duly settled. The Ballance remain'd in the old Treasrs hands is Two Pounds & two pence halfpenny"

The volume of Records is entitled "Secretary's Book, Masters' Lodge, 1777 to 1803," but as a rule, neither by name nor otherwise was that official referred to in the Minutes, and a like reticence was observed as to the Treasurer. On November 10th, 1778, Bro. Coffin is described as "Tr & Sy."; on June 13th, 1780, the entry occurs of "Furlong, Tr," and "Cornish, Secretary," occurs later on; but these are exceptions to the rule. I take it these two officers were the Treasurer and Secretary of the regular Lodge, just as with the W.M., Wardens, and Immediate Past Master.

On November 9th, 1779,

> "It was unanimously agreed that for ye future that no Brother be made a Master Mason in this Lodge till they have been approv'd of and a regular Summons isued for ye purpose."

The Secretary was in a communicative mood on April 11th, 1780, so we are informed, of business concerning the Craft Lodge.

> "Bror Moore, who from an affectionate respect to Masonry, voluntarily attended the last Provincial Quarterly Communication, where he defended the Matters relating to the Making of Mr Parminter, in a zealous & Masonic spirit, amidst every opposition, for which, the Rt. Worshipful Master Charg'd to his health with thanks from the whole Lodge."

An "extra Masters Lodge was held at the Phœnix Inn, Exeter, on account of the funeral of late Bro. Willm Fenwick," on May 23rd, 1780. Twelve attended, and at the same meeting three brethren were "raised to the third degree of a Master Mason. The expenses of this Lodge were discharged by the Crafts Lodge."

The minute of September 12th, 1780, states that "Brother Cullimore having propos'd Brother Ivy to be rais'd to the degree of a Master Mason. He was accordingly balloted for in the affirmative, upon condition of his being brought again to the Pedestal as a Craft." Possibly this points to the admission of another "Ancient Mason," and suggests that his status as a Master Mason was not satisfactory. The postscript is to the effect that "the usual Fee of half a Guinea was deposited in the Treasurer's Hands."

The meeting held on 9th January, 1781, was noteworthy for the passing of the following resolution.

> "At this Lodge it was maturely considered and agreed upon by the members then present that for sufficient reasons no member sho'd be a subscriber to this Lodge who is not a subscriber to the Crafts Lodge"

Bros. Walker and Hayne visited from "St. George's Lodge," on February 13th; which was formed in 1762, and is now No. 112. The latter Brother is possibly the one referred to in September, 1781, when it was ordered that "Bro^r^. George Hayne shall not be admitted to visit this Lodge, for particular reasons."

Another variety in the closing phraseology occurs on April 16th, 1782, viz., "After an Excellent Lecture and Innocent Mirth, the Lodge was closed in due form and good order," and was repeated.

The last record in the Book is to the following effect.

> "1803. At a Lodge of Master Masons held at the Globe Tavern this 12th day of July.
>
> | Brethren present. | Hutchings | R.WM. |
> |---|---|---|
> | | Turner | W.S.W. |
> | | Bale | W.J.W. |
> | | Eales | V.B. |
>
> Bro^r^ Hemer, who was proposed at an Extra Lodge was this night rais'd to the Degree of Master Mason in due form. The Business of the Lodge being done, the Lodge was closed in due form and good order. Bro^r^ Hemer was admitted to become a subscribing member of this Lodge"

I am very pleased to report that my friend and Bro. Andrew Hope, W.M. (C.C.), has been authorized by this old and important Lodge to prepare its History, and have it printed. Bro. Hope has already done good service in this direction, and is well qualified for the task.[1]

APPENDIX.

THREE PRINCIPAL OFFICERS, 1777 TO 1803.

	Master.	*Senior Warden.*	*Junior Warden.*
1777.	Hutchins[2]	?	Moore
do.	C. Furlong (? P.M.)	Moore[3]	Coffin
1778.	Moore	Coffin	Cullimore
do.	Moore	Cullimore	Sloman
1779.	Coffin	Sloman	Hutchins
do.	Coffin	Hutchins	Strong
1780.	Sloman	Strong	Mayne
do.	Furlong	Moore	Okes
1781.	Okes	Mayne	Cornish
do.	Coffin	Cornish	Pitts
1782.	Cornish	Pitts	Hutchins
do.	Pitts	Strong	Hutchins
1783.	Pitts (?)	Sloman	Coffin (?)
do.	Pearse (?)	Coffin (?)	Hutchins (?)
1784.	Coffin	Pitts	Hutchins
do.	Hutchins	Pitts (?)	Pearse
1803.	Hutchins	Turner	Bale

[1] "Notes on Old Minute Book, 1805 to 1828,"—No. 39, Exeter—(No. 1819 pages 22 and 63 *Classified Index* to the Catalogue Slips, 1893, Lodge No. 2076.)

[2] Sometimes "Hutchings."

[3] Also spelt "Moor." Other variations also.

In 1783 the names are uncertain. Possibly the Master Masons and Wardens are correctly given for the first half, but for the second term the evidence is conflicting. Pearse is noted as the "W.P.M.," early in 1784, so may have been the R.W.M. for second half of the previous year. If Coffin had been the Master, he would not have acted as S.W. on August, 1783. Hutchings is noted as J.W. at each of the three meetings recorded. A like uncertainty exists as to 1784; so that, as in some other instances, the list is only an approximation.

Bro. E. Conder, jun., said:—From the introduction to the very interesting paper we have just heard read, I gather that our learned Bro. Hughan, together with Bro. D. M. Lyon, holds that the Master Mason as a separate degree was unknown before the 18th century. In searching for the original type from which our modern ritual is derived, it is necessary for us to carefully examine all the customs of the early operative masons' societies, and from their simple bye-laws we are often able to deduce a fairly satisfactory sequence. Unfortunately up to the early part of the present year [1894], the only early records of English operative masons that have come down to us, I refer here to those of Swalwell and Alnwick, give us no information as to the existence of the grade of a Master Mason, consequently we are thrown back on the famous Scotch Statutes of "Maister" William Schaw, dated 1598. These statutes I now venture to point to as being the fountain from which Bros. Hughan and Lyon draw their information, and upon which they base their views respecting the non-existence of the grade or position of a Master Mason. It is true that the records of the Scotch Lodges contain the words Master Mason conjointly, but not in any way that can be reasonably applied to this particular position as being the goal to which the apprentice was advancing. However, in my researches connected with the History of the London Company of Masons, I have found certain entries which in my humble opinion clearly prove the existence of this particular grade (degree is not quite the word), known at the time as the Master Mason. This position, or grade, was obtainable in the London Company so early as 1622 by the apprentice who, being out of his indentures, was at liberty to take it up on payment of the following fees:—

	£	s.	d.
As a gratuity to the Company	£1	0	0
For being made "a Master"		3	4
Fee for entrance			6
Total	1	3	10

As to what this particular position of Master Mason, costing the above sum, amounted to, we can only hazard an opinion; whether or not it was accompanied by any secret ceremony or fresh information, we are also at present in the dark. But the fact remains, that so early as 1622 the position WAS known, and fees charged for taking it up. Can we not therefore assume that the same custom was practiced at Swalwell, Alnwick, and elsewhere, although not specially mentioned in their records; and if so is there any reason to doubt but that in the following century this grade of a Master Mason, like that of the apprentice, being *well* known, easily lent itself to enlargement at the hands of the so-called improvers. For myself, the ritual of the third degree takes me back in imagination to the pre-reformation "miracles," and I personally have little doubt that our modern third degree was built up in the early 18th century from the ruins of a very early trade mystery.

Bro. Speth said:—The paper before us this evening is valuable as affording us an insight into the inner operations of at least one Master Masons Lodge. Many of these Lodges are known to have existed, but unfortunately minutes of them are scarce. Although in the main, their aims must have been identical, I do not think that their methods were always so, and we should doubtless, had we the means of comparison, find many variations in their internal organisation. But at least we are now enabled to picture to ourself the mode of procedure of at least one such, the Master Masons Lodge at Exeter. It must be admitted that Bro. Hughan has done well to bring these particulars before us, and that his paper is not only interesting but very useful, and I have no doubt the brethren will show their sense of this at a later stage. As for discussion, the paper scarcely lends itself thereto, unless indeed we follow the example of Bro. Conder, and discuss the correctness of Bro. Hughan's theories as to the origin of the Master Masons degree. I myself go a long way with Bro. Conder in thinking that it is to a too exclusive contemplation of Scottish evidence we owe the opinion of Bros. Hughan and Lyon. It may be at once confessed that in Scottish minutes no evidence of a third, or even of a second degree is to be found, and unfortunately English minutes of the same date are not in existence. But I very strongly hold the opinion that Scottish Masonry, both operative and speculative, was arrested in its development at a very early date, and that English Masonry flourished, prospered and developed for centuries after the Craft in Scotland ceased to grow; and that to pin one's faith on the evidence furnished by an undeveloped growth is neither safe nor scientific. We should allow such evidence to guide us only in matters Scottish, and when investigating English Masonry seek to deduce our conclusion solely from English evidenec. Of this there is little to hand, yet even in what there is, I believe there are indications of a wider range of ceremonial and ideas than we find in Scotland, and that the Master's part, or what we now call the third degree,

is distinctly pointed to. To elucidate my opinions and bring forward my evidence would detain us much too long on this occasion, and the worst of it is that the great bulk of my evidence may not be printed. But I have for some years back, from time to time, advocated my views in lectures to various Lodges, and will merely state my conclusions briefly. We all admit a ceremony at the making of a mason, or the entering of the apprentice. In operative circles he received nothing more for seven years, when he was made a master. What he received then is not so clear, but even our MS. Constitutions point dimly to the fact that he received something. Being a master, he was then at liberty to become a fellow of the craft; and our present fellow-craft is therefore wrongly placed. Master Mason and fellow were synonymous, but if anything, the Master Mason was the prerequisite to the fellowship, and came first. As time went on, the operatives, both apprentices and journeymen, were gradually wedged out of the Lodge. This was due to the fact that many Lodges had become almost entirely composed of gentlemen, and the few operatives found in them were of a higher position, employers of labour. Of course in some Lodges which had retained their operative character, such as Swalwell and Alnwick, my contention scarcely applies; but these partook much more of the nature of the Scottish Lodges, due probably to their proximity to the border. Then the gentlemen received the degrees of masonry both in one evening, the apprentice part first, and without break, the master's part, constituting them fellows of the craft. And so it continued till the institution of the Grand Lodge of England. Now, the Grand Lodge was a substitute for the former general assemblies, and as it was at these assemblies only that in early times the operative apprentice became a master, so the Grand Lodge, we find, passed a law that only at Grand Lodge could a mason be made a fellow-craft or master, both terms signifying one and the same thing. But we find that private Lodges were allowed to make masters under dispensation; the reason is obvious, the Grand Lodge had not time for these ceremonies. After a time the Constitutions were altered, and on the 27th November, 1725, Lodges were allowed to make masters at discretion. Here, I think, we have the origin of the special Masters Lodges, and it was only in the course of time that their special functions were merged in the usual ritual of the Lodge. And so I hold that the apprentice and the master's part are very ancient, probably going back to the 14th century, and possibly much earlier still. But I do admit that about 1724 a transformation was effected, the two degrees developed into three, not by the invention of a master's degree, or by any addition whatever, but simply by a division in the apprentices degree. I have tried to show in my lecture, that the apprentice formerly received all the signs and secrets of what we now call the first two degrees, that the apprentice part was split in two, and a part only reserved for the apprentice, whilst the remainder was given to the fellow-craft, who for some inscrutable reason was no longer looked upon as identical with the master; and the ceremony formerly conferred upon the fellow and master was now still given, but the recipient was styled master only. In all this there was absolutely nothing new, only a re-arrangement. To produce my proofs would of course occupy us too long, and unfortunately they are of such a nature as not to admit of publication.

Bro. Hamon le Strange said: I have been glancing at the minutes of the first Lodge ever established in my province of Norfolk; I allude to the Lodge at the Maid's Head, Norfolk, warranted in 1724 as No. 30. It expired early this century. This Lodge possessed a Master Masons Lodge worked separately, and I have provided myself with a few excerpts from the minutes, which are however not kept separately from the minutes of the ordinary lodge, but are in the same book.

> "23 February 1743 (o.s.) Maid's Head Lodge No. 27. Pursuant to a former order made for the holding of a Master's Lodge once a Quarter the following Brethren met but no conference was held on that occasion."
> "11 June, 1745. At an occasional Lodge of Masters Bro. Hayman Rooke Bro. Jno Holdman on y^r request were admitted Master."

In this case Bro. Rooke was raised three weeks after his initiation, and there is no mention of Fellow Craft degree being given him. To a certain extent this tallies with the scheme of operations just unfolded to us by Bro. Speth.

> "27 Dec. 1750. Ordered that Bro. Goodman be made a fellow Craft ye next lodge night."

This is the first mention of Fellow Craft in the book.

> "8 August 1751. It is agreed that a Master's Lodge be held on Sunday ye 18th, & that Summons be sent on Fryday ye 16th and according a Master's Lodge was held."

But there is no further record of the work done at such Lodge. I have thought that these few hastily gleaned excerpts might be interesting in connection with the present paper.

Bro. MacIntyre North drew attention to the fact that in the old Fabric Rolls there was a distinction of rank and of pay between the various masons employed, but he was doubtful how far this would support the contention of a multiplicity of degrees.

Bro. Rylands was of opinion that the fact last mentioned was of no importance at all in the consideration of the question now before the Lodge. He thought the fact that these Masters Lodges paid no fee for their warrant and were not represented in Grand Lodge was not remarkable in any way, because the authority resided in the ordinary warrant, and he did not suppose that a special warrant ever was granted to work the 3rd degree. Considering how rare were minutes of a Masters Lodge, the brethren were undoubtedly much indebted to Bro. Hughan for having presented them with the array of facts contained in the paper before them, and he had much pleasure in moving a hearty vote of thanks to their distinguished Brother.

This was seconded by Bro. Cockburn, S.W. *pro. tem.*, and carried by acclamation.

Bro. W. Harling Sissons, D.P.G.M., Lincolnshire, asked the brethren if they were aware of an old custom in Lodges of the brethren wearing round their necks, suspended by a blue ribbon, a small silver trowel. Two such trowels were in his possession, one with the ribbon still attached. The trowels in question belonged to brethren of the old St. Matthew Lodge, Barton-on-Humber. This Lodge was the first established in Lincolnshire, being founded by the Rev. Matthew Barnett in 1787. It died out early in this century, the last initiation recorded being one on August 12th, 1825. The trowels are flat, and of the well-known French pattern. On June 23rd, 1808, the Lodge voted £5 5s. for the relief of British prisoners in France, and during its existence seems to have done considerable charitable work.

Bro. Speth thought it might be a survival of an old English custom, although he was unable to point to its existence in England. Still, in Picart's well-known plate, all the masons were represented with trowels in their hands, but these were not small ornaments, they were full sized working tools. Again, the custom was a very usual one abroad, and was still upheld in the Pilgrim Lodge, London, a German Lodge working by dispensation in the German tongue and according to German ritual. The statuette of Frederick the Great as a Mason, owned by Bro. Peck, of Hull, also showed this tool stuck into the King's belt, and the presumption was that the custom was derived, like the rest of the foreign rituals, from an English prototype. So far as he knew, however, the only example of this usage of the trowel in England (excepting the Pilgrim Lodge, No. 238) was to be found in the Lodge mentioned by Bro. Sissons, and it was a fact worth making a note of.

Bro. G. E. Turner mentioned that in his lodge at Dorset, a revival of a former lodge, they had succeeded in recovering many of the old possessions of the former lodge, amongst them a silver trowel. This was, however, full size, and was now always worn in the Lodge by the oldest Past-Master, attached to his collar.

ADDENDA.

Dear Bro. Speth,—I notice by the current issue of the *Freemason* that some discussion took place at the last meeting of the Quatuor Coronati Lodge as to the small silver trowels formerly worn in Lodges. The Social Lodge No. 93, Norwich, has one which is always considered an E. A. jewel, and until quite recently initiates were invested with it, but without any explanation. A short time since an aged P.M. of the Lodge, since dead, handed me some old rituals and papers, and in one of the rituals I found the following immediately after the investment of the initiate with the badge:—

> "S.W.—By Command of the W.M. I also invest you with the jewel of an E. A. It is the Trowel, and is called by us the Emblem of Circumspection. It is used by Operative Masons to spread the mortar and stop up all interstices in the Building, and by us as Free and Accepted or Speculative Masons emblematically to stop up all interstices in the Lodge, so that not a sound shall escape from within nor an eye pry from without whereby our secrets and mysteries may improperly become known to the popular world."

I may add that in an inventory of the property of the Lodge made 18th August, 1825, an E. A. jewel is included, which is doubtless the silver trowel above mentioned.—Yours faithfully and fraternally, G. W. G. BARNARD, *P.G. Sec. Norfolk.*

I see by the report in the *Freemason* that you had a discussion at your last meeting of 2076 about the "trowels" formerly worn in Lodges. I have at the present time in my possession a small silver trowel, worn in the old Lodge at Hinckley (now No. 50) about the beginning of the present century. If you care to have it to exhibit at your next meeting I will send it with pleasnre.—JNO. T. THORP, *Leicester.*

Owing to the importance of the subject of the origin of Masonic Degrees, I think it will be better for me to reserve my remarks thereon, as previously intimated, rather than briefly allude to the matter now. The points involved—and, indeed, the whole question—have to be carefully, and, as far as possible, exhaustively considered, demanding much more space than can at present be afforded, and, just now, much more time than is at my disposal.

Bro. Conder's interesting observations as to the "grade" of a Master Mason—"*degree* is not quite the word"—entirely fall in with my view of the subject; save that I do not rely on Scotland exclusively, or even mainly, to prove my position, and historically and generally there can be no objection to the use of the word *grade.* My contention is, that whatever was involved in becoming a Master Mason in the 17th century, the esoteric portion, *if any,* was not such, so far as evidence is forthcoming, as to necessitate the absence of brethren *below* that rank, as would have been the case had a *degree* been worked.

I am unable to follow Bro. Speth in the statement that "Master Mason and fellow were synonymous" in the pre-Grand Lodge period; for often enough the old Records prove they were neither convertible terms, *at times,* nor meaning the same grade or position, the word "Fellow" frequently being an equivalent of the well-known "Journeyman" or Artizan of modern days, and as distinguished from a Master of the Craft. The ingenious suggestion of our friend that the "two degrees" (he favours) ultimately developed into three "by a division of the apprentice's degree" is a very pretty theory, and doubtless there is much that apparently confirms it, but it appears to me not truly so. For certain it is the only view that can be adopted with any reasonable show of evidence, if more than one *separate and esoteric ceremony* be favoured, but I fail to see sufficient justification for the belief. Candidly speaking, it would gratify me much to be able to accept such an explanation, not only so as to agree with some of my devoted co-workers, but especially because of the dating back *degrees* to a much earlier period.

Bro. Hamon Le Strange's extracts from the minutes of the old Lodge of Norfolk are valuable, but I do not gather from his remarks or quotations that the Masters' Lodge referred to had a separate membership, and, as it did not keep separate Records, it is not on the same lines as the one held so long at Exeter. It was quite the custom to say little or nothing of the "Fellow Craft" degree from 1725 to 1750, but there is still no lack of evidence that it was worked as the *second* of three separate ceremonies, of which the "Apprentice" was the first, and the "Master Mason" the consummation.

Respecting the Trowel; in my Lodge, No. 131, Truro (the "Fortitude"), that implement has been for many years in use to distinguish one of the officers, either the Inner Guard, or Tyler; but that is very different to all the members wearing it, as noted by Bro. Sissons. The latter custom is likely derived from Germany, as suggested by Bro. Speth. The former usage is also mentioned by Bro. Turner; and Bro. Barnard, who records an instance of its use quite new to me. I hope that Bro. Rylands' kind words will lead other brethren to search for old Records and make them known.—W. J. HUGHAN.

FREEMASONRY IN MEXICO—II.

BY BRO. R. F. GOULD.

IN a previous article (*A.Q.C.*, vi. 133), will be found a narrative of the leading events in the current history of Mexican Masonry which appear to be of sufficient interest to warrant their insertion in our *Transactions*. It relates the formation of the Gran Dieta Simbolica (1890), the curious and romantic story of the Treaty of Monterey—ratified by the Grand Lodge of Texas in 1891, the consequent action of the Grand Lodge of Missouri in appointing a special committee to consider the propriety of withdrawing the charter of Toltec Lodge, No. 520 (1892), and the vigorous protest by Bro. R. E. Chism, W.M. of the said Lodge (located at Mexico City,) against an affirmative decision by the said committee in the premises (1893).

For the benefit, however, of those readers who prefer that a short *résumé* of any facts, to which they are referred as above, should be given for their information, let me next state that the Gran Dieta, claiming to have combined the allegiance of all or nearly all the legitimate Masonic bodies in Mexico, so impressed Grand Master Tyler of Texas with a belief in its sovereignty and regularity, as to lead that worthy to sign a provisional agreement, called the Treaty of Monterey, on October 26th, 1891.

By this instrument, which was ratified in the same year, the Gran Dieta of Mexico and the Grand Lodge of Texas each recognized the other as the only supreme and exclusive Masonic power in their several territorial districts respectively.

The "Treaty of Monterey" was very favourably regarded in the U.S.A., and at the Annual Meeting of the Grand Lodge of Missouri in 1892, it was proposed that the Charter of Toltec Lodge—at Mexico City—No. 520 on the roll of the Grand Lodge of Missouri, should be withdrawn—a suggestion afterwards modified by a resolution recommending that a Special Committee of three should further investigate the matter and report at the Annual Meeting of the Grand Lodge in October 1893, which was adopted.

The next link in the chain of events was a powerful appeal by Toltec Lodge, No. 520, against its threatened doom. This took the form of a circular letter, dated March 31st, 1893, which was addressed to the York Rite (U.S.A.) in general and the Grand Lodge of Missouri in particular. It was signed by the W.M., Bro. Richard E. Chism, and bore the title of *An Inside View of Mexican Masonry*. This missive, which, *inter alia*, alleged that the Lodges under the Gran Dieta admitted women, excluded the Bible, and meddled in politics, at once checked the disposition of other American Grand Lodges to follow in the wake of the Grand Lodge of Texas by too precipitate a recognition of the legitimacy of the Gran Dieta.

Thus matters stood when the article was written by myself that appeared in our last volume, and to which reference has already been made.

Since then I have received a variety of communications—written and printed—from Bros. C. H. M. y Agramonte, Richard E. Chism, and Ermilio G. Canton, G.Sec. Gen. of the Gran Dieta.

I.—The first named, who is the W.M. of Anahuac (an English-speaking) Lodge, No. 141, in a pamphlet, *The True View of Mexican Masonry*, dated May 23rd, 1893, carefully examines and traverses the allegations of Bro. Chism in his *Inside View*. According to General Agramonte,—"The Mexican National Rite and the Reformed Scottish Rite referred "to by that pamphleteer [*A.Q.C.*, vi. 115] have no existence that anyone knows of, at the "present time. The pamphlet [itself] was carefully kept out of sight in Mexico. The "Union among the bodies that form the Gran Dieta is perfect.

"The Gran Dieta does not recognize the Grand Orient of France.

"WOMEN IN MASONRY.—I can only say that I have never seen in any Lodge, a woman "either present in the Lodge during work, nor have I ever known one to apply for admission. "There have been Christenings at which women were present, and some time ago in "conversation with Chism, he told me that it might have been a Christening he saw. "Lodges of Women, similar to the Eastern Star, exist at Mexico. They are few in number, "and I have never been in one of their Lodges, nor have they ever been in mine, nor in any "other Lodge that I can learn of unless it be Regeneration Lodge, which was wiped [out] of "existence over a year ago, and its members expelled from the Order (including the persons "that Mr. Chism uses as witnesses, with the exception of [one] who was expelled from "Anahuac Lodge for unmasonic conduct and non-payment of dues). Again, I would ask "how Chism can reconcile the fact of his having sat in a Lodge with women, and his "Obligation?

"NO BIBLE.—*It is false* to say that the Bible is excluded from all Mexican Lodges. "Anahuac, No. 141, uses the Bible and I can name dozens of Lodges in Mexico that use it,

"and it is not excluded in any sense of the word. The only discrimination that is made "is against the Catholic (Roman) Bible, which is not allowed, and no man can become a "Mason under the Gran Dieta who is not a believer in God, therefore I cannot understand "the application of the term 'Infidel Masonry' to the bodies that owe allegiance to the "Gran Dieta.

"POLITICS.—His [Chism's] reference to the Mexican National Rite has no relevancy "whatever. It is a fact that when General Diaz was re-elected to the Presidency of this "Republic, some of the Lodges, as he is our Grand Master, congratulated him, and them-"selves, on the result.

"FUSION IMPOSSIBLE.—He says this very truly as far as Toltec Lodge is concerned, "for I submit if it can be accepted that the Gran Dieta would accept a Lodge or give a "Charter to a Lodge, that held in its membership a number of men who had, for good and "sufficient reasons been expelled from Masonry under its jurisdiction, and then taken into "full fellowship in this Lodge thereafter."

The writer—General Agramonte—next disposes of the statement, that no Mexican Mason could work his way into an American Lodge, by remarking,—"There is no reason in the world why he could not, as the [secrets] are precisely the same," while the depositions of the four witnesses which were printed by Bro. Chism in his pamphlet (*A.Q.C.*, vi. 116), he dismisses with the observation,—"It is easy to estimate the amount of consideration to which they are entitled, when you stop to consider the fact, as before stated, that these parties are all expelled Masons, and that all the references to anything like irregular or un-masonic conduct, is simply referred back to the suspended Regeneration Lodge."

We are further told, on the same authority,—"The Gran Dieta practises only the Three First Degrees of the A. and A. S. Rite, but it admits to, or under its jurisdiction, Lodges in Mexican Territory, which solicit the right to work in the York Rite, and under its jurisdiction [there is] now working that Rite, the Lodge 'Washington Hidalgo,' No. 174, of Piedras Negras."

II.—In an open letter dated June 7th, 1893, and addressed to the Rev. John Vincil, D.D., Grand Secretary, Missouri, Bro. Chism after stating that he has not seen a copy of the reply to his pamphlet issued by the Gran Dieta, proceeds with the remark that "if it denies the admission of women to Mexican Masonry, I can easily prove that they do admit women up to the present date to full equality as Freemasons from the documents of the Gran Dieta itself."

There is now before me (received from Bro. Chism) a copy of the *Boletin Masónico*, or special organ of the Gran Dieta, for January, 1893. The first page of the cover gives the title of the publication, and on the 2nd, 3rd, and 4th (or outside page), appears a list of the Grand and subordinate Lodges under the obedience of the Gran Dieta. The Grand Lodges, of which there are seventeen, head the roll, and the first one of all is described as

"Gr.·. Log.·. Valle de México, No. 1, México, Distrito Federal, direccion, Ermilio G. Canton, Apartado postal 10, México, Distrito Federal."

Next follow, *in numerical order*, under the heading of "Logias Simbólicas," the names of 205 Lodges, from which I extract the following :—

"Log.·. María Alarcon de Mateos núm. 27, México, Distrito Federal: Apartado postal 10.
„ Anahuac núm. 141, México, Distrito Federal: Sr. Gral. C. H. M. y Agramonte, cinco de Mayo núm. 17.
„ Marta Washington núm. 156. San Luis Potosí: Sra. Josefina J. Rivera de Parvin.
„ Josefa C. de Cantón núm. 158, Nuevo Laredo, Tamaulipas: Sra. Hilaria Quintana de González.
„ Escenios núm. 166, Morelia, Michoacán: Amador Coromina.
„ Cadena de Unión núm. 180, León, Guanajuato: mayor Julián Milán.
„ Miguel Hidalgo y Costilla núm. 190, Dolores Hidalgo, Estado de Guanjuato: Pedro Villavicencio."

At p. 117 of the *Boletin Masónico* (Jan. 1893), a list is given of the newly-elected officers of the Grand Lodge of the Valley of Mexico, No. 1. The G.M. is Ermilio G. Canton (G. Sec. Gen. of the Gran Dieta), and among the other office-bearers are,—Grand Steward, "Clío"; G. Senior Deacon, "C. H. M. y Agramonte"; G. Chancellor, "Euterpe"; G. Herald, "Fernando Masseron" (Master of Patrie-Humanité, under the Grand Orient of France, and described in the *Annuaire* of that body for 1893, as "officier d'honneur du G.·. O.·. de France pour le Mexique"); Assist. G. Orator, "Caliope"; and Assist. G. Treas., "Armonia."

According to Bro. Chism, "Clío, Euterpe, Caliope," and "Armonia," are ladies. This fact, he says, is made sufficiently clear by the *Boletin* of August, 1892, where at p. 507 there appears:—"Discourse pronounced by the very dear Sister Armonia in name and representation of the respectable Lodge of Ladies, Maria Alarcon de Mateos, No. 27."

The *Boletin* last referred to has not reached me, but in the number for March and April, 1893, I find at p. 335, the words,—"la querida H.·. Clío, Ven.·. Maest.·. de la Log.·. Maria Alarcon de Mateos No. 27" (*the very dear Sister Clío, W.M. of Lodge No.* 27).

The list of office-bearers in this woman's Lodge, which I take from the *Boletin* of January, 1893, is as follows:—"Clío (W.M.), Euterpe, Fraternidad, Caliope, Calipso, Melpómene, Dido, Leona Vicario, Aurora, Noemí, Fidelidad, Estrella, Armonia, Juano de Arco," and "Diana."

The postal address of the Lodge, it will be observed, is identical with that of the Grand Lodge of the Valley of Mexico, No. 1, of which Clío, Euterpe, Caliope, and Armonia are officers.

Particular attention is called by Bro. Chism to the circumstance "that the woman's Lodge occupies its regular place according to number among the rest of the Lodges, with exactly the same names for the different offices except the fact that only the symbolic names of the officers are given, while the other Lodge lists have the ordinary names of daily life in every instance."

Among the Mexican Lodges whose titles are shown above, on the authority of the *Boletin Masónico* (January, 1893), will be found the Martha Washington, No. 156, and the Josefa C. de Canton, No. 158. The address in either case is to a lady, the Secretary, and both Lodges are placed in their regular numerical order among the male Lodges.

Bro. Chism next points out, that in the same number of the *Boletin* (pp. 140-43), three male Lodges, Nos. 166, 180, and 190 (all of which appear in the list already given), are stated to have elected among their representatives to the Grand Lodge of the Valley of Mexico, No. 1—the first and last named, one, and No. 180, three, women respectively. The names printed are those of ordinary life, but the symbolic equivalents of two of them, according to the commentator I am quoting from, are "Caliope" and "Armonia." The W.M. of Toltec Lodge then asks,—"Is it conceivable that these male Lodges would elect women to represent them in the Grand Lodge of the Valley of Mexico, and that these women so elected could be elected as officers of the said Grand Lodge of the Valley of Mexico if they were not upon full equality as Masons with the members of the Lodges that so elect them, and with the other constituent members of the Grand Lodge of the Valley of Mexico itself?"

The same writer then closes his case with the remark that the other irregularities upon which he had animadverted in his *Inside View*, could be easily proven, but they were matters of little importance in themselves when compared with the admission of women to Masonry and the omission of the Bible from the altars of the Mexican Craft.

III.—Let me next proceed to a notice of my own article in volume vi. (*A.Q.C.*), prepared on behalf of the Gran Dieta, by Sr. Guillermo Butze. This appeared in the August number of the *Boletin* (1893), and is addressed in very courteous and complimentary terms to the Quatuor Coronati Lodge and myself.

Sr. Butze wields a facile pen and has amply merited the confidence that was reposed in him, indeed the whole of his statements and remarks would be found deeply interesting by our readers. But I must of necessity pass over the greater part of them, and come at once to the point where he proceeds to join issue with the author of the *Inside View*, though I will just throw out a suggestion to the Editor of these *Transactions*, that if he can find room for the excellent chart on p. 520 of the *Boletin*, in the present or a future number of *Ars*, the comprehension by our "Circle" of the devolutions of Mexican Masonry will be much facilitated.[1]

With regard to the *Want of Unity*, which figures among the allegations of Bro. Chism, Sr. Butze urges that he has shown the causes and deplores them, and points out with much force that a want of Unity is not absent elsewhere than in the Mexican Republic. On the question of *Jurisdiction*, he observes that the American doctrine does not meet with universal acceptance, and on the thorny subject of *Politics*, he claims that without the enactment of the National Constitution in 1857, and the expulsion of the Jesuits in 1870—since which time the Masonry of Mexico has been devoid of political colouring—neither Toltec Lodge nor Protestantism would have obtained any footing in the Republic.

The absence of the *Bible* he does not deny, but contends,—"that the Bible is for the Protestant the only fount of his faith; for the Catholic no, his fount of faith is the Church itself. The Bible does not enjoy the same veneration in Catholic as in Protestant countries, consequently, for the individual educated in Catholicism it bears a different signification, and is not regarded with the same respect and veneration which is evinced by the Protestant." The Bible, however, is freely used by those Lodges which desire it, for example Anahuac No. 141, which is an English-speaking Lodge.

[1] Bro. Gould's suggestion has been acted upon and the chart given, as will be seen.—EDITOR.

True, he says, there is no *Oath*, but a solemn promise takes its place, as prevails everywhere in Germany.

As to *Women in Masonry*, he tells us that there are about twenty ladies who are members of a Lodge of Adoption. Also, that there is an Eastern Star Order which came from the United States in 1848. But that women are ever present in *real* (or regular) Lodges, he stoutly denies, the testimony of Bro. Chism and his four witnesses notwithstanding.

The disciplinary powers called into exercise by the irregularities of Regeneration Lodge, No. 103, are next referred to, and the vindicatory ennunciation entrusted to Sr. Butze concludes with an elaborate argument which is designed to prove the complete legitimacy from all points of view of the Gran Dieta, together with its indefeasable title to the homage and obedience of all lesser bodies of Symbolic Masons in the Republic.

Restricting myself, however, as I am bound to do, at the present time of writing, to a very brief summary of the evidence—it will be seen that between the statements of Bro. Chism on the one hand, and Bros. Agramonte and Butze on the other, there are wide discrepancies. Nowhere, perhaps, is the testimony more conflicting than on the subject of *Women in Masonry*, and without disparagement to the learning, ability, and candour of Sr. Butze, which are apparent at every stage of his article, I submit for the consideration of this worthy Brother, whether the List of Lodges printed on the cover of the *Boletin* for January, 1893, together with the notices relating thereto which appear in the text, do not call for a little more explanation on the part of the Gran Dieta than has yet been afforded?

At the Annual Meeting of the Grand Lodge of Missouri—October 12th, 1893—the report of the Committee appointed in the previous year "to consider the question of continuing Toltec Lodge, No. 520, in the City of Mexico," was presented and adopted. From this I extract the following:—"This Committee addressed a communication to Bro. Ermilio G. Canton, Grand Secretary of the Gran Dieta. We propounded a number of questions concerning the formation and present status of the Gran Dieta. While the Committee cannot say that the answers to these questions were wholly satisfactory, they yet believe and earnestly hope that the difficulties which have beset Masonry in Mexico are in progress of settlement.·. We do not wish to be ∴ a 'disturbing element' in Mexican Masonry. On the contrary, it is our duty to do all in our power to assist, with our counsel and sympathy, our brethren in Mexico to form a stable and permanent grand, governing body. The idea that Toltec Lodge, No. 520, might become the nucleus of such a governing power, may be abandoned as chimerical by those who have entertained such hope. It can never, under any circumstances, be more than a dependency of the Grand Lodge of Missouri. Under these circumstances we consider it unwise to continue the exercise of Masonic authority in Mexico."

The report winds up with a recommendation to the incoming Grand Master that the authority given to Toltec Lodge, No. 520, should be withdrawn and annulled—and with an assurance to the members thereof of the appreciation by the Grand Lodge of Missouri of their loyalty and fidelity to the principles of Freemasonry, and of the regret experienced by the same Grand Body "at the necessity of the severance of their connection as a Lodge."

American writers are fond of lecturing the Grand Lodge of England on the impropriety of its ways, and particularly with regard to the practice of maintaining on its roll Lodges in foreign parts, after local Grand Lodges have been established and lay claim to Exclusive Jurisdiction.

But if we are slow in this country (and it is to be hoped we shall ever remain so) to cut adrift any Colonial or foreign Lodges that are desirous of preserving their allegiance, the American doctrine (if the recent action in Missouri is to be viewed as a precedent), seems to err very much more in the opposite direction. *English* Warrants, in effect, continue to be held during good behaviour. But the Grand Lodge of Missouri recalls the Charter of a subordinate, not for any fault committed, nor because the Gran Dieta of Mexico has satisfactorily established its claims to Exclusive Jurisdiction in that Republic, but in order not to stand in the way of so desirable a consummation!

Since the above was written, I have received, through the courtesy of Bro. William R. Singleton, the 83rd Annual Report of the Grand Lodge, District of Columbia, of which he is the much respected Grand Secretary, and at the end of his Report on Foreign Correspondence, I find an article—copied from the *Constellation* of St. Louis (Mo.), where it appeared over the signature of "John D. Vincil" (Grand Secretary, Missouri). From this I shall next quote:—

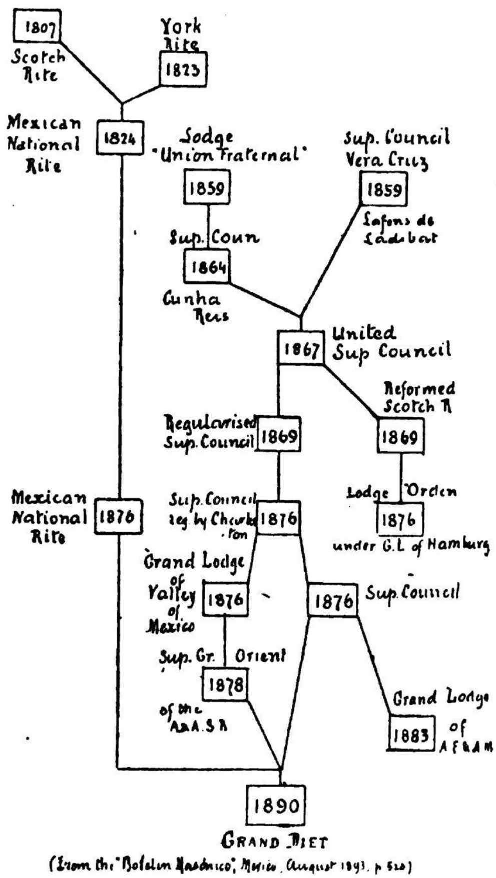
"The Gran Dieta was recognized by the Grand Lodge of Texas within the last three "years, and the demand immediately followed that we should withdraw Toltec Lodge, No. "520, from the jurisdiction covered and occupied by the Gran Dieta aforesaid. This placed "the Grand Lodge of Missouri in an awkward position. *Having planted and maintained a*

"*Lodge in that country for ten years, it seemed a hardship for the parent body to desert her child,*
"*or what was worse, kill it 'outright'* [italics mine]. The report rendered to the Grand
"Lodge of Missouri at its last session, embodied the sentiments of myself and other members
"of the Committee, touching the *status* of affairs in Mexico. We could not but regret the
"necessity for such action as we recommended, but we did regard it the best thing to be
"done. ∴ During the life of the Lodge much work was done. The last returns contained a
"list of sixty members. Only three of the members declined to affiliate with the Lodge
"under the new arrangement and become obedient to the Gran Dieta."

To proceed, however, with the narrative. In the February number (1894) of the *Boletin Masónico, organo oficial de la Gr.∴ Dieta Simbolica*, for which I am indebted to Sr. Ermilio G. Canton, who is the Director and Proprietor, it is notified (p. 169) under the date of February 1st, 1894, that the Mexican offshoot from the parent stem in Missouri has been folded in a loving embrace by the Gran Dieta. A Charter granted by the latter places the former under the immediate jurisdiction of the "State" Grand Lodge, Valley of Mexico, No. 1, in the three first degrees of the 'York Rite,' with the accustomed working in the English language, and concedes as a special favour that it should bear the title of "Toltec Lodge, *quinientos veinte* [520] *núm.* 214. At p. 224 of the same *Boletin*, we learn that the Lodge was solemnly installed—February 5th—by the G.M. of the Grand Lodge "Valley of Mexico, No. 1," amid the happiest omens with respect to its future career as No. 214 on the roll of private Lodges owning fealty to the Gran Dieta.

Here, for the present, I must break off, as having already far exceeded my allotted space in carrying the evidence up to date, any attempt to moralize upon the latest facts in the history of Mexican Masonry must be made in a future article. I cannot, however, bring this notice to a close without tendering my cordial thanks to the several brethren (whose names have been frequently mentioned) to whom I am beholden for the *data* upon which I have now written. Nor, without expressing an earnest hope that to whatever extent the ideas of our Mexican brethren are still out of harmony with our own, the time is near at hand when there will remain no differences to adjust, and that the *Gran Dieta Simbolica* of Mexico may become second to no other Grand Jurisdiction of the Craft, in guarding and maintaining the unchanging principles of Pure and Ancient Freemasonry.

Chart shewing when, and under what jurisdictions and designations Masonry has existed in Mexico



(from the "Boletin Masónico," Mexico, August 1893, p. 520)

A SKETCH OF THE EARLIER HISTORY OF MASONRY IN AUSTRIA AND HUNGARY.

(*Continued from page 24.*)

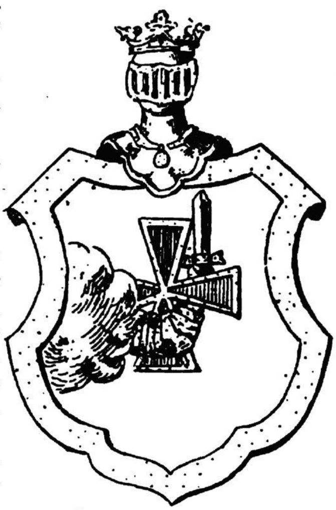
BY BRO. LADISLAS DE MALCZOVICH.

THE deputies of the Prague Lodge and Chapter having, like all others present at the Convent at Altenberg, submitted to Hund, accompanied him home to Unwürde, where they were dubbed by him Knights, and after Prague had been made an "exempt prefecture" of the Order under the name "Rodomskoy," they were appointed the first officers of it.

The Prefecture Rodomskoy had under it 5 Magisterial, 4 Chivalric, 1 Armigers, and 4 House Commanderies *i.e.* Lodges, total 15. Later on only 8 Commanderies are named.

Bro. Lieut. Colonel Leopold von Pracht, called in the Order "Eques a Pegaso," was appointed Commander of Zollenstein, Prefect of Rodomskoy and Capitular Commander in Soltau; Bro. Lieut. Col. Charles Frederick Baron Schmidburg (Eques ab Ancora aurea) was made Commissary at the Chapter of Soltau and at the prefecture Rodomskoy; Captain Charles William Baron Skölen (Eques a Rosa Alba) was appointed House Commander of Prague, *id. est.* Master of the Lodge of "The Three Crowned Stars"; and Captain Frederick William Baron Schmidburg (Eques a Tilia) Commander of the Chivalric Council at Kossowa. All these appointments were made in May, 1764.

The arms of the Prefecture Rodomskoy were: A shield, *argent*, bordered, *or*, on the dexter side: a cloud, *azure* or *proper*, whence issues an arm, armoured, *or*, holding a naked sword, *proper*, with hilt, *or* (taken from the arms of the Province), embracing a Templar Cross *patée*, *gules*, fimbriated, *or*; the shield surmounted by a knightly helmet, *proper*, with lowered visor, *or*, bearing a coronet, *or*, border of helmet and medal round neck, *or*. Sometimes a blue ribbon is added containing the famous Templar motto: L.V.C.



ARMS OF THE PREFECTURE RODOMSKOY.

These appointments being made, the deputies returned to Prague, made their report, as already mentioned, and their proceedings were approved. Though Bro. Hund had, besides the Secretary Mylius (Eques a Stella), only two copying clerks at his disposal, yet being much interested in Prague, he contrived to prepare the necessary writings in a short time. As we know from letters of Hund to Pracht, there arose some difficulties about forwarding them, but at last the papers arrived safely brought by a special runner of Hund's. The rectification of the "Three Crowned Stars" Lodge according to the Strict Observance was effected in August, 1764, by Bros. Pracht and Schmidburg, most probably in the same manner as that of the "Three Pomegranates" at Dresden, both Lodges continuing to carry on a brisk correspondence with each other, as they had done before.

This done the Lodge devoted itself to increasing the number of its members. The Lodge being placed on a new footing, Pracht at once opened the labours of the Chapter, a number of candidates being made Knights. A very noteworthy acquisition among them was Bro. Simon Frederick von Bausznern, a born Transsylvanian, who had been made a Scotch Master in the "Three Pomegranates" at Dresden, had been received a Novice by Major Weisenbach, and dubbed a Knight by the Provincial Master Bro. de Hund himself, taking the name "Eques a Tigride." As the Order had no connections whatever in Transsylvania, Hund thought our Knight of the Tiger a fit personage to spread the Order there. This choice proves his great knowledge of men, as Bro. Bausznern really transplanted Masonry of the Strict Observance to his native country, as we shall have ample opportunity of seeing in due course. Suffice it to say now, Bro. Bausznern came, for a short sojourn, to Prague, was heartily received by the brethren there, but was, in the autumn, 1764, obliged to leave Prague and Bohemia for Hungary and Transsylvania, where we shall meet him later on.

It may be thought surprising that one of the foremost Prague brethren, who had procured the Constitution of Dresden, viz., Bro. Furttenberg, does not appear any more among the newly-created Knights. He, however, had wholly withdrawn from his Lodge by

this time, and founded another (clandestine) Lodge which stood in connection with Rosicrucian Circles, most likely with the ill-renowned "Black Rose" mentioned already at another place, which caused much trouble to the regular brethren. The great zeal and activity of Bro. Pracht are shown not only by his organizing and enlarging the Lodge and Chapter, which required much time and care, but also by his endeavours to be useful to the Order in financial respects. This he did especially by the cession of a considerable demand, by the offer of working in common a silver vein discovered by hazard, and by a miraculous medicine invented and prepared by him, through which he gained much fame, and, probably, money also. This fact likewise proves that not only the Rosicrucians, but Bro. Hund's Knights Templar also occupied themselves with alchemy.

Meanwhile some considerable changes had taken place within the Order, which were of importance not only for Bro. Pracht personally, but for the Prefecture Rodomskoy also. The Sub Prior of Droysig, Major von Hartitzsch, had, in November, 1764, resigned his office, and, retaining his rank of Sub Prior, been appointed a Privy Counsellor of the Order and first "Socius et Amicus Ordinis" in the Province. On the same occasion the Commander von Gersdorff was made Prefect of Gommern and appointed a Counsellor, also House Commander of Meissen; and the meritorious Schubart von Kleefeld (Eques a Struthione), a great apostle of the Order, who undertook long voyages through North Germany, the Netherlands, Denmark and Sweden, to propagate the Rite, and who succeeded in winning Lodges there for the Strict Observance, was likewise made a Counsellor and Prefect *ad honores*. Last, not least, Bro. Pracht, hitherto Prefect of Rodomskoy, was appointed Sub Prior of Droysig, and obligated as such in January, 1765. In consequence of this appointment another great change took place. The seat of the Sub Priory, hitherto Dresden, was transferred to Prague, and the exempt Prefecture Rodomskoy, with all its Commanders, Knights, and Novices, was subordinated to the Sub Priory. At the same time, the new Sub Priory was, but only for the Kingdom of Bohemia, for three years dispensed from taxes, only a spontaneous annual offering, on the part of the Sub Priory, as sign of submission, being stipulated for, which was to be handed over on the feast "Trinitatis," and another offering, on the part of the Sub Prior personally, was to be presented "termino Sylvestri." Instead of Rodomskoy, the Prefectures Gommern and Baruth, were made exempt, with the restriction, however, that they *virtually* belonged to the Sub Priory Droysig. The new Sub Prior Pracht obtained also the power to establish new Prefectures *in all Austrian States*.

The document containing the above regulations and other details is dated S . . b . . g (Sonneburg *i.e.* Unwürde) the 31st January, which is the day Virgilii in the year 5451 (1765) and signed by "Frater Carolus Eques ab Ense p. t. Magist. Prov. et Visitat. Gener. Perpetuus Ordin." By these measures the authority of Bro. Pracht and of Prague, which was now the seat of a Sub Priory, was greatly enhanced. On the other hand, the Masonic conditions at Prague were, in other respects, anything but brilliant. In consequence of the Furttenburg affair the labours of both the Lodge and Chapter had ceased since the autumn of 1764, and continued so until the spring of next year. So much more because Skölen, who meanwhile had been pensioned off, resigned his office. He was made Commander of the Chivalric Council of Kodowo and Senior of the Chapter. In his stead Count Martinitz was appointed House Commander of Prague. It was not before May, 1765, that Pracht recommenced the reception of new Knights. Amongst them were Colonel (afterwards Major General) Count Buquvi de Longueval (Eques ab Euro) and Sebastian Francis Count Kinigl (Eques a Testudine), of whom we shall hear again. One of the chief objects of the Chapter was to give a proper direction to the efforts of the Subordinate Lodges. In this connection an idea of Pracht's, brought by him before the Lodge in January, 1765, proved very important, this being the foundation of some charitable institution, which, at the same time, should dissipate the prejudices yet existing against the Order. His long speech delivered to this effect is, for many reasons, very noteworthy and interesting.

He first described the unfavourable condition of a Freemason *then*, always was in danger of being arrested and brought up before a judge for trial. This ought to be changed, but how? The objects of Masonry, the principles it is based upon, namely, love of mankind, are not only unpunishable, but are full worthy of reward from the State, and it would be a great benefit to the latter if all, or a large majority, of its citizens would only agree to follow Masonic rules of conduct. Masonry is suspected because unknown to the profane world. Therefore arises the necessity to show ourselves to the world in a true light, and to prove ourselves, *by act and deed*, masters in the love of mankind. To this effect he laid before the brethren the project of some charitable institute ("Entwurf zu einem mitleidigen Werk"), in which he came to the conclusion that, in his opinion, the most worthy object of our charity were poor and parentless orphans, wherefore he proposed the establishment of an Orphans' Asylum.

Very interesting in the mouth of an Austrian Lieut. Colonel of 1765 is the passage in which he briefly says the following:—"We Freemasons consider ourselves children of one

father, brought into the world in order to enjoy the same rights and the same prosperity and equal shares of prosperity. In our eyes no brother has any prerogative of birth or wealth, and therefore a brother being *in abundance* shall believe that he *usurps* the shares of many miserable and distressed brethren, and if induced to charitable works he ought to believe that he returns partly what he has possessed only in a wrong and unjust manner."

The idea was embraced with enthusiasm by the brethren. The Orphans' Asylum, small at the beginning, was founded, and remained the favourite child of the Prague brethren, and others whose Lodges and Chapters were subordinate to Prague. A short while after this Skölen left Prague with the intention to take up his abode in a small country town, viz., Rumburg. But before doing so he took a trip to Unwürde to deliver some important papers to Hund and receive other necessary documents, especially the warrant of the Lodge. He succeeded in obtaining the ritual of the first four degrees, a copy of the warrant, and others. As it appears from letters of Skölen to Pracht, the original warrant was not yet issued, the Chancery of the Order being too busy, as new Lodges were tendering allegiance every day. Not only the Berlin Lodges, and one Lodge at Dresden, thitherto clandestine, submitted, but also Danish and Swedish Lodges did so, which was due to the extraordinary activity of Bro. Schubart, of whom mention has already been made. By the way, the Lodge at Prague obtained the hoped-for original warrant in September of the same year. By that time Skölen had settled down in Rumburg. He had purposed to found Lodges in Rumburg or Zittau, but finding no fit persons there he did not succeed in so doing. Other noteworthy events took place during Pracht's term of office as Sub Prior. A very distinguished member of the Order, the Commander *ad honores* and Senior of the Order, Charles Henry von Rechenberg, a Royal Polish Colonel, having died, as he had belonged to the Sub Priory Droysig, Pracht had to undertake the solemn and ritual exequies. He acquitted himself of this duty in a manner worthy of the occasion.

But Pracht's advice was asked also in the following quite extraordinary and most important matter. The ruling Margrave of Brandenburg-Onolzbach, Christian Frederick Charles Alexander, wished to join the Strict Observance. The Lodge at Anspach, which was governed by the Margrave in person, had sent four deputies to Baron Metzsch, the Prefect of Supplinburg, asking to be admitted into the Order, remarking that most probably the Margrave would, likewise, wish to join. The Prefect made accordingly a report to Hund, asking for instructions. As no Prince had yet joined the Order, the question was a very delicate one even for Hund. It was of extreme importance not to offend the Margrave by refusal, as this might result in the suppression of the Order not only in the countries of the Margrave, but, perhaps, in all Franconia. The Margrave, who possessed already the degree of a Maître Élu, which he considered now to be false, was a zealous Mason, and it was probable that if admitted, he would become a mighty protector of the Strict Observance. After Hund had asked the opinions of some distinguished members of the Order, it was, especially on Pracht's advice, decided to comply with the desire of the Margrave, but as neither strict obedience nor obligatory service could be asked of a ruling Prince, he would be received on the footing of a "Fratris Socii et Amici eminentis et respective Protectoris Ordinis in Franconia." It was Pracht's advice, to suggest, at the same time, that the Margrave should not consider the matter as a Sovereign, but as a freeborn man who has recognised our state of natural equality, who would never let the Order feel the sovereign power granted him by Providence, and he might keep in confidence and conscientiously take into his grave the secrets of the Order without taking account of his exalted position and political objects. Also a "revers" was to be taken from the Margrave not only previous to his reception, but also to that of the four delegates, lest they should become traitors. Pracht's opinion was, being the best and most thought out, fully accepted by Hund, and the Margrave was received into the Inner Order at the beginning of 1766. In the summer of 1765 Pracht was ill for a short while, and then left Bohemia for a trip of recreation. On his return home he got letters of Hund, who was eager to spread the Order over Austria, and with a view to this promised to visit Prague together with the Brethren Schubart and Meuder. We know from Hund's letters that Bro. Schubart had not only won North Germany and Denmark for the Strict Observance, but intended also to travel to the Netherlands with the same purpose, there being also good prospects of starting the Order in Poland and Russia. This most active Brother wished also to "reform" all Austrian States. These surprising successes were partly due to the fact that Bro. Schubart was wise enough to combine the interests of the Order with the material interests of the brethren. There is evidence that he won several brethren at Hamburg who were merchants for the Strict Observance, and new mercantile relations were established in this way between Hamburg and Prague. Bro. Hund made good his promise and arrived in Prague in November, 1765, being accompanied by Schubart, Meuder, and some other brother, also by four servants. The brethren were received with enthusiasm. They remained there about a week, during which time solemn Chapters were held, on which occasion several Novices were knighted by the

Provincial Master himself. Hund's visit had undoubtedly a stirring effect on all brethren. Probably the revival of Lodge "Sincérité," and the foundation of "The Three Comets," to both of which we shall yet return, were due to it. Also the "Three Crowned Stars," the labours of which had been neglected because of the activity of the Chapter, was awakened to a more active life. The chief reason of the mentioned inactivity, however, was that some of its members were interrogated and vexed by the public authorities. This stood in connection with the fact that some conspiracy aiming at the political independence of Bohemia had been detected, and some members of the Lodge seem really to have taken part in the plot. As a fact, Pracht thought it advisable to suspend the working of the whole Prefecture and to neglect for a while the propagation of the Order, his measures being approved of by Hund. In a letter to the "Three Crowned Stars," Bro. Pracht complains bitterly of brethren who by their thoughtless behaviour have infringed the duty of a Mason, viz., to be a peaceful subject. He acknowledges himself, accordingly, unable to govern the Lodge any more, wherefore he has, with the consent of the Superiors of the Order, resigned his Office. This conclusion appears somewhat strange, but he had one more reason for his resignation, and this was that he had hopes to be advanced Colonel and to be transferred elsewhere. All this happened during the year 1765.

Luckily this time the fear of further persecution proved without foundation. As soon as the horizon had cleared up a bit, the brethren, as "abandoned children," applied to Pracht to put them again into activity, and Pracht, being a conscientious man, felt it his duty to appear at Prague, in spite of his service calls and distance, in order to deliberate with the brethren how to behave after his ultimate departure. This was done in a Chapter held on the 26th April, 1766, and the Masters of the two Lodges (Three Crowned Stars and Sincérité) were allowed most cautiously to initiate new candidates. Other decisions were likewise arrived at. On some points Hund's orders were asked by letter. Even before the arrival of his answer, the brethren were disturbed anew in the rest they had won shortly before. The Furttenburg Lodge had again been surprised and several of its members arrested. The affair caused great éclat and came before the Government of the Kingdom. There the question arose, whether Masonry was to be considered high treason, or a "new heresy," or as secret conventicles? and how to be punished accordingly? Count Buquvi, one of the Privy Counsellors, was inclined to consider the matter insignificant: as in former cases, when Masons had been arrested, it had proved impossible to show they were acting against the State and religion. Another Counsellor, Count Swirby, on the other hand, called Masons a godless society, guilty of high treason and heresy, etc., and asked for their punishment accordingly. Then started up Baron Kressel, and freely acknowledging himself a Mason, he expressed his astonishment at Swirby's allegations, which he must know to be false, as he (Swirby) was himself a Mason. Then he challenged him to declare upon his honour if he could assert that he had found with Masons anything against God, religion, or the Sovereign? whereto Swirby was obliged to answer "No." It was in consequence decided to report the matter to the Court as insignificant, and to set the prisoners free at once. Strange to say, even before the report reached Vienna, an order came from the Court quite in the same sense, viz., to set free those arrested, if not already done, and to stop all further investigations. In spite of that these clandestine Masons, or, as they were called by the regular ones, "step-brothers," were afterwards fined, when it had come out that they really stood in connection with those Rosicrucians arrested and sentenced two years before. We know all these matters from letters of Bro. Charles Frederick Schmidburg to Bro. Kinigl, and also that the favourable treatment of these Masons (though clandestine ones) was due to the intercession of the brother-in-law of the Empress—Queen Mary Theresa—Duke Charles of Lorraine, then Governor of the Netherlands, who had declared to his Imperial and Royal sister-in-law that he himself was Protector of the Dutch Lodges, and had sent a book to her about the charges, rules and regulations of the Masons (which, however, slightly differed from that of the Furttenburg Lodge), asking at the same time for the release of the Prague prisoners. Though he was successful in this, still the reactionary party of the Court contrived the issuing, on the 8th October, 1766, of a new decree against Freemasons and Rosicrucians, published in all the Imperial and Royal *German* hereditary countries, in virtue of which all subjects of His Majesty were forbidden to join the fraternity of the so-called Freemasons and Rosicrucians on pain of losing their employment, if in the public services, and of becoming incapable for such, if not. In consequence of all these matters Hund ordered initiations to cease for a while, also not to celebrate St. John's Day in the usual manner, so far as Bohemia was concerned.

Meanwhile Pracht had left Prague definitely for his new military station in Moravia. Strange to say, he did not appoint any substitute, neither did he make any intimation about the papers and tools of the Chapter. Schmidburg, the next in rank, issued a circular to the effect that any brother who should have the papers with him might send them to the Provincial Master. But in spite of all efforts the papers remained lost. Schmidburg,

besides, was appointed by Hund to be Prefect "ad interim"; as we know, Kinigl was selected for the post, but from his residing outside of Prague, as he was Chief of the District of Klattau, he was not able to perform the duties, wherefore Hund asked Schmidburg to fill the post for a time, which he really did for several years. This was so much the easier as in consequence of the recent difficulties, Lodges and Chapters ceased to work, and Masonry was propagated only traditionally and historically, that is to say, communicated without ritual work. But for all that the family of Masons was held together by the "child," the favourite work of the Prague brethren, the Orphans' Asylum. Under all unfavourable circumstances, even with the sword of Damocles over their head, they held a protecting hand over the poor orphan. After about three years, during which the brethren seem to have occupied themselves with alchemy, and had also granted loans to such brethren as wanted them, as, for instance, to the Master of the Lodge, Count Martinitz himself, the Lodge and Chapter were awakened to new life. Count Kinigl seems to have been transferred to Prague at the beginning of 1769, and in consequence of that Count Martinitz laid down the gavel of the Lodge, and Kinigl was elected Master. The brethren asked Hund for approval of the election and also for permission to resume their labours. Bro. Hund complied with their requests, and appointed Count Kinigl Prefect in lieu of Schmidburg, who had been Prefect "ad interim." The latter, "Prefect in R . d . m . s . koi and Commiss. Capit. Sub Priorati, the V. W. Bro. Charles, Knight of the Golden Anchor," was, by his Reverence and Grace (Sr. Hochwürden und Gnaden, den H. Heermeister), entrusted duly to introduce the V. W. Bro. Sebastian Francis, Knight of the Tortoise, hitherto House Commander at Prague, to be Prefect in Rodomskoi. A detailed "Instruction für den Praefect zu R . d . m . s . koi, den s . e . Br. R. von der Schild-Kröte" contained the duties to be performed by the Prefect and the subordinate brethren. This document bears the date: Sign. S . b . g . (Sonneburg, *i.e.*, Unwürde) the 3rd May, 69, 22 April, 55 (the latter being the era of the Order), signed by Frater Carolus ab Ense Eq. et p . t . (pro tempore) Magist. Prov. ad mandatum Reverendissimi Dom. Magistri Prov. Fr. Carolus a Stella fixa p . t . Secret. Ord. et Com. Arm, in Noviecz."

It seems, however, nó great activity resulted from the wise advice of the Provincial Master. Circumstances were not favourable to it. Anyhow, the brethren, if not allowed to continue building up the edifice they had begun to create, tried at least to maintain the foundations to prevent them from falling into ruin.

There are cases of some activity, as at Sylvester Eve, 1769, Count Kinigl's son was introduced by Schmidburg into the Noviciate. Soon afterwards, Count Kinigl, the father, left Prague, and Schmidburg left Bohemia for Transsylvania in 1771, and Count Kinigl, the son, became the heir of the traditions of the Prefecture Rodomskoy. He was destined to dig out of the rubbish the old temple and to adorn it with new splendour. Meantime, while the Prefecture languished in not satisfactory activity, being unable to get consolidated itself, or to found Lodges in the country, this neglected work was done by individual brethren and foreign Grand Lodges. A harmonious evolution of Masonry in Austria and Hungary was hindered by this circumstance. We will see in the next chapters that new Lodges sprung into existence in Vienna and Prague, also at different points of the Empire of St. Stephen, viz., in the Motherland Hungary, as well as in the "partes adnexae": in Transsylvania, Croatia and Slavonia.

But before bringing the present chapter to a close, we have yet to view the destinies of a daughter of the "Three Crowned Stars," viz., the Lodge "Sincérité"; also to remember another small country Lodge. Even at the beginning of our story it has been told that the Prague Lodge of the "Three Stars" founded a daughter called "Sincérité" at the small town Leitmeritz. This happened at the beginning of the fourties. It seems the Lodge became dormant during a lengthy period. In the sixties, however, we have evidence that it was awakened to new life. As an interesting fact, the same became really a "loge volante," continually changing its place, or, at least, working at various places. In 1765 we find it working at Pilsen. Thence it was transferred to Ellbogen. Then it came back again to Pilsen, and finally we find it at Klattau, where, after many adversities, it ceased to exist. This somewhat striking fact was partly due to the circumstance that the Lodge was inseparably connected with the person of Count Kinigl, and changed its place of meeting together with his residence; partly to the fact that the few members were nearly all officers of the army, and the Lodge changed garrison with them. It is also possible the Lodge had no constant station at all, but hired localities at different places at the same time, and worked in them alternately and by turns.

Even from Pilsen Count Kinigl applied for rectification of the Lodge according to the Templar Rite, and for his appointment as Master in 1765. Before settling the matter the Lodge seems to have been transferred to Ellbogen, and Kinigl seems to have made mention of the forthcoming transmigration of the Lodge in his application.

The Sub Prior Pracht, or, as he called himself in the Patent issued to that effect, "Leopoldus Ritter vom fliegenden Pferd des H . R . O . d . T . z . J (Hohen Ritter Ordens der Tempelherren zu Jerusalem) und der VII. Provinz des Heermeisterthumbs Teutscher Landte an der Elbe und Oder, bestellter Sub Prior der Diocoes Droysig und Commendeur derer Magistral Commenderien Goldberg und Commotau, etc.," complying with the request of the most-beloved "Br. Sebastian Ritter von der Schild Kröte," to establish a "filial Loge in dem westlichen Theylle deren Boyen" (viz., in the western part of Bohemia), deputed the Rev. and well-beloved "Br. den Ritter vom güldenen Anker etc." (Schmidburg) into the House of Novices at Ellenbogen, in order to introduce there the four degrees of "der gemeinten Maurerey," and to open a regular "Filial Loge" under the name "Sincérité," also to instal the W. Bro. and Knight of the Tortoise not only as Chief Master (Ober Meister) of the Lodge, but also as "Praepositus" of the House of Novices at Ellenbogen until an opportunity should be found to instal him a Grand Commander in a regular Chapter. The Patent was dated on the Feast Theresiae—15th October; and on the 25th October, 1765, Schmidburg executed the consecration of the Lodge and the installation of Count Kinigl in the new home at Ellbogen. On the first January, 1766, the new Lodge was solemnly opened by the "Chief Master," Count Kinigl, the father. Besides him who was the constant Chief Master (Obermeister), the regular "Maître en chaire" was his son, Caspar Hermann Count Kinigl. (As for the knightly names of Order of both brethren we wish to remark, Count Kinigl the father, when embracing the Strict Observance, took the name "Eques a Testudine," his arms containing tortoises. When his son likewise became a Knight of the Order he wished to take the same name for the same reason. The matter was settled by the father calling himself thenceforth "Equ. a Testudine *viridi*," the son "a Testudine *nigra*"). The daughter Lodge had also a representative at the mother Lodge in the person of Bro. Schmidburg. He admonished the brethren to increase their number, but only with honest and steady men, to teach them Christian charity and mercy, and recommended them to take care of the poor orphans to the glory of God and to the welfare of the State. It is strange, and the reason not clear, but as a matter of fact another Patent for the Lodge was issued by Hund. The same begins as follows: "Wir Bruder Carl Ritter vom Degen der Zeit verordneter Provincial Grogzmeister der VII. Provinz des h . O . und derer davon abhängenden Länder et Visitator generalis perpetuus O. etc." In it concession is granted for founding a Lodge "zu Pilsen in Böhmen" (again at Pilsen !), and the W. Br. "Sebastian Franz Graf v. Künigl, Freiherr v. Ehrenburg, genannt Franz von der grünen Schildkroete, des H . O . Ritter" was appointed "beständiger Ober-Meister" of it, and the Lodge given the name "Sincérité." The Patent is dated S ∴ b ∴ g ∴ on the day St. Hilarii, which is the 13th January of the year 5452 (1766), and is signed by Fr. Carolus Eq. ab Ense, Magist. Prov., and five other Chief Dignitaries of the Order.

The patent sent by two confidants reached its destination very late in June, 1766, most probably a fit opportunity having been awaited. It is noteworthy that the Patent of Hund differs in some points from that given by Pracht, especially so by speaking only of the Lodge and making no mention whatever of the degrees of the "Inner Order." The Lodge, though very small, numbering only eight members, exhibited a great willingness to bear financial sacrifices. Unfortunately, the Lodge lost, in the summer of 1766, two of its members, who were transferred elsewhere. But there was hope it would be indemnified after the great manœuvres by gaining the brethren whose regiments were to be transferred into the Pilsen district. We do not know whether this hope was accomplished or not. As a fact the Lodge wandered from Ellbogen to Pilsen, where we shall meet it again in the year 1772.

Another small Lodge was founded at the beginning of the sixties by Captain John J. Baron Ferraris, being called "of the Three Comets." Bro. Ferraris joined the Strict Observance as "Eques a Tuba" in 1765, and in spite of the objection of some brethren, he wished to rectify the Lodge accordingly. Bro. Hund, however, was no friend of wandering military Lodges, and he advised Ferraris to found a *stable* Lodge. Ferraris seems to have succeeded in this, as he got a warrant for "The Three Comets" in the same year. This is nearly all we know about this Lodge, as it is unknown where and how long it continued in existence, or who were its members. Anyhow, it seems to have conformed to its name, inasmuch as a short while after its appearing it suddenly disappeared again.

Thus we have arrived at the conclusion of this somewhat prolonged chapter. For a while we leave Austria and Bohemia now, and, in the next chapters, we will have occasion to see Masonry set foot on Hungarian soil, and to watch its interesting evolution in the different countries of the Hungarian Crown, also to remember another princely protector of the Order, who will afterwards bring us back again to Austria and Bohemia.

(*To be continued*).

NOTES AND QUERIES.

ROSICRUCIANS.—In the last number of *Ars Quatuor Coronatorum* I find a very interesting paper on this subject by Bro. Wynn Westcott. I desire to add a few remarks. For a long time, fifty years at least, there has existed a Committee of Grand Lodge of the Netherlands for Historical Research, chiefly concerning the so-called High Degrees. I myself was a member and secretary of that Committee at one time, and was thus enabled to prepare a paper on the subject of the Rosicrucians, based upon some documents found in the Archives of the Royal State Collection by the late Bro. Noordziek.

I may also state that in the "Lettres inédites de Rubens," published by E. Gaehrt, Brussels, 1840, occurs a passage (in Italian, the language in which Rubens usually wrote,) in which he says that the sect of the Rosicrucians was at that time rather old in Amsterdam, and that he had read the book published by them. This must be the *Fama.*

But the State documents referred to above are:

1st.—The Court of Justice of the Province of Holland in the Netherlands, sitting at The Hague, having taken notice of the *Fama Fraternitatis*, and other books and pamphlets concerning the Rosicrucians, commissioned one of its members and the secretary to go to Leiden in order to consult the Facultas Theologica of the University and to ask its opinion about the said Rosicrucian books. This took place in 1624.

2nd.—The Facultas Theologica of the University of Leiden gave its opinion in a very extended paper in Latin, called Judicium, and dated 10th May, 1625. The Judicium is far from favourable. The Facultas is of opinion that the doctrines of the sect are in opposition to those of true religion as adopted by the Reformed Church, and that measures should be taken against their adoption or propagation. The Reformed Church was at that time and until the end of the 18th century the Established Church in Holland.

3rd.—An act or declaration, dated June 19th, 1625, issued by the same Court of Justice in accordance with the Judicium, prohibiting the meetings of the Sect, which were held in several places in Holland, for instance, at Haarlem.

These documents are of so much the more interest for Dutch readers as they are written in the style and language of the beginning of the 17th century, which are very different from those of our time.—J. P. VAILLANT, *G.Sec., Netherlands.*

The Folk-Lore of Our Ritual.—It is at all times interesting to note parallelisms in folk-lore to passages in our ritual, as proving, if proof be needed, that our phraseology is not all new, but sprung from the heart of the people and handed down to us. Some of the lines in the song below, quoted from Halliwell's *Nursery Rhymes of England*, require only the substitution of one small word to evoke memories in every Fellow-Craft.—G. W. SPETH.

Merry are the bells, and merry would they ring,
Merry was myself, and merry could I sing;
With a merry ding-dong, happy, gay, and free,
And a merry sing-song, happy let us be!

Waddle goes your gait, and hollow are your hose,
Noddle goes your pate, and purple is your nose;
Merry is your sing-song, happy, gay and free,
With a merry ding-dong, happy let us be!

Merry have we met, and merry have we been,
Merry let us part, and merry meet again;
With our merry sing-song, happy, gay, and free,
And a merry ding-dong, happy let us be!

Corrigendum.—Will you permit me to point out a slight error, occurring on p. 62, part i, vol. 7, under the "side-head" of *Queensland.* Chief Justice Way (South Australia, not New South Wales,) never was a Prov. or Dist. G.M. of either of the three British Constitutions; in fact, had not even passed the chair of a Lodge, when elected G.M. of South Australia. You are doubtless referring to Sir William Clarke (Victoria), who was first P.G.M., Irish Constitution, and subsequently D.G.M. of Scotch and English Constitutions, prior to the formation of the United Grand Lodge of Victoria, of which he has been M.W.G.M. from the inauguration.—W. F. LAMONBY.

The Sunderland Bridge Jug in the frontispiece of the last number of *A.Q.C.* is of Leeds ware, and belongs to a class by no means rare, though interesting. I think I have five varieties of it.—G. W. BAIN.

Sikh Initiation.—Referring to Mrs. Murray-Aynsley's paper on "Sikh Initiation" in the last part of the *A.Q.C.*, the iron "ornaments" mentioned on p. 16 as worn by the Akali Sikhs are really weapons of offence. The Quoit is the characteristic weapon of these hardy warriors, and is made of thin steel with a keen cutting outer edge. Twirling it swiftly round the forefinger the soldier raises his hand above his head and launches it with such a deadly aim that it is said to be effective at eighty yards distance. Many of these quoits are of beautiful workmanship and are sometimes inlaid with gold. The tall conical turban of blue cotton known as "Dastár Bunggá," has a sub-structure of cane-work to give it sufficient stability to support the "Chakram," or quoit. Such of the latter in my possession vary from 9 to 12 inches in diameter, the circular blade being from ¾ to 1¼ inches in width, and as many as five or six are carried. The "spillikens" referred to are often little knives of steel.—J. MacNaught Campbell.

Ecclesiastical and Secular Lodges.—I enclose extract, which struck me as being very instructive and confirmatory. I have always considered that there must have been, "in all places," at least the two branches of masons, ecclesiastical and secular, the "Lodge" at the Cathedral, and the town "Lodge," or "Guild," in the City. Now, to which of these do the Old Charges belong? and to which does the title of Freemason?—Wyatt Papworth.

"In old times, in all ages, and in all places, there were two separate and quite distinct branches of goldsmith's works. In the one case, the work done for the temples in honour of the cult of the people; in the other, for the houses of their chiefs and kings, and for the adornment of their women; but it seldom happened, until at any rate comparatively recent times, that the secular work was done by the same craftsman as the work for religious purposes."—"Goldsmith's Work: Past and Present," by Mr. Philip Newman, at Society of Arts, February 27th, 1894.

A Babylonian Rite of Initiation.—Professor Sayce, in his Hibbert Lecture, *On the Origin and Growth of Religion, as illustrated by the Religion of the Ancient Babylonians*, says that there is,—"A Tablet which describes the initiation of an Augur, and states how he must be 'of pure lineage, unblemished in hand or foot,' speaks thus of the vision which is revealed to him before he is 'initiated and instructed in the presence of Samas and Rimmon in the use of the book and stylus,' by 'the scribe, the instructed one, who keeps the oracle of the gods:' he is made to descend into an artificial imitation of the lower world, and there beholds, 'the altars amid the waters, the treasures of Anu, Bel and Ea, the tablets of the gods, the delivery of the oracle of heaven and hearth, and the cedar-tree, the beloved of the great gods, which their hand has caused to grow.'" p. 241.

I have just come across the above by accident, and it seems too good to overlook. The phrase, "of pure lineage and unblemished in hand and foot," is very closely allied to "Free-born and of good repute," also to "whole of limbs as a man should be." But the descent into an imitation of the lower world, and that so far back as the old Babylonian times, is most important. "The Book and Stylus" shows that it was not the Masons' tools which were used as emblems, but the appliances of the man of letters: in fact, we may assume that it was quite a literary Lodge, the Quatuor Coronati of Babylonian Lodges·—W. Simpson.

The Great Architect of the Universe.—As I was looking through Thorpe's *English Charters* some short time ago, I came upon the extracts below, which contain the earliest instances, so far as I know, of our Masonic use of "Architect" as the title of the Creator.—T. Hayter Lewis.

> Diplomatarium Anglicum Ævi Saxonici. English Charters from A.D. 605 to the reign of William the Conqueror. By Benjamin Thorpe, London, 1865.
> P. 285. King Aethelred, A.D. 994.
> Rector alti polorum culminis, atque architecton summæ fabricæ ætheresæ aulæ, ex nihilo quidem cuncta creavit, cœlum scilicet et terram et omnia quæ in eis sunt, . . . mundi autem fabricam inenarrabili disponens ordine &c., &c.
> P. 309. King Cnut, A.D. 1019.
> This document has a preface in precisely the same form as the above.

Catnach's Masonic Hymn.—There is nothing worthy of note in the so-called Hymn given below, to which my attention has been called by Bro. Barnard, of Norwich, except the fact that it emanates from the celebrated Catnach press. It is here reprinted with all the errors of the original, the last line being especially faulty. It is at least curious to find among the old ballads and last dying speeches of Catnach a Masonic poem (?), and to the best of my belief these verses are hitherto unknown to Masonic students.—G. W. Speth.

THE
MASONIC
HYMN.

J. Catnach, Printer, Monmouth Court, 7 Dials.

COME all you freemasons that dwell around the globe,
That wear the badge of innocence I mean the royal robe,
Which Noah he did wear when in the ark he stood,
When the world was destroyed by a deluging flood.

Noah he was virtuous in the sight of the Lord,
He loved a freemason that kept the secret word,
For he built the ark and planted the first vine,
Now his soul in heaven like an angle doth shine,

Once I was blind and could not see the light,
Then up to Jerusalem I took my flight,
I was led by the avengelist through a wilderness of care,
You may see by the sign and the badge that I wear

On the 13th rose the ark let us join hand in hand,
For the Lord spake to Moses by water and by land,
Unto the pleasant river where Eden it did run,
As Eve tempted Adam, by the serpant of sin.

Whan I think of Moses it makes me blush,
All on Mount Horab where I saw the burning bush
My shoes I'll throw off and my staff I'll cast away,
And I'll wander like a pilgrim unto my dying day.

When I think of Arron it makes me to weep,
Likewise the Virgin Mary lay at our Saviour's feet,
Twas in the Garden of Gethsamine where he had the bloody:
Repent my deare bretheren before it is too late, (sweat

I thought I saw twelve dazling lights which put me in sur·
And gazing all around me I heard a dismsl noise, (prise,
The serpant passed by me which fell unto the ground,
With great joy aud comfort the secret word I found.

Some say it was lost but surely it was found,
And so is our Saviour it is very well known,
Search all the Scriptures over and there it will be found,
The tree that will bear no fruit must be cut down.

Abraham was a man well beloved by the Lord,
He was true to be ound in great Jevoah's word,
He stretched forth his hand and took a knife to slay his son
An Angel appearing said the Lord's will be done.

O Abraham, O Abraham lay no hand upon the lad,
He sent him unto thee to make thy heart glad,
Thy seed shall increase like the stars in the sky,
And thy soul into heaven like Gabriel shall fly.

never O never will I hear an orphan cry,
Nor yet a gentle virgin until the day I die,
You wandering Jews that travel the wide world around,
May knock at the door where truth is to be found.

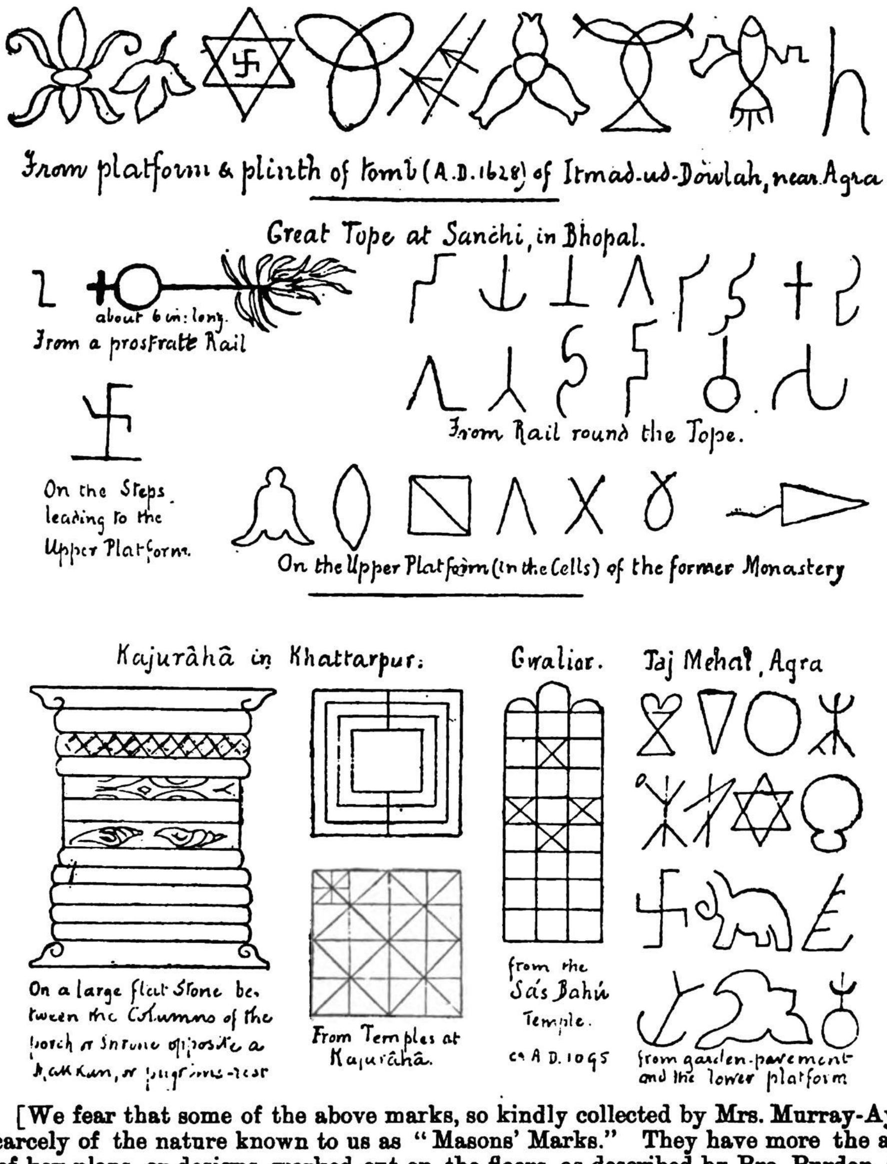
Often against the Turks and Infidels we fight,
To let the wandering world know we're in the right,
For in heaven there's a lodge and St. Peter keeps th door
And none can enter in but those that are pure.

St Peter he opened and we entered in,
Into the holy rest secure whichi s all free from sin
St. Peter he opened and so we entered there
And the glory of the no man can compare

Some Old Jewels.—I send you impressions of the obverse and reverse of an old Masonic jewel (No. 1), in the possession of Bro. F. W. E. Larter, R.W.M. of Glasgow Kilwinning Lodge No. 4, you will find it described by Bro. Hughan in the *Freemason* of 7th April, so I need not do so as you will have a file at hand. Perhaps it may be worth noting in the Quatuor Proceedings.

Also a printer's pull from an old silver jewel of open work (No. 2,) which I have in my collection; the jewel speaks for itself as to the symbols indicated and seems to have been the property of James Painter with the date 5790, *i.e.* 1790 A.D. The number 831 on the hinge of the compasses refers I think to the Lodge which is the Phœnix Lodge of Honour and Prudence, Truro. I also send another oval one (No. 3,) which I have in my possession of silver gilt and which is *said* to have been of Glasgow work, but of that I have always been doubtful. It has besides Craft emblems those relating to the R.A., K.T., Rose Croix, etc.—J. MacNaught Campbell.

Masons' Marks, India.—I forward you herewith several which I have collected lately, but am doubtful how far some of them are entitled to the appellation.—Harriet G. M. Murray-Aynsley.



[We fear that some of the above marks, so kindly collected by Mrs. Murray-Aynsley, are scarcely of the nature known to us as "Masons' Marks." They have more the appearance of key-plans, or designs, worked out on the floors, as described by Bro. Purdon Clarke in his interesting paper last year. They are none the less, but rather the more, welcome on that account.—Editor.]



No. 1.



No. 2.



No. 3.

The Generous Freemason.—Bro. G. W. Bain has kindly sent me for inspection a play of which the following is the title:

> The | Generous Freemason: | or, the | Constant Lady. | With the | Humours | of | Squire Noodle, and his Man Doodle. | A | Tragi-comi-farcical Ballad | Opera | in three acts. | With the Musick prefix'd to each Song. | By the Author of the Lover's Opera. | London: | Printed for J. Roberts in Warwick-lane, and Sold | by the Booksellers of London and Westminster. | MDCCXXXI. | Price One Shilling. |

The dedication reads:

> To the Right Worshipful the | Grand Master, | Deputy Grand Master, | Grand Wardens, | and the rest of the Brethren of | the Ancient and Honourable So- | ciety of Free and Accepted | Masons, | This Opera | Is Humbly Inscrib'd by | Your most Obedient, | And Devoted Servant, | The Author. | A Free-Mason.

The play itself is of no value either in plot, construction or dialogue, and the wit resolves itself into a few gross double-meanings. The "generous Freemason" is an admiral to the King (*sic*) of Tunis, who makes captive a runaway pair of lovers, and releases them from danger on discovering that the male prisoner is, like himself, a Freemason. There is also a mock initiation of Squire Noodle, a piece of witless buffoonery. But the play has never to my knowledge been mentioned in connection with Freemasonry, was evidently unknown to Kloss, and Bro. Bain's copy is probably unique: sufficient reasons, as it seems to me, for devoting a note to the subject.—G. W. SPETH.

Masonic Clothing.—I have in my possession (lately presented to me) a very old apron, I should say nearly a century if not quite as old. It is made of "pure lamb skin," and edged all round the body and margin of triangular flap with three silk ribands—outer faded, evidently having been blue, middle red, inner black. At each corner is a small black rosette, and at apex of flap a small brown tassel, which, however, seems more modern than the other portions of the apron. Directly below the flap is an equilateral triangle formed of black riband similar to the inner riband border of the apron, apex directed upwards and conterminous with the apex of the flap. The apron measures 15½ inches in width and 12½ inches in depth, and the sides of the equilateral triangle 5½ inches. The blue riband is ⅝ inch wide, and the red and black each ⅜ inch. It evidently belongs to the period when the Royal Arch and Knight Templar's Degrees were worked in Craft Lodges, as they were frequently in Ireland; and the proprietor had been "initiated" in all, as testified by the tripartite border.—FRANCIS E. CLARKE, *Prov. D.G.M., North Connaught.*

An Old Record.—Searching our minutes of last century not long ago I came across the following:—"Boyle Lodge, N° 338. Be it remembered that at a Lodge held by s^{d} N° in Boyle June 3rd 1767 the Brothers then there present has hereby given their consent to Ballad, or excommunicate from their Body or Society J^{no} S——— who seem'd unworthy the notice of the Fraternity for severall misdemeanours against him alleged as particular facts as witness their respective hands the day above written—

Mr Will^{ms} Russell
Senr Thomas Jaques
Junr Owen McGowan."

Nine other signatures follow. The "*Mr.*" preceeding the first signature is evidently in honor of his being Worshipful Master; and the "Senr." and "Junr." preceding the two subsequent designate the Wardens. That these three brothers held these offices respectively in 1767 is stated further on. The minute shows that the fraternity guarded their precincts from the unworthy, and I think the word "Ballad" indicates the unanimity and possibly the manner of the "excommunication" of Jno. S———. I have for an obvious reason not supplied the name in full, though indeed after the lapse of 127 years its revelation would not be likely to injure anyone. The name does not re-appear on any list of members of 338 which I carefully searched. The minutes quoted seem to have been written by "Mr. Russell" himself, and is a good specimen of the caligraphy of the period.—FRANCIS E. CLARKE, *Prov. D.G.M., North Connaught.*

Professor Falb on Freemasonry.—Having read your notice in vol. vi., p. 194, concerning Prof. Falb, I beg to call your attention to his work: "*Das Land der Inca, in seiner Bedeutung für die Urgeschichte der Sprache und Schrift,*" von Rudolf Falb, Leipzig, Verlags buchhandlung von J. J. Weber, 1883. Though the author errs in many respects, his deductions especially being too far-reaching and bold, still the work contains a large mass of particulars about mystic signs and symbols of all old nations, being highly interesting for

every friend of mystic lore or the history of civilisation. As for Freemasonry, it is quoted sometimes by the author. He admits Masonry to be in possession of old symbols, but he maintains Masons have lost the original signification of them, and created afterwards a new and arbitrary one. For instance, referring to the square (p. 167), he says: . . . "Thus is explained the square in the chair of the Master of a Lodge of Freemasons, who have probably given it a different explanation, inasmuch as they generally have ceased to understand the origin and meaning of their own symbols, employing now a quite ordinary and superficial interpretation." I may recommend this highly interesting work to every Masonic student and friend of archæology and the history of culture.—LAD. DE MALCZOVICH.

Johnson's "Brief History of Freemasons."—At page 52 I mentioned this work, quoting the title from Kloss, and stated that I had never seen it. Bro. Lane has since lent me his copy, which is a second edition published in 1784. It is a small octavo, and I am bound to say that as a history it is far from satisfactory, being much after the style of Dr. Anderson, "only more so," and with variations, and not concerning itself with authentic history at all. But our Bro. Johnson, Grand Tyler and Grand Janitor, shows to better advantage in his verses, and to still better in the dozen aquatints with which the work is illustrated, and which are all his own design and execution, evidencing considerable taste and no little artistic ability.—G. W. SPETH.

Masonic Jewel, St. John's Old Kilwinning Lodge, No. 6, Scotch Constitution.—Bro. W. G. Lamonby called my attention to a notice of this jewel, which appeared in the *Sydney Mail*, 10th March, 1894. Through his kindness, and that of Brother Thomas G. Henderson, Prov. G. Secretary of Invernessshire, and the Secretary of No. 6, I am able to send a sketch of this old jewel, formerly belonging to a member of the above Lodge, the records of which date back to the 17th century.

The history of the jewel is interesting, and the fact that it bears a date adds much to its value, and I am much indebted to the two brethren already named for giving me the opportunity of examining it. It is now safely fixed between the old silver square and the compass, forming the W. Master's collar jewel.

In the *History of Freemasonry in Inverness*, by Alexander Ross, 1877, will be found a record of the presentation of the jewel. On the 27th of December, 1773, it was resolved by the Lodge to present Capt. Gregor "with a medal at their expence, the design and value hereof is to be referred to a committee of this Lodge." The committee having been appointed, on the 2nd of May, 1775, the then Master presented Capt. John Gregor "with a gold medal and the best thanks of the Lodge for his past services" (pp. 104-105).

From the inscription and date (1774) on the medal itself, it appears that at that time Capt. Gregor had occupied the position of Master for nine years. He does not seem to have held any other office in the Lodge. First appointed in 1764, he filled the chair for nine consecutive years, until 1772.

In 1773 a new Master was elected, and in the following year, 1774, Capt. Gregor again occupied the chair.

On the 6th of February, 1776, he received from the Lodge a diploma, which contains a little of his history. It states that "Lieutt. John Grigor, of the 42nd or Royal Highland Regiment, did return from the service of his King and country to this his native place in the year 1764, and joined our Lodge, and from our knowledge of his great ability and strength in Masonry was unanimously elected Master, which important chair he filled for ten years. . . . . We have in token of our gratitude presented him with a gold medal bearing the thanks of the Lodge. And now, being recalled to the service of his king and country," etc.

In 1778 he was again elected to the chair, as well as during the years 1785, 1786 and 1787. He was also an officer in the 3rd American Regiment. (Ross *Hist.*, pp. 232-233).

The jewel, which is a perforated gold plate well engraved, hangs by a small ring, round the face of which is engraved

Amor Honor et Amicitia.

To it has also been attached a small gold plate bearing the following inscription:—"This Emblem belonged to my Mother Frances Horbury of Yorkshire. Eng: when a girl in 1830." On the other side:—"Placed with Earl Jersey to hand back to the old Lodge by J. Horbury Hunt, Sydney N.W.S. 1893."

The symbols it bears are of the simplest character, and the Lodge is called No. 8, the number it bore at the date of the presentation. On one side it bears the inscriptions:—

OUR TRUST IS IN THE LORD.

SIT LUX ET LUX FUIT.

and on the other:

Gift Old Lodge Inverness Nº 8 to Br John Gregor for services being 9 years Master. 1774.

On the upper portion of this suspending loop will be noticed the letters R.A. stamped in relief in a square. They refer to the maker of the jewel, and not to the Royal Arch. According to the minutes of the Lodge it is ordered that the Secretary is "to pay Mr. Robert Anderson for the same jewel" (Ross p. 105), and in the minutes of the 27th of December, 1782, a payment is entered of £2 19s. 1d. to Bro. Robert Anderson, which is, as Bro. Ross remarks, probably the price of the medal (*Hist.* p. 106).

The block here given is the same size as the original.—W. HARRY RYLANDS.



Masons' Marks, Lancashire and Cheshire.—Bro. Speth in his kindly remarks on my notes on the above subject, expressed the wish that the plates illustrating my paper should also appear in our *Transactions*. The Historic Society of Lancashire and Cheshire having most kindly placed the lithographic stones at the disposal of the Lodge, I am very pleased to be able to gratify the wishes of our Secretary, and at the same time place the members in possession of a series of county marks hitherto unequalled.

For the entire collection I have been indebted to friends, who for many months past have visited the buildings and copied the marks I have seen very few of the originals myself, but the very carefully made copies furnished to me by Mr. E. W. Cox, Mr. James Bromley (who superintended the excavations at Burscough Priory), Mr. W. Fergusson Irvine, Mr. William E. Gregson, and my brother, have enabled me to prepare the plates. The fine series of marks from Stonyhurst, were collected and published by the Rev. C. S. Beauclerck.

Roughly speaking the plates contain about 1140 marks. Over one thousand of these may be classed together as older marks, and about eighty are modern.—W. H. RYLANDS.

REVIEWS.

THE York Masonic Rolls.[1]—The old Grand Lodge of ALL England at York had formerly in its possession, as testified to by official inventories, no less than six MS. Rolls of the Constitutions of Freemasonry. Such of the effects of the extinct Grand Lodge as could be gathered together were years ago placed in the custody of the York Lodge No. 236, and more immediately under the charge of its veteran P.M. and Treasurer, Bro. Joseph Todd. Of the six rolls only three however were to be found, and it was not until Bro. Hughan recognised two of them in the library of Grand Lodge that these two were returned to their appropriate home. One is still missing, so that the York Lodge possesses five in all. The Prov. Grand Lodge of North and East Yorks decided some time back that these five should be published for the benefit of the Craft in general, and having obtained the consent of the custodians, a committee was appointed to carry out the scheme, Bros. Todd and T. B. Whytehead of the Eboracum Lodge, York, being selected as the editors. The result of their labours now lies before me, in an octavo book, handsomely printed and bound in blue cloth. There is an excellent preface by the conjoined editors, and an equally good introduction by Bro. Hughan, whose right to have a say in all the reproductions of the Old Charges is almost indefeasible, for no one has done so much and for such a number of years as he has to make their interesting contents known to the Craft. To condense in any way the information contained in either of these communications seems impossible, it is already reduced to the smallest possible dimension, and yet full withal. To take exception to any of the remarks is almost equally impossible: but there is just one which I must allude to. Speaking of the "Apprentice Charge" contained in some of the versions, Bro. Hughan includes in the list the Melrose MS. No. 2. He terms it "a singular departure from the regular Prentice Charge," but to my mind this hardly goes far enough, and I venture to suggest to him that it is not a "Prentice Charge" at all. In all the other versions this charge deals solely with the duties of the apprentices towards their masters, the fellows and each other. The charge is addressed to the apprentices, but in the Melrose MS. the charge is addressed to the Masters, and deals with their duties towards the apprentices. The one is the exact opposite of the other.

The transcripts of the MSS. which follow are carefully done, so far as I can judge without a tedious comparison with the originals, and the reduced autotype facsimile of a portion which heads each MS. is a great help to the student.

Finally, the editors have added a reproduction of a Roll not in their possession, the so-called Scarborough Roll, in the custody of the Grand Lodge of Canada. They confess their inability to tell how it came to travel so far, a matter which has always puzzled me, but when I was lecturing early this year at the Minerva Lodge in Birkenhead, I produced this roll, which happens to have been lent to me just at this time for the purpose of reproduction in *Quatuor Coronatorum Antigrapha*, and I was informed by one of the brethren present that early last century there was a large emigration from Scarborough to Canada, and a town was there founded of the same name. Probably among the emigrants must have been some masons, and we can well imagine that the MS. went with them. I am now trying to verify this suggestion, and any corroborative information will be most welcome.

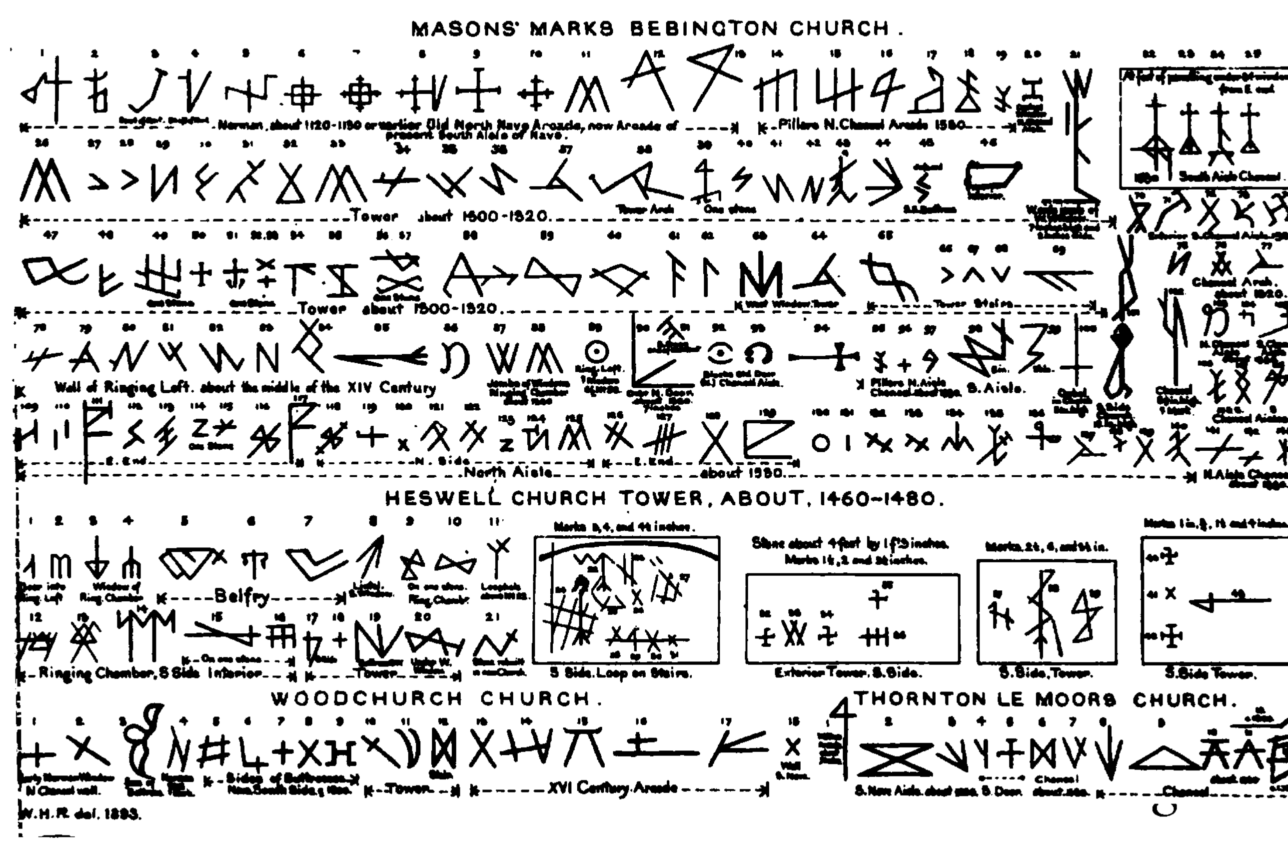
Except under our own plan of giving complete facsimiles, I fail to see how the present publication could be improved, and beg to congratulate the Committee upon the success of their efforts. The type is beautiful in its sharpness and a pleasure to look at, but with such an enthusiastic student as Bro. Peck, Prov. G. Sec., for printer, nothing less was to be expected.—G. W. SPETH.

Chapman's St. John's Lodge, No. 328.[2]—This is the printed form of a paper read before the Lodge by our Bro. Chapman on the 7th May, 1894. The Lodge itself is not an old one, dating only from March, 1810, although the warrant under which it acts is considerably older, being dated 1786, having lapsed and been re-issued. The Lodge was numbered 616 at its birth. The paper is rather a chatty tale about old times than a dry history of the Lodge, because unfortunately its earlier minutes are lost. Absolute details are therefore difficult to arrive at, and our brother has refrained from indulging in mere surmise. Nevertheless, the pages before us are of interest, not the least interesting portions

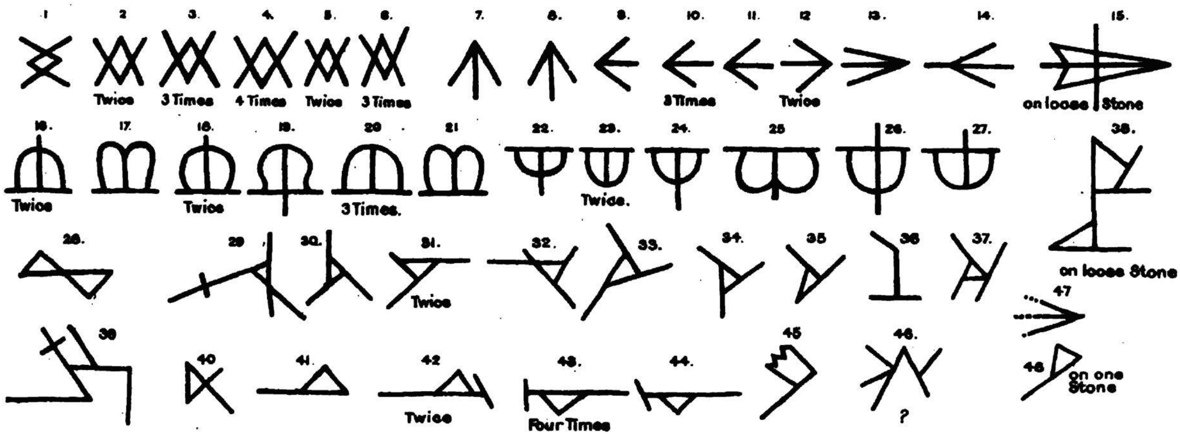
[1] *Ancient Masonic Rolls of Constitutions.* Copied exactly from the Original MSS. in the possession of the York Lodge, No. 236, with a preface by the Editors, and an Introduction by W. Bro. Wm. James Hughan. Hull: M. C. Peck and Son, 1894.

[2] *The History of St. John's Lodge, No. 328, Torquay, of Antient, Free, and Accepted Masons,* by W. Bro. John Chapman, P.M. (&c.) London: W. J. Virtue and Co.

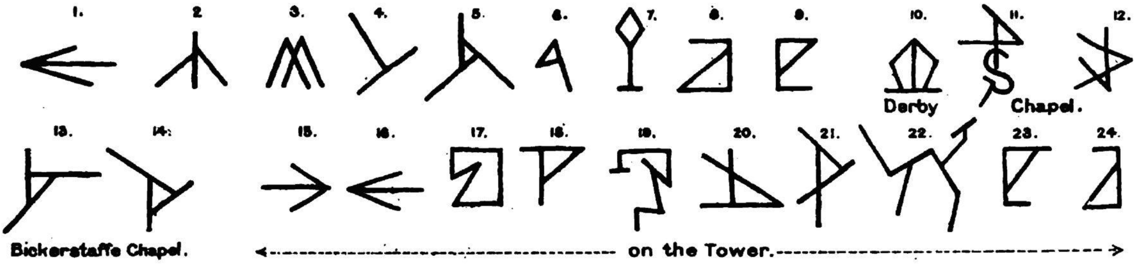

MASONS' MARKS STONYHURST COLLEGE. 1585–1600.
BIDSTON OLD HALL. 1590–1610.
STOKE CHURCH.
SHOTWICK CHURCH TOWER. EARLY XVI CENTURY.
Lower Belfry Loft.
Upper and Lower Belfry Loft
Steps, Tower Staircase
BIDSTON CHURCH TOWER. ABOUT 1530.
Exterior
Interior
North Side
Stairs
Staircase
WEST KIRKBY CHURCH.
North Aisle.
Exterior Chancel, E. End.
Tower about 1480
W. H. R. del 1893.


MASONS' MARKS BEBINGTON CHURCH.
Pillars N. Chancel Arcade 1580
South Aisle Chancel.
Tower about 1500–1520.
Tower Arch
One stone
Tower about 1500–1520.
Tower Stairs
Wall of Ringing Loft. about the middle of the XIV Century
S. Aisle.
E. End
N. Side
North Aisle
about 1530.
HESWELL CHURCH TOWER, ABOUT, 1460–1480.
Belfry
Ringing Chamber, S Side Interior
Tower
S Side, Loop on Stairs.
Exterior Tower, S. Side.
S. Side, Tower.
S. Side Tower.
WOODCHURCH CHURCH.
THORNTON LE MOORS CHURCH.
N Chancel wall.
Tower
XVI Century Arcade
Chancel
W. H. R. del. 1893.

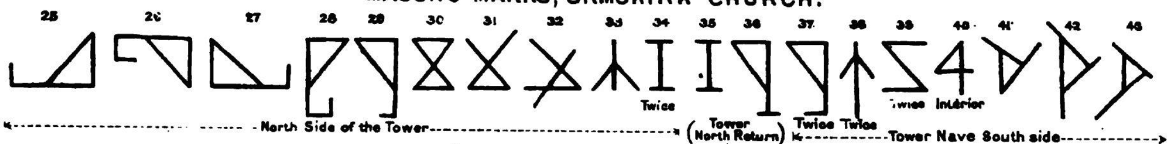
MASONS' MARKS, BURSCOUGH PRIORY.



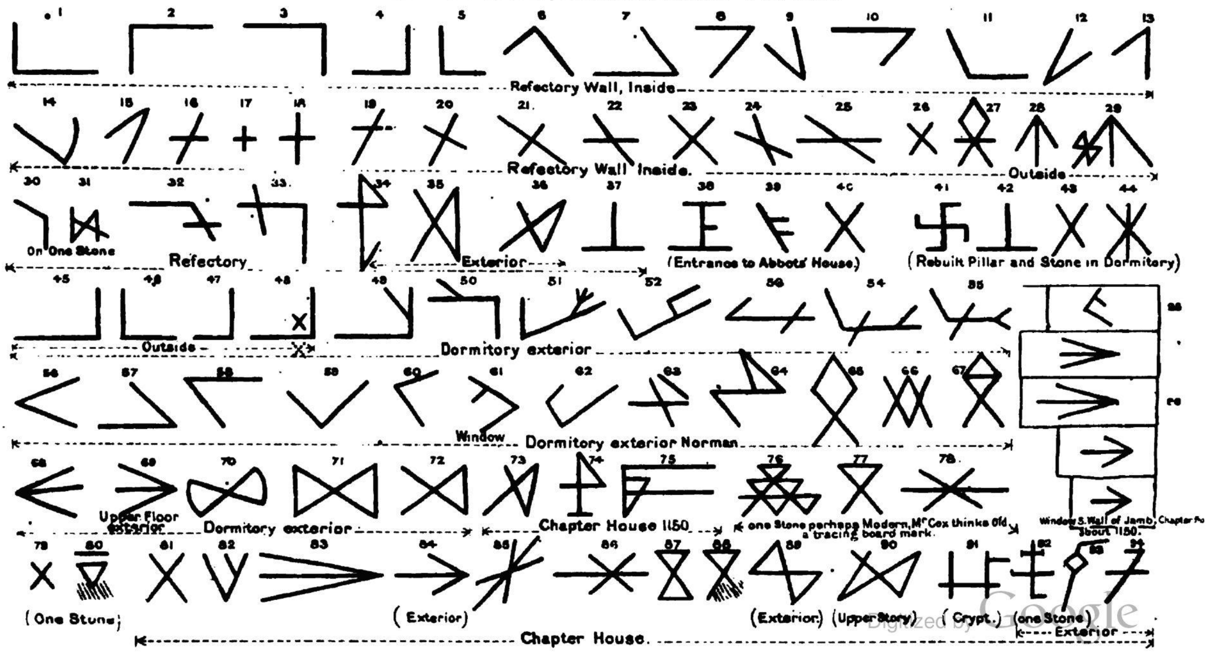
MASONS' MARKS, ORMSKIRK CHURCH.

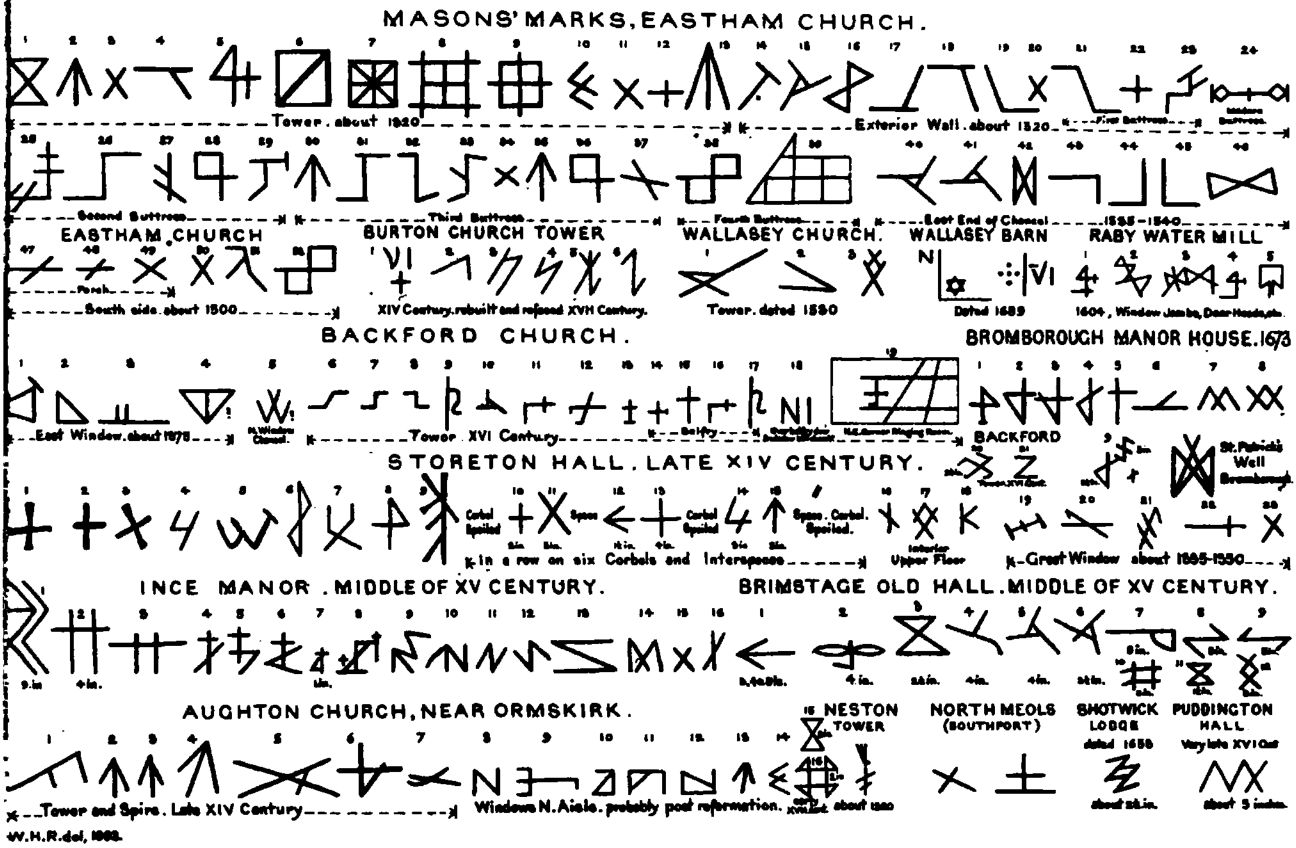


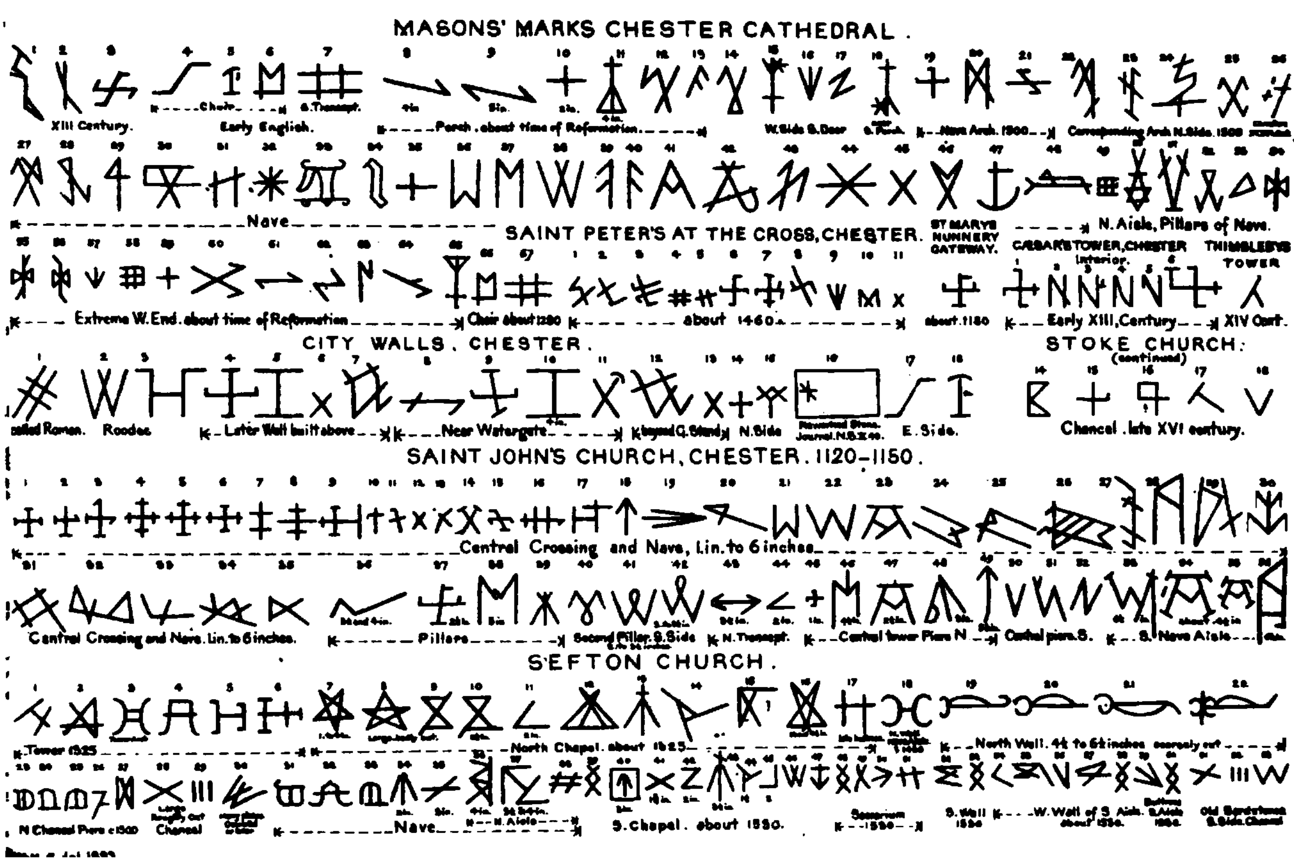
MASONS' MARKS, ORMSKIRK CHURCH.

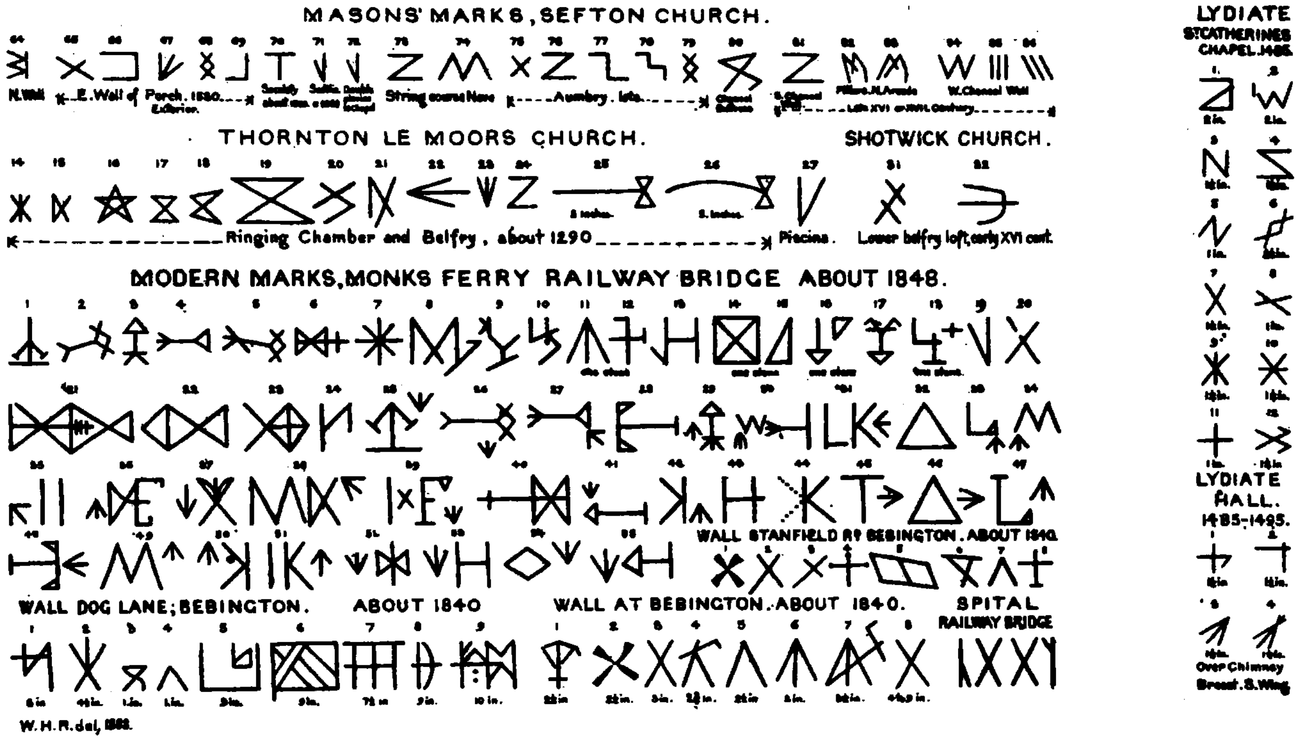


MASONS' MARKS, BIRKENHEAD PRIORY.




MASONS' MARKS, EASTHAM CHURCH.
Tower. about 1320
Exterior Wall. about 1320
First Buttress
Second Buttress
Third Buttress
Fourth Buttress
East End of Chancel
1535-1540
EASTHAM CHURCH
Porch
South side. about 1500
BURTON CHURCH TOWER
XIV Century. rebuilt and refaced XVII Century.
WALLASEY CHURCH.
Tower. dated 1530
WALLASEY BARN
Dated 1689
RABY WATER MILL
1604, Window Jambs, Door Heads, etc.
BACKFORD CHURCH.
East Window. about 1375
Tower. XVI Century
Belfry
BROMBOROUGH MANOR HOUSE. 1673
BACKFORD
St. Patrick's Well Bromborough
STORETON HALL. LATE XIV CENTURY.
Corbel Spoiled
Space
Space. Corbel. Spoiled.
In a row on six Corbels and Interspaces
Interior
Upper Floor
Great Window about 1535-1550
INCE MANOR. MIDDLE OF XV CENTURY.
BRIMSTAGE OLD HALL. MIDDLE OF XV CENTURY.
AUGHTON CHURCH, NEAR ORMSKIRK.
Tower and Spire. Late XIV Century
Windows N. Aisle. probably post reformation.
NESTON TOWER
about 1520
NORTH MEOLS (SOUTHPORT)
SHOTWICK LODGE
dated 1658
PUDDINGTON HALL
Very late XVI Cent.
about 5 inches.
W.H.R. del, 1868.


MASONS' MARKS CHESTER CATHEDRAL.
XIII Century.
Choir
Early English.
S. Transept.
Porch. about time of Reformation.
W. Side S. Door
Nave Arch. 1500
Corresponding Arch N. Side. 1500
Nave
SAINT PETER'S AT THE CROSS, CHESTER.
ST MARYS NUNNERY GATEWAY.
N. Aisle, Pillars of Nave.
CAESAR'S TOWER, CHESTER
Interior.
THIMBLEBY'S TOWER
Extreme W. End. about time of Reformation
Choir about 1280
about 1460
about 1180
Early XIII, Century
XIV Cent.
CITY WALLS. CHESTER.
STOKE CHURCH.
(continued)
Roodee.
Later Wall built above
Near Watergate
N. Side
E. Side.
Chancel. late XVI century.
SAINT JOHN'S CHURCH, CHESTER. 1120-1150.
Central Crossing and Nave, 1.in. to 6 inches.
Central Crossing and Nave. 1.in. to 6 inches.
Pillars
Second Pillar. S. Side
N. Transept.
Central tower Piers N.
Central piers S.
S. Nave Aisle
SEFTON CHURCH.
Tower 1525
North Chapel. about 1525
North Wall. 4 1/2 to 6 1/2 inches
N Chancel Piers c1500
Chancel
Nave
N. Aisle
S. Chapel. about 1530.
S. Wall 1530
W. Wall of S. Aisle. S. Aisle 1530
Old Sandstone S. Side Chancel



MASONS' MARKS, SEFTON CHURCH.
N.Wall
E. Wall of Porch. 1530. Exterior.
String course Nave
Aumbry. lata.
Pillars N. Arcade
W. Chancel Wall
THORNTON LE MOORS CHURCH.
SHOTWICK CHURCH.
Ringing Chamber and Belfry, about 1290
Piscina.
Lower belfry loft, early XVI cent.
MODERN MARKS, MONKS FERRY RAILWAY BRIDGE ABOUT 1848.
WALL STANFIELD RD BEBINGTON. ABOUT 1840.
WALL DOG LANE; BEBINGTON. ABOUT 1840
WALL AT BEBINGTON. ABOUT 1840.
SPITAL RAILWAY BRIDGE
LYDIATE ST CATHERINES CHAPEL
LYDIATE HALL. 1485-1495.
Over Chimney Breast. S. Wing
W. H. R. del, 1882.

being those which reveal that the Lodge practised pre-union customs long after they had ceased elsewhere, such as "passing the chair," a record of which is given so recently as 1851.—G. W. Speth.

Gott's History of the Lodge of Hope.[1]—This is an unpretentious souvenir prepared for a special purpose, as the title-page indicates, and should not therefore be severely criticised. Still, when statements are made which err against the facts of history, it becomes my unwelcome duty to point them out, in order to obviate, as far as in me lies, their further propagation. Two such errors occur in these pages, the one being that the Lodge was warranted by the Grand Lodge of ALL England at York, when as a matter of fact the warrant was granted by the Prov. G.M. under the Grand Lodge of England at London (as it is distinctly stated on the warrant itself, a copy of which is given), and at a time when the Grand Lodge of ALL England was, if not dead, moribund: and the other being a statement on page 17 that the Act of Union in 1813 was consummated between the Grand Lodge of York and the Grand Lodge at London, the real parties to the contract being the two rival Grand Lodges in London of the "Ancients" and "Moderns." Having done my duty, it is a relief to be able to point out the merits of the book before me. It is very handsomely printed on extra fine paper, and contains copies of minutes covering a series of years. These are not many, but then it is distinctly stated in the book itself that no attempt has been made to compile a complete history, a disclaimer which almost disarms the cry for more which was rising to my lips. The history of the Lodge is given in broad lines only, with the intention no doubt that every member might acquire at least the elementary facts connected with his Masonic Mother. If this first effort is to be followed by a more detailed account of a Lodge which, the first in the town (or practically so, for there are indications of an earlier one), has done much to mould the Freemasonry of the district, no fault need be found with the method employed. But if no further history is to appear, then it may be permitted me to regret that the ambition of the brethren did not induce them to attempt a higher flight. The records of the whole century are admittedly complete, and I feel inclined, like Oliver Twist, to ask for more.—G. W. Speth.

Grant's Ancient Landmarks.[2]—This is the latest attempt, so favourite a pursuit with our American brethren, to define the nature and number of the Landmarks of Freemasonry. The "proofs" consist in quotations from writers of repute and decisions of Grand Lodges. Bro. Grant has probably made a record, tabulating no less than 54 Landmarks. Under these circumstances it is needless to say that, though I admit the obligation under present conditions of submission to many of his so-called Landmarks, I am quite unable to agree with him that even a tithe of them can be rightly so named. His first Landmark itself defines the nature of a Landmark. "The Ancient Landmarks of Freemasonry are the immemorial usages and fundamental principles of the Craft, *and are unchangeable*." (Italics mine.) Quite so, and it therefore follows that all which can be changed without the immediate destruction of Freemasonry, is not a Landmark. Had Bro. Grant followed his own ruling, his list would have been woefully shorn of its glorious proportions. He makes the usual mistake of confusing the mere regulations of particular jurisdictions with the immutable laws of the Craft. We thus arrive at the curious position that a landmark in one jurisdiction ceases to be one in the neighbouring district, and must believe that landmarks are subject to the influence of longtitude and latitude! I have no intention of going through the whole list, but will select one or two statements on which to found my objections to the whole system of treating the subject.

Take No. 15. "The St. Johns' Days are Masonic Festivals." They used to be to a much greater extent than now, and at the present day are only recognised by a few Lodges in England. The Grand Lodge of England however makes its festival on the Wednesday after St. George, that of Scotland on St. Andrew's Day, that of Ireland on St. Patrick's. Where is the *unchangeability* of this landmark? and I agree that immutability is the presiding characteristic of one.

No. 20. "A Lodge, duly opened, has the right to instruct its representatives to Grand Lodge." This may be so in Bro. Grant's jurisdiction, I need only point out that it is directly contrary to the fact in England. Here the Lodge has not, and never had such right: its Master and Wardens are representatives, not delegates of the Lodge. This is no Landmark, it is simply a Grand Lodge ordinance. Remember this, all you who attempt to

[1] *Short History of the Lodge of Hope, No. 302, Bradford*, 1794-1894. Written for the proceedings in celebration of the Centenary of the Lodge, by Bro. Charles Gott, P.M., from particulars prepared by Bro. Thomas C. Hope, P.M., and Bro. Charles J. Schott. April, 1894.

[2] *Some of the Ancient Landmarks of Freemasonry, with proofs*, by H. B. Grant. Louisville, Kentucky, 1894.

define landmarks. A Grand Lodge can no more manufacture a landmark that it can remove one.

No. 27 enumerates the officers of a Lodge. In the olden times the officers were simply the W.M. and Wardens, no more. All the others are accretions since 1717. And in various jurisdictions the number and functions of the officers differ to this day. So here we have a landmark which is constantly changing, a marvellous landmark indeed.

No. 29. "A Master must have been a Warden." No must about it: it used not to be so in England in the last century, and is not so to this day on the Continent. This is no "fundamental principle" of the Craft, it is a mere regulation which might be altered to-morrow wherever it now obtains, by a simple vote in Grand Lodge.

No. 40. "Unanimous consent of the Lodge, expressed by ballot, is essential before initiation." In Kentucky no doubt: not in England. Grand Lodge allows two black balls, three to exclude. Private Lodges *may*, and most *do*, make this rule more stringent, but it is a rule, not a landmark. Who can say how many non-contents sufficed to exclude in the olden days? Nobody knows.

No. 45. "Every mason ought to belong to some regular Lodge, attend its meetings, and share its burdens." This is highly desirable, and the increasing stringency of American jurisdictions in regard to non-affiliates tends to show that our brethren there do really fancy this is a landmark. Let us go back to first principles. Supposing the operative mason in olden times felt inclined to give up work as a mechanic and take the then equivalent of the Queen's shilling, in other words become a man-at-arms in the service of the feudal lord. Will any brother maintain that he was bound to continue the membership of a Lodge? But he remained a duly-passed master-workman, and could at any time rejoin some Lodge in virtue of the apprenticeship he had served, and take up his position as an artisan again. And this is our present position in England. A mason may cease to subscribe to a Lodge, he loses almost all his privileges of visiting, etc., but he remains a mason and can resume active membership at any time.

There are many more so-called landmarks of our Brother which I could equally cite and protest against, but the above will suffice. It is easy to criticise any other man's landmarks, and as for formulating any of my own—well, I think not. The truth is that there is nothing more difficult than defining a landmark. We all admit that they exist, but no two thinkers will agree as to what they are.—G. W. Speth.

Catalogue of the Collection of Medals in the Grand Lodge of the Netherlands.—The library and museum at The Hague belonging to the Grand Lodge of the Netherlands is a very important and interesting collection, and I well remember spending an hour or more there with Bro. Gould under the friendly guidance of the Grand Secretary, Bro. Vaillant, in June, 1888. But it was a busy day for all of us, and the time devoted to the library was stolen between the business meeting of the Grand Lodge and the banquet, so that our inspection was necessarily of the most superficial kind. I remember asking at the time if we could not be gratified by the gift of a catalogue, for our hosts were so kind that we instinctively felt they would be only too pleased to learn how they might add to the obligations which they had already conferred upon us. But we were told that the only part yet catalogued was the collection of MSS. belonging to the late Dr. Kloss, and this we already possessed. Now, after six years, a further step has been taken which will be heartily welcomed by all students of the Craft: a catalogue of the Medals and Lodge-tokens has been printed, a copy of which has been presented to our library. It is a well-printed book of 111 pages large octavo, the medals being grouped under the countries of their respective origin, and each medal exhaustively described. The total number is about 300, and among these are about two thirds of those described by Merzdorf, besides a great many which had escaped his researches. It is perhaps a matter of regret that no illustrations are given, but as it would have been very expensive to supply these their omission is easily understood. To the English student the fact that the catalogue is compiled in Dutch is a misfortune, as so few of us can read the language; which is our fault and not that of our good Dutch brothers. However, for those who understand German I would suggest the plan I always follow. Imagine that you are reading shocking bad German written phonetically: mark the *sound* of the words and forget the *spelling* before you, and the chances are you will after a little effort begin to understand it. Bro. Gould will remember how I kept up my end of the conversation with a charming old lady in the tram at Rotterdam. She wore a gold helmet under her cap, and spiral gold earrings which projected horizontally some three inches on each side of her dear old face, and she was rather stout and very short of breath, so that she talked slowly, which allowed me comfortable time to think and grasp her meaning. I replied in the vilest, most ungrammatical German I could invent on the spur of the moment, with a result which was mutually gratifying. We understood each other to perfection, and Bro. Gould sat aghast at the rapidity with which I had acquired the tongue in the twenty-four hours which had elapsed

since we entered the country. Elated at my success, I tackled the conductor with my patent dialec t, but he checkmated and covered me with confusion by replying in excellent English.

But to return to the Catalogue before me. The first among the 52 Dutch medals is of the year 1741, and is described as "so-called friendships-penny, with allusion to the Order of Freemasonry." This may be so, but I can discover no such allusion: it seems to me that the medal might easily have been struck had no such order ever existed. Two men are represented opposite each other, clad as Roman soldiers, and the shields beside them show that they are Jonathan and David. The legend is "Ik wil aan U doen wat uw herte begeerd," which being translated by my patent method above described, for of Dutch I know nothing really, reads, "I will on (*i.e.* to) you do what your heart desires." Some of the following medals are most interesting, especially those in honour of important Masonic events, such as the one of 1780 to commemorate the pact between the Grand Lodge of Holland and the Directorate of the Lodges of the Strict Observance. But it is of course impossible to draw attention to all the interesting medals in the catalogue.

Of Belgian medals there are some 26, all of this century as a matter of course; whilst France is represented by no less than 121. This may be explained by the fact that nearly every French Lodge provides its members with a Lodge-badge, usually in the form of a medal. The earliest of the 71 German specimens is dated 1736 in commemoration of the foundation of the Society of "Aletophiles" in Berlin, by Count Manteuffel: but the next is most interesting, having been issued by the then English Lodge "Zur Einigkeit," (Unity) at Frankfort in 1742, now the Mother Lodge of the Eclectic Union. And the next was issued by the English Lodge "Absalom" in Hamburg, and bears on the reverse the arms of the Grand Lodge of England. There are also others in this section which record the former English origin of so many of the still existing German Lodges.

England is poorly represented, with only 9 specimens, but among these are the Union Lodge, Exeter, medal of 1766, and the Freemasons' Hall medal formerly belonging to No. 369. Our own Quatuor Coronati medal is not in the collection, but this I shall take steps to immediately rectify. Neither do I find the handsome Jubilee medal struck by Bro. Kenning, which is a pity, as it would easily hold its own for artistic excellence even among the handsomest of those catalogued.

Russia shows only one medal of 1775, struck to commemorate the erection of Latona Lodge in St. Petersburg: but Sweden, which country has always shown a partiality for this method of recording history, is represented by 7 splendid examples, commencing with the one struck on the birth of Gustavus III. in 1746. Of Danish medals there are two, and the list of 5 Italian medals is headed by the Martin Folkes medal of 1742. One Swiss, one Portuguese and 2 of unknown nationality complete the catalogue.—G. W. SPETH.

History of the Lion and Lamb Lodge.[1]—This is an exceedingly well got up book in a handsome cover and with numerous illustrations, and it refers to an interesting Lodge. The book has been prepared under the direction of Bro. George Kenning and at his expense, and is apparently intended for presentation only. The literary part of the work has been entrusted to our Bro. W. J. Hughan, and no better choice could have been made, for there are few of us, if any, who have had a larger experience in this class of work, and it is not probable that anything of interest or importance, to either the members or the students of Masonry, would escape his practised eye.

The birth of the Lodge is as remarkable as anything in the book, and is probably unique. The Domatic Lodge, an operative Lodge as it name indicates, was chartered as No. 234 (Ancients) on February 7th, 1786. In 1789 at an emergency meeting in December of that year, it was agreed "to add a new warrant for the use of the members of this Lodge to be under the denomination of a working warrant." This warrant was procured and is now the Lion and Lamb Lodge, but was then only known as No. 258. Its members were all members of the Mother Lodge except a few who joined, it never *made* masons, its officers appear to have been the same as those of No. 234: it was in fact, a Lodge working within a Lodge, and the reason of its existence remains somewhat obscure. But the arrangement does not seem to have given satisfaction, the minutes of the Mother Lodge of October 30th, 1795, record that the members were not found to attend to the support of the two Lodges, and that Lodge 258 by this means was become burthensome, and so a Committee was appointed to dispose of the warrant, and it was disposed of to some of their own members in 1796, from which time the Daughter Lodge became independent, and has so remained to the present.

The ups and downs of the Lodge are well pourtrayed by Bro. Hughan, and the connection of those celebrated Masons and Preceptors, Bros. Peter Thomson and Henry Muggeridge, with the Lodge is interestingly told.

[1] *Illustrated History of the Lion and Lamb Lodge and Chapter, No, 192.*

Among the illustrations of more than usual interest may be mentioned the original warrant of the Lodge, which in spite of the peculiarity of its origin does not differ from others of the same time, a Grand Lodge Certificate of 1801, a Masonic apron of 1806, three artistic tracing-boards which put our usual specimens to shame, and the portrait and tomb of Bro. Thomson. The brethren of the Lodge are to be congratulated that so large-hearted a brother as George Kenning is a P.M. of their Lodge and has been moved to prepare such a handsome souvenir of his long connection with them.—G. W. SPETH.

Builders' Rites and Ceremonies.[1]—Although primarily not intended for Freemasons, our esteemed Bro. Speth has done well to reprint these lectures for their benefit. No brother who carefully ponders the lectures will regret for one moment that they have been so published. If there is any fault in them it is that they are too condensed, but those who know what unexhausted material there is, as yet "not generally known," will fully appreciate the discrimination which the author has wisely and judiciously shown in his skilful treatment of a complex subject. Bro. Speth has brought his well-known store of erudition, and the benefits of rich linguistic attainments, to bear upon a task with which he is eminently fitted to deal, and it is a great pleasure to me to have the opportunity of recommending most cordially, and with the highest satisfaction, this latest addition to our brother's literary work.

The points dealt with or referred to in the lectures that will mostly interest Freemasons are those in which allusion is made to the death of the builder or of the architect of the building. These references may in some instances be legendary, but they distinctly point to symbolisms to which I can but refer, but upon which I must not now dilate.

The lectures, it may be as well to state, are printed at the earnest request of many friends, and as the issue is limited to 200 copies (a great number of which are disposed of), those brethren who desire copies should *at once* apply for them direct to Bro. Speth, sending two shillings for each copy required. The handy volume contains a valuable repertory of most extraordinary information, on a deeply interesting subject, and bears the impress of a master's hand, who has performed his task in a most instructive and popular manner.—JNO. LANE.

Brought to Light is the title of a modest little pamphlet from the facile pen of Bro. David Willox, I.P.M., Lodge St. John's, No. 128, Shettleston, near Glasgow. It contains a versified relation of the author's feelings and experiences when receiving the E.A. and F.C. degrees. This is by no means the first effort that Bro. Willox has made to win the muses, for his "In Memoriam" and "Hail Light Divine," amongst other pieces, have been well received. He has preserved throughout a tuneful rythm that is very catching, and though necessarily speaking in guarded language, succeeds in conveying to the initiated a clear picture of the ceremonies referred to. The *morale* throughout is excellent. Largely written in the local vernacular, he rises to the highest flights when using the language most familiar in his daily life, exhibiting in places a rugged grandeur that is very impressive.

Bro. Willox can point to a highly creditable Masonic career. Raised in 1869, he has held office in the Craft for nearly 20 years, and for all that period can proudly assert that he has never missed a meeting, nor was he, on any occasion, even five minutes late in attendance. He acted as Secretary to his Mother Lodge for a dozen years, finally ascending the chair of King Solomon. After three terms as R.W.M. of No. 128, he was, in April last, presented with a very handsome gold watch and chain, accompanied by a diamond ring for Mrs. Willox, as a token of the esteem entertained for him by the brethren, and as a hearty recognition of the remarkable success which had attended his Mastership.

It is greatly to his credit that, beginning life under most unfavourable circumstances, he has been able, by steady persistence and honourable conduct, to achieve a fair share of worldly comfort. The eldest son of a very large and poor family, he had, when a child, to aid as a wage earner, and only after marriage did he learn to write.

Speaking of the strong ties of brotherhood, he says—

> "I felt I was one, and though years have gone,
> The impression but deeper grows,
> And the Light Divine which that night did shine,
> Shall cheer me till night shall close."

May he long be spared to carol forth lays that are both pleasant and instructive.—EDW. MACBEAN.

[1] Two Lectures on the *Folk-lore of Masonry*, delivered by G. W. Speth to the members of the Church Institute, Margate, October and November, 1893.

New Masonic Periodicals.—We have to record the birth of no less than four new publications this year. Three of them hail from these islands, and the other from India. For upwards of 20 years England has produced two Masonic newspapers, the *Freemason* and the *Freemason's Chronicle*, and at times a third has been in the field, as was the case during the too short-lived publication of the *Masonic Star*, and of the still shorter-lived though less to be regretted *Masonic Review*, an organ which attempted to import into our fraternal circles the methods of the Society Paper. I may be wrong in stating that it is extinct, I do not know for certain, but, unless it has mended its ways, I sincerely hope it is. I have not seen or heard of it for some time. In Scotland, there was a paper called the *Masonic Record*, which expired a few months ago after a career of a year or so. In Ireland I believe a Masonic newspaper has never existed, although Masonic magazines of high merit have been published there in former times. Wales, to the best of my knowledge, has never hitherto boasted a Masonic publication of any sort. It will be seen that the gap is now filled in Scotland, Ireland and Wales, and that the three papers in question should have been born almost simultaneously is a coincidence of a rather remarkable nature.

The Craftsman, Cardiff, issued its first number in January last, and is a monthly, devoted in the first place to the interests of the Craft in Wales, and secondly to general Masonic literature. Price 3d. per month. It is illustrated, nicely printed, well got up, and intelligently edited, and should prove a success.

The Masonic Visitor announces itself as "The Journal of Irish Freemasonry," is a monthly, price 3s. 6d. per annum, and published in Dublin. The first number, issued 15th May, has some well-written original articles besides the local news, and holds out promise of more, but I am inclined to think that a serial love story is rather out of place in a Masonic paper. The space might be more profitably employed, and it speaks badly for our Craft if the only hope of making a paper pay its way resides in a resort to fiction. It may be a necessity however, and the editor probably knows best. Still it may be permitted me to point out that there is fiction enough in our old Masonic writers to make a paper amusing, if judiciously selected and held up as a warning of how *not* to write Masonic history. The general appearance of the paper and its literary style are extremely creditable, and it is a bold venture under the circumstances of the Irish Craft to attempt a paper at all. We trust it may succeed and by careful editorship prove to the authorities in the sister isle that a Masonic newspaper may do much good and little or no harm. If it will give us Irish news it will be most welcome, for hitherto we have found it most difficult to learn what our Irish brethren are doing.

The Scottish Freemason, Glasgow, 1d. monthly, made its first bow to the public this month (June). In form it is a large octavo, whereas the Irish and Welsh organs are a moderate-sized quarto. It avowedly takes the place of the deceased *Record*, and besides the ordinary Craft news and historical articles, undertakes a bold scheme, to which I wish all success, of which however I am doubtful. It is no less than to publish in monthly instalments a "Lexicon of Freemasonry" from a Scottish standpoint. In the present number we have articles on Aaron's Rod, Abacus, and Abbreviations. My fear arises from the fact that such a work can hardly be properly carried out in fixed instalments, subjects will arise which will require more study than the period between one number and the next will allow. In a word, the hurry inseparable from periodical literature is incompatable with the nice workmanship required by the undertaking. The present number proves it at once. In the list of abbreviations there are more omitted than given and explained. Even such formulæ as I.G., Tr., Ty., St., Pr., P.(ast), &c., are omitted.

The Indian Freemason, Calcutta, 8 Rs. per annum, is a monthly quarto, the first number dating from January last. Each number contains a full-page autotype portrait, very well executed indeed, and the printing and style in general is unexceptionable. The historical articles are interesting and evidently proceed from brethren well versed in the subjects they write about. The last number to hand contains a splendid portrait and biography, from the pen of his friend and our local secretary for the Punjab, Captain J. H. Leslie, of our lamented Bro. Whymper. It must not be forgotten that the *Indian Masonic Review*, edited by our local secretary for South India, Rev. C. H. Malden, already holds the field, and has done yeoman's service of late years; but there ought to be room for two such publications in so wide a land as India.—G. W. Speth.

Newcastle College Roll, D. 37.—There can be no question of the vitality of the Rosicrucian College which has its head-quarters at Newcastle. Much of its activity is due to the energy of the Secretary, Frater Schnitger, who, immediately after the inception of this Branch of the Society, set himself the task of forming a Library and Museum, and gathering suitable material for the two parts of their *Transactions* which have already seen the light. Thus far he has achieved signal success. Not content with following the beaten path of Rosicrucian research, he has initiated a new departure for that section of our Order

—we say this advisedly, because these Fratres must, by their rules, be Master Masons, thus connecting the Craft with such opportune investigations.

The original MS.—of which we here have a reproduction and transcript—was presented to the College by Bro. John Grey, P.M. 1167, who is one of its valued members; and this volume is still further associated with the Body by being dedicated to Bro. Wynn Westcott, M.W. Supreme Magus, Soc. Ros. in Anglia, who is, this year, also W.M. of the Quatuor Coronati Lodge.

The *facsimile* is by Mr. J. Compton Price, so favourably known in connection with our own *Antiquarian Reprints*—and therefore it is unnecessary to say more than that it is quite up to his usual standard of excellence. We are so accustomed, when speaking of the "OLD CHARGES," to think of our veteran Brother, W. J. Hughan, who has devoted a lifetime to their study, in which he was the pioneer, that it is only natural to find that he has indited a masterly preface. Though brief, it is crammed with information on the subject of the OLD MS. CONSTITUTIONS—as they are now sometimes called—though of course mainly dealing with the five MSS. which, in the meantime, go to make up the total of the "York Branch"—lettered D for easy reference as to their relation to the "Grand Lodge Family." Bro. Hughan was the Junior Sub Magus of the Rosicrucian Society when it was reconstructed by the late Bro. Little, and since then, in appreciation of many services, has been granted the past rank of Supreme Magus.

This recent find (of *circa* 1700 A.D.), known as "The Newcastle College Roll" (D 37), does not much increase our knowledge of old Masonry, as it runs on practically the same lines as the "York" MSS. Nos. 1, 2 and 5, although, as might be expected, there are variant readings. It moreover shares with Nos. 1 and 2 the distinction of possessing the opening "Anagram" on Masonry. There was evidently, at some period, an additional part, which has unfortunately been torn away, leaving only a few words, amongst them being "*charge hear mentioned,*" which induces Bro. Hughan to suggest that it may have been the obligation to maintain secresy: if so the loss is the more to be regretted.

The paper and general get-up of the work are remarkably good, and the type is particularly clear and readable—points by no means to be despised, and doubly grateful to such as have had to strain their eyes over some of the older reproductions.

An exhaustive "Glossary and Notes" greatly enhances the value of the issue, and the Editor, Frater Schnitger, who is responsible for this section, is enabled, by his intimate acquaintance with the local dialect, to add many suggestions and explanatory remarks; while his archæological knowledge throws light on difficulties which, in some instances at any rate, have arisen from the carelessness or ignorance of the transcribers.

His notes on *Laternes* and *Lateres* are worthy of thoughtful consideration; but he faces a more complicated question when dealing with "Namus Grecus"—as this MS. writes it. His note No. 172 might be judiciously amended by adding to the remarks on the eldest apprentice, "and until about half a century ago was an office in the Lodge Journeyman, No. 8, Edinburgh."

Considering how much our own Lodge, No. 2076, has already done in a similar direction, it goes without saying that we hail with lively satisfaction this most creditable production, and we trust that Bro. Schnitger may soon add to his laurels by publishing the results of investigations he has been pursuing for some years, and which, we understand, have been attended with considerable and most gratifying success.—EDW. MACBEAN.

Freemasonry in Portsmouth.[1]—The interesting compilation of which I am about to give a description, has been issued by the author in a most imposing form. A "Large Paper Edition" of twenty-five copies will specially recommend itself to the attention of our collectors and virtuosi, while the "Quarto Edition" of one hundred and fifty, there can be little or any doubt, will be speedily exhausted by the requisitions of ordinary subscribers.

It was the intention of the compiler, as we learn from the preface, to have limited his book to the History of the Phœnix Lodge. But he ultimately yielded to the solicitations of friends, and enlarged the scope of his original design, so as to include a brief survey of the annals of the Friendship Chapter, and the Royal Naval Encampment (or as now styled "Preceptory").

The work is arranged in four divisions. Part I. commences with an Introduction, and it tells us that the Phœnix though the twenty-first Masonic Lodge—in direct order of succession—in what is now known as the Province of Hampshire and the Isle of Wight, is nevertheless the oldest of the existing Lodges within the same district which has assembled continuously under its present title.

[1] *History of the Phœnix Lodge, No.* 257 (1786-1893); *Chapter of Friendship, No.* 257 (1769-1893): *and Royal Naval Preceptory of K.T.* (1791-1893). By Alexander Howell, P.M. Portsmouth (Privately Printed), 1894.

The Introduction is followed by a List of Lodges—at any time existing—in Portsea Island, (Portsmouth, Portsmouth Common or Portsea, Southsea, Landport and Hilsea.) Then come some "Notes" on the taverns where Lodges have been held, and the reader having been pleasantly conducted along the preliminary stages of the narrative, finds himself face to face with that part of the volume, primarily undertaken by the author, and in which he supplies us with the materials for passing judgment upon his labours, as the Historian of the Phœnix Lodge.

In 1786, there were two Lodges already meeting at Portsmouth, No. 18 (*Modern*) at the Three Tuns, and No. 79 (*Ancient*) at the Theatre Tavern. It was in the former of these bodies, subsequently called the Lodge of Antiquity, that the famous Thomas Dunckerley first saw the Light of Masonry (1754). Samuel Palmer, of whom we shall presently hear more, was also a member of No. 18, though his allegiance to the Older, or Constitutional Grand Lodge, by no means restrained him from becoming one of the founders of a Lodge established at Portsmouth under the Schismatic Grand Lodge of England, or "Ancients."

This Samuel Palmer was also the principal Founder of the Phœnix Lodge, of which he became the first W.M. In a letter dated January 12th, 1786, addressed to John Rankin, afterwards the first S.W., he mentions having been a member of Lodges under both jurisdictions, and says,—"our earnest desyre is to meet again in one of them if it can be done."

By Rankin, however, he was referred to Dunckerley, the Provincial Grand Master for Hants (*A.Q.C.* IV., 164), and addressed him accordingly, begging that he would intercede with the Grand Lodge for a renewal of the Warrant formerly held in Portsmouth. Palmer then goes on to say,—"We would like to meet under the name of the Phœnix, as like the Phœnix we may rise again from the ashes of our old Lodge, and become worthy masons."

This application was forwarded by Dunckerley to Grand Secretary White, with the remark,—"I struck their Lodge off the list several years ago, because they were on the decline, and had ceased to meet regularly. Palmer is one of the first *Antient* Masons in England; but it would be better to have him *again* under our Constitution, than to let Dermott get hold of him."

The warrant for the Phœnix Lodge was issued on May 20th, 1786, but the Minute-book records that its members commenced to meet as a Lodge on February 7th, of the above year.

Of the eleven founders, eight had previously belonged to the Lodge of Antiquity, and it is quite possible that the other three were circumstanced in the same way. But the position of the eight will sufficiently establish that the new Lodge was an offshoot of No. 18. Palmer was the first W.M., Rankin the first S.W., and among the founders we find the name of Thomas Telford, the celebrated Engineer, who, on February 1st, 1786, four days before Palmer's letter was forwarded by Dunckerley to the Grand Secretary, wrote to a friend,—"I am taking a great delight in Freemasonry, and am about to have a Lodge room at the George Inn fitted up after my own plans and under my direction."

The original By-laws, or "Rules and Orders," were twenty-two in number, and remained in force from February, 1786, until December, 1788.

The Master was chosen by ballot on the eve of St. John's day (in Winter). The Wardens were the candidates and withdrew during the election. Afterwards (it was declared),—"the Master elect shall nominate a candidate for the Wardens place and the present Master and Brethren shall nominate one in pposition to be Balloted for in like manner, and so on in the choise of other officers."

The fees and dues were,—subscription for quarter, 10s. 6d.; visiting fee, "not less than two shillings"; Initiation and Passing, two guineas; Registering, 5s.; Raising, one guinea; and Joining, 10s. 6d. In the Master's absence the past Master to take the chair, though it is recorded that the Senior Warden has the "undoubted right" to preside, unless he waives this privilege. It was the duty of the Junior Warden to have proper refreshment in the Lodge.

There were two regular meetings in each month, and when there was a third, it was generally, though not invariably, described as the "Particular day."

The first Minute book, which covers seventy meetings of the Lodge, records a total of 371 visitors, while the first portion of the second Minute book, extending over sixty-eight meetings, registers a total of 242. So that from its formation down to May 4th, 1794, the Lodge held 138 meetings and entertained 613 visitors.

Under February 17th, 1790, there occurs,—"Bro. Bridges was unanimously appointed Past Master"; the entry no doubt referring to the Brother in question (who had only been Raised at the previous meeting), having been rendered eligible to receive the Royal Arch Degree, by a constructive passing of the chair.

From 1794 to 1811, the Lodge was under the Mastership of one man, John Rankin, the first Senior Warden.

The Minutes of the Phœnix, at the time of the memorable Union of the two Grand Lodges, have not been preserved, but a sermon was preached before the Portsmouth Lodges by the Rev. J. T. Porter, on December 27th, 1813, the date of the meeting of the Great Schism, in the course of which, when the preacher reached a particular stage of his address:—"The members of the several Lodges left the seats on either side of the Church, which "they had up to this moment occupied—the *Ancient* Masons on the right, and the *Modern* "Masons on the left—and joining together in the main aisle proceeded to the seats reserved "for them in the Chancel, where they mingled together as a *United body*, the organ playing "a joyful tune."

From 1813 to 1821, there appears to have been little to record, though there is a solitary item which will arrest the attention of all those readers who are members of the Sea or Land Services. It occurs in the "List of Persons made Masons in the Phœnix Lodge since December, 1813," where we meet with the name of John Franklin, Master R.N., whose "Making" took place on November 22nd, 1815, and his "Passing" and "Raising" on November 27th, and December 4th, next ensuing. The brother here referred to, it is suggested by the Historian of the Lodge, may have been the famous Arctic explorer, who was born in 1786? But unfortunately for this theory, the *Navy List* of November, 1815, contains the name of John Franklyn, "Master," commissioned as such in 1813; while that of the future Knight, appears as John Franklin, "Lieutenant," to which rank (as I am informed by Rear Admiral A. H. Markham) he had been promoted in 1808.

The proceedings of the Lodge between 1821 and 1837, present no features of general interest. In the latter year—May 21st—"Bro. Stevens proposed, and Bro. Scott seconded, "that the *Freemason's Quarterly Review* be purchased and continued as long as the Brothers "think proper. Carried unanimously.

"In October, 1838, it was agreed that this *Review* 'do circulate amongst the Brethren, after the Master, by seniority.'"

In November, 1849, the following addition was made to the By-laws—and the course then adopted might be followed with advantage by other Lodges at sea-port towns or garrisons—"That the Officers of the Army and Navy employed on duty in this Garrison and Port, temporarily, be admitted Members of this Lodge on the payment of a Joining fee of ten Shillings."

A Masonic Library was set on foot in 1853, the Lodge voting £10 in the first instance, and the subsequent cost being defrayed by an annual grant of £2 10s., together with a shilling subscription from the members.

The Centenary Festival of the Phœnix took place on July 31st, 1886.

Two years later—January 25th, 1888—"It was resolved that the Lodge should subscribe to the Quatuor Coronati Correspondence Circle."

The History of the *Lodge* concludes with some elaborate tables (pp. 181-98), showing the names of members who have attained Provincial honours, and also those of the various office-bearers in the Phœnix from its constitution in 1786.

Part II., comprises the *History of the Friendship Chapter, No.* 257 (originally No. 3), together with *An Introduction on Early Mark and Royal Arch Masonry*, by Bro. W. J. Hughan. The "Introduction" naturally precedes the "History," and the essay on the Mark and Royal Arch degrees is very highly to be commended. Though with regard to the Arch having been wrought in 1743 at Stirling, and *in a Chapter*, I am still of opinion—as expressed at length in the *Freemasons' Chronicle* of September 23rd, 1893—that the claim is not supported by any evidence that can be relied upon. Unless, indeed, we wish to furnish a further and wholly unnecessary illustration of the maxim laid down by Sir Richard Burton, that "next to the Antiquary, in simplicity of mind, capacity of belief, and capability of assertion, ranks the Freemason."

In his able essay, Bro. Hughan points out that prior to a discovery by Bro. Howell, to which I shall next refer, the earliest known allusion to the Mark degree was associated with the Marquis of Granby Lodge, Durham, No. 124, in the records of which body under the date of December 21st, 1773, there occurs,—"Bro. Barwick was also made a Mark'd Mason, and Bro. James Mackinlay raised to the Degree of a Master Mason, and also made a Mark Mason and paid accordingly."

Passing, however, to the *History of the Chapter of Friendship*, No. 257 (originally No. 3 and in existence before the Lodge to which it is now attached), the first entry in the Minute-book (translated from the original cypher), reads:—"At a Royal Arch Chapter held "at the George Tavern in Portsmouth on First Septr Seventeen hundred and sixty-nine = "Present: Thomas Dunckerley, Esq, William Cook 'Z,' Samuel Palmer 'H,' Thomas "Scanville 'J,' Henry Dean Philip Joyes and Thomas Webb = The 'Pro G.M. Thomas

"Dunckerley bro't the Warrant of the Chapter and having lately rec'd the 'Mark' he made "the bre'n 'Mark Masons' and 'Mark Masters,' and each chuse their 'Mark' .·. .·. He also "told us of this mann'r of writing which is to be used in the degree w'ch we may give to "others so they be F. C. for Mark Masons and Master M. for Mark Masters."

Reverting for a moment to the *Introduction*, Bro. Hughan remarks,—"It will be noted "that at Durham, 1773 [Marquis of Granby Lodge No. 124], only the *one* ceremony is noted "and conferred on Master Masons; but at London in 1777 and later, there were *two* points "or degrees, the 'Mark *Mason*' (or 'Mark Man') being for Fellow Crafts, and the 'Mark "*Master*' for Master Masons [St. Thomas's Lodge No. 142]. Precisely the same "phraseology is used in the Records of an old Lodge at Banff, Scotland, Jan 7th, 1778, at "which period and place the two Degrees were conferred in a similar manner.

"It is remarkable that in the first Minute of the Chapter at Portsmouth, Sept. 1st, "1769, discovered and printed by Bro. Howell, the two Degrees were then and there worked "by Bro. Thomas Dunckerley, being described as 'Mark Mason' and 'Mark Master.' THIS "IS THE EARLIEST KNOWN RECORD OF MARK MASONRY IN THE WORLD, and beyond question is a "most important and valuable find, particularly as hitherto that great authority on Royal "Arch Masonry had never been identified with the 'Mark.'"

It is not a little singular that the Mark degree when we first meet with it should be mentioned in the Minutes of a Royal Arch Chapter, and the compiler of the *History*—Bro. Howell—informs us,—"Many brethren sign their name and add a mark, although no "mention of their receiving the Mark Degree is made in the volume, and I venture to "submit that no brother received the Royal Arch in this Chapter, down to at least 1844, "without also receiving the Mark."

The following entries are selected from the records of the Chapter:—

Nov. 2, 1770.—"Bro. Donaldson told us how to make EXCELLENT AND SUPER EXCELLENT "MASONS and it was agread to make some, they to pay ten shillings for each step and the two "guineas for the Arch as before."

July 21, 1771.—"Brothers Percy, King, Holloway, and Penney were this even'g "made Mark Masons and Mark Masters, also R.A. Masons and Excellent and Super Excellent "Masons and each paid eighty two shillings."

Oct. 21, 1778.—"Com. Palmer Z. read a letter from Com. Dunckerley, that we might "make Knight Templers if we wanted and it was resolved to.

"Bro. John Dance took the Mark and choose [ ]

"Also Edmund Cooper, His Mark [ ] and to be made Arch next time.

"Bro. Dance declin'd the Arch."

"In the above Minute," says Bro. Howell, "there are two things worthy of notice. "We have a Brother taking the Mark Degree alone. and declining to be made a Royal Arch "Mason, and we have a reference to Knights Templar, earlier than any known mention of "them in England."

Dec. 23, 1783.—"Com. [ ] Installed Knight Templer."

February 11, 1801.—"Companions Hiscock and William Cole received the Degree of "Mark Mariner."

In 1835—May 22nd—it was resolved, "that Comps. Stebbing and Porter as Z, Comp. "Lindegren as H, and Comp. Curtis as J, be deputed to proceed to London to the Grand "Chapter for the purpose of getting installed in their respective Chairs, and to procure "such information as may be necessary for the correct and proper working of the "Chapter."

The expenses of this deputation, it is related, amounting to £15, were charged to the *Phœnix Lodge?*

The Chapter celebrated its centenary on November 2nd, 1888.

The History of the Royal Naval Preceptory of Knights Templar, No. 2, is given in part III., but the new names that have crept into use during the quarter of century (and more) since I last attended a conclave of the Order, become a little embarrassing as I proceed with this review. In my day, the associations of Masonic Knights Templar were called Encampments, and it was by this title that the present Royal Naval *Preceptory* was granted its original charter on March 11th, 1791.

The earliest Minute that has been preserved is dated March 11th, 1811, when it was "Resolved that the Encampment be convened the first Sunday in May next, and to be continued the first Sunday in every alternate month."

At this period the members of Lodge No. 138, under the "Ancients" (or Schismatics), meeting at the Blue Anchor, Portsmouth, were in the habit of conferring the K. T. degree. But on the 13th of June, 1811, the three principal officers of the Encampment so working under the general authority of a Craft Warrant, and afterwards the remaining members

thereof, were legitimated (or "regularised") by the Royal Naval Encampment, and their prayer for a charter from the Grand Conclave was duly recommended by the same body.

The Royal Naval "Preceptory," as it had then become, celebrated its Centenary Festival on December 12th, 1891.

The final section of the work (IV.) enumerates the leading members of the Lodge, Chapter, and Preceptory, whose several Histories have been so agreeably related by Bro. Howell. Among them we find the names of three rulers of the Province, Admirals Sir Roger and Sir Lucius Curtis (father and son), and the present Prov. G.M., R. W. Bro. W. W. B. Beach, M.P. The Sea and Land Services are very strongly represented, but the Admirals outnumber the Generals in the proportion of nineteen to eleven. Among the former may be named the two Curtis's, and Admirals Boys, Sir James Dundas, G.C.B., Sir J. C. Hay, Sir J. Ommaney, Hyde Parker, and, if I may be allowed the expression, *our own Bro. Markham.*

The Generals comprise Sir J. E. Inglis, the defender of Lucknow, Sir Francis Festing, J. F. Crease, C.B.—at the head respectively of Lodge, Chapter, and Preceptory, when each of these bodies celebrated its Centenary—besides many other brethren of eminence, whose achievements, though notable in their day, would recall traditions rather than awaken recollections were they revived in the pages of this journal.

The worthies of purely local fame I must reluctantly pass over, and shall conclude with two names, one of which is representative of Science and the other of Art. Thomas Telford, the distinguished Civil Engineer, was a Founder of the Phœnix Lodge (1786); and Dr. Arthur Conan Doyle, the prince of literary detectives, whose sagacity in hunting on a cold scent I hope we may all live to see employed in the special work of 2076, was initiated into Masonry within the portals of the same body in 1887.

The printing and binding of the volume leave nothing to be desired, and if Bro. Howell has not succeeded in presenting any new *Masonic* facts, he has done what will be regarded by many persons as practically amounting to the same thing, in tracing to an earlier date than had been previously ascertained, the working of a degree or ceremony, which though extraneous to the Ancient Craft System, is now commonly (albeit erroneously) supposed to form a part of it.

The Mark degree has of late years attained a remarkable popularity in English-speaking countries, and notably in our own, where it occupies a position not unlike that of the Knight Templar in America, or the lower grades of the A. and A. S. R. among the Latin races.

The cause of this is not far to seek, but the general result—if the myriads of other side degrees were to follow the example of the Mark (in England) by each of them erecting its Grand Lodge, opens up a vista of possibilities upon which it would be easy to enlarge. With regard to these, however, I shall speculate no farther than to say, that the relative importance of such potential Grand Bodies—as depending a great deal upon the dates when their respective ceremonies could be proved to have existed—would be subject to fluctuations, if the yet untouched records of the Craft should be scrutinized with the same industry and perseverance which honourably distinguish the recent labours of Bro. Howell.—R. F. GOULD, P.M.

SUMMER OUTING.

From the 20th to the 24th June was most enjoyably spent by the brethren at Salisbury and Stonehenge: but the account of the excursion must be left over for the December part of *Ars*, as time will not permit of its being printed in the present number.

MONDAY, 25th JUNE, 1894.

THE Lodge met at Freemasons' Hall, London, at 5 p.m. Present:—Bros. Dr. W. Wynn Westcott, W.M.; R. F. Gould, P.G.D., as I.P.M.; T. B. Whytehead, P.G.S.B., as S.W.; E. Macbean, J.W.; G. W. Speth, Sec.; C. Kupferschmidt, S.D.; S. T. Klein, I.G.; and Dr. W. J. Chetwode Crawley, S.G.D., Ireland. Also the following members of the Correspondence Circle:—Bros. F. M. Gratton, E. Booth, H. Keble, C. E. Ferry, E. B. G. Pope, T. J. Salwey, H. Jenkins, H. D. Williams, C. M. Buck, C. F. Hogard, P.G.St.B.; E. W. Carus-Wilson, W. G. Poole, C. B. Barnes, E. A. T. Breed, W. G. P. Gilbert, R. S. Ayling, F. W. Wright, J. Murray, J. Wakelin, H. le Strange, P.G.D.; R. A. Gowan, H. B. Papenfus, T. Charters White, G. Greiner, A. G. Boswell, J. Bodenham, P.G A.D.C.; Dr. C. Alder Wright, and E. Glaeser.

Four Lodges and fifty-four brethren were elected to the membership of the Correspondence Circle.

It was moved by Bro. R. F. Gould, seconded by Bro. T. B. Whytehead, and carried by acclamation, that "This Lodge heartily congratulates the W.M., Bro. Wynn Westcott, on his recent appointment by the London County Council to the Coronership of N.E. London, and the brethren wish him all happiness and a long life to carry out the duties of that important position." The W.M. returned thanks for the mark of fraternal esteem shown him by the brethren.

A letter from Mrs. Irwin was read, conveying to the Lodge as a memento of her late husband, the whole of his Masonic clothing in many degrees and foreign Lodges, there being no less than eleven aprons and a large number of collars, sashes, etc., some of them of peculiar interest as not being now worn.

The Secretary exhibited on behalf of Bro. Friedhelm Convent the Masonic clothing of the late Bro. Baron van Heeckeren, Deputy Grand Master of the West Indies under the Grand East of the Netherlands, consisting of eight aprons, six sashes, and other regalia, many of a curious character.

Bro. Edward Macbean read the following paper:—

THE MASTER MASONS TO THE CROWN OF SCOTLAND.

BY EDWARD MACBEAN, J.W.

A SUMPTUOUS folio, bearing this designation, has just been published by the Rev. R. Scott Mylne, M.A., B.C.L. (Oxon), F.S.A. (London), of Great Amwell, Herts:—

While admitting that he has devoted three years to the task, the learned author frankly acknowledges that his father, the late R. W. Mylne, F.R.S., F.S.A., was the chief labourer in the onerous duty of comparing and collating original papers in order to produce this reliable and exhaustive record of the Kings' Architects. The undertaking was, in a large measure, a retrospect of the public life of their progenitors, and must, therefore, have been congenial to both of these gentlemen, who, while they may be reasonably credited with a fair share of family pride, had no occasion to strain unduly after effect; for looking down the pages of time we see the name of Mylne ever written large in utilitarian works, not a few of which still exist to testify to the talent of those who erected them, and amply justify the trust successive Kings reposed in so many of this line.

Outside the profession of arms it is questionable whether in this, or any, country where it is not obligatory for the son to follow his father's occupation, another instance can be cited of an unbroken record of five centuries, such as this family exhibits in its unswerving adherence to hereditary tendencies.

Dealing only with the direct descent of our reverend author,—for the collateral branches show a striking similarity—it is remarkable that his father, a noted architect and

engineer, who died 1890, was the son, ten times removed, of John Mylne, Master Mason to James III. in 1481. It is something even that the male line never became extinct, but much more surprising to note that generation after generation it supplied a votary of the liberal art which those of our Craft hold in such high esteem.

I must confess to a feeling almost of regret that the present representative of this historic family has not sacrificed to the *manes* of his ancestors, by at least adding an architectural designation to his name. In his sacred calling he has certainly followed a notable example in the Abbot of Cambuskenneth, but the latter, in addition to many varied accomplishments, proved himself a capable bridge builder, and thus maintained the traditions of the house.

This *magnum opus* is primarily valuable to architects and antiquarians, though the very full statements of ancient building expenses, sectional and elevation plans of Holyrood House, various Palaces and Public Works, together with a vast fund of most readable information, make it of considerable interest to the more intelligent and educated classes.

For the studious Brother it possesses a special charm: both on account of the descent of speculative through operative Freemasonry, and also from the connection that long subsisted between the Mylnes and the Lodges of *Scone and Perth*, and *Mary's Chapel*, Edinburgh—the latter being acknowledged as the oldest Craft body in existence, with minutes dating from the close of the sixteenth century. In this Ancient Lodge we find Mylnes during what may be termed the domatic, transition and geomatic stages, as will appear later on.

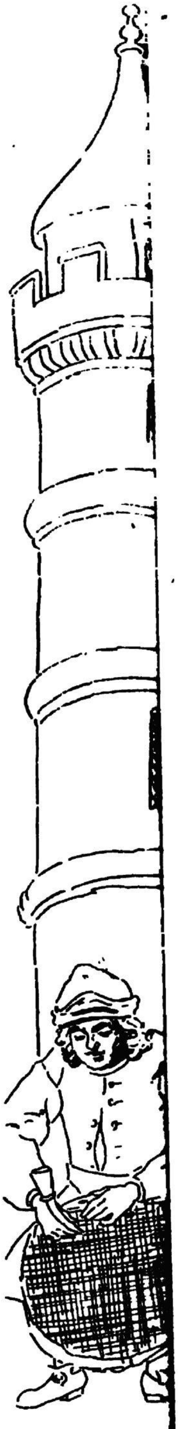
Bro. D. Murray Lyon, in his *History of Scottish Freemasonry*, reproduces in *facsimile* a minute 20th May, 1640, with John Mylne, younger, as a signatory, and on pages 92 *et. seq.*, gives a slight sketch of five of the name who were enthusiastic supporters of the Old Lodge of Edinburgh.

The great Cathedrals and Monastic homes were built before the period traversed in this paper, but to the ecclesiastical powers concerned in their erection we must assign the credit of evoking and training those talents, that in later times rendered possible the design and execution of other noble fabrics. To the monkish orders is commonly attributed the teaching of the (architect or) Master Mason and Master of Works,—which, though sometimes used indifferently, are by no means convertible terms, being often separate offices, held by different men,—who no doubt were usually selected from the craftsmen of superior skill: because we can hardly conceive of any one being able to plan and superintend large constructions without his having first acquired a practical knowledge of the necessities and possibilities of the materials to be used therein. The old order gradually gave place, and during the sixteenth and seventeenth centuries there sprang up a band of skilled architects, who, no longer the direct servants of the clerics, were ready to place their experience at the disposal of Church or State, or any patron in a position to employ them. The last priestly Master Mason was the Abbot of Cambuskenneth.

Though not the holder of a royal appointment John Morow of Melrose deserves a passing notice. His date is uncertain, but is supposed to be fifteenth or sixteenth century, probably the latter. Bro. Vernon's very able and trustworthy *History of Freemasonry in Roxburgh, Peebles, and Selkirkshires*, only issued last year, gives on p. 12 a sketch of his shield bearing two (crossed) pairs of compasses, not unlike tongs, and one of the inscriptions on pp., 56, 57, states that this worthy, born at Paris, had full charge of all mason work at St. Andrew's, Melrose, Paisley, and Glasgow, evidently only the sacred fanes however. His style was unmistakeably of the French school of that period.

Among the earlier Superintendents we may mention John of Walton, Master of Works, who was engaged on the Linlithgow Palace in 1425,—followed by Robert Wedale, Robert Livingstone, John Holmes, and John Weir. About 1473 Robert Cochrane, Master Mason to James III., was supposed to have charge of operations at Stirling Castle. In those days of frequent warfare, this fortress, which contained a royal residence, was a very usual resort for the Court. It was almost impregnable, conveniently situated about midway between the east and west coasts, of comparatively easy access to both Linlithgow and Edinburgh, and charmingly placed for either winter or summer quarters. Fertile plains, with the field of Bannockburn some four miles distant, ran close up to the precipitous rock on which the battlements stand: in the near distance flows the silvery Forth, and further off, in the same direction, the Port of Leith can be espied: turning northwards, wooded heights and the snowy Grampians are full in view. When not occupied with warlike movements, or the cares of State, the Sovereign and his retinue could, on the surrounding meadows, find free scope for all outdoor sports, or follow the chase in the neighbouring forests.

The office of King's Master Mason was not hereditary, neither was it invariably held by one of the Mylnes: but exigencies of space prevent my going into particulars of no special importance with respect to some of the other occupants of this position, and the same reason forbids my following the members of this family who were connected with Elgin and



SIEVEWRIG

Dundee, and there won fame and fortune as bridge builders, harbour engineers, and good masons in general.

Passing over some Master Masons whose names merely flit across the page of history, we come to the John Mylne, whom our author looks upon as the founder of the family, and who, in the year 1481, was appointed to look after the State buildings.

As the dates almost synchronize, and we cannot well dissociate a mason of that period from his guild, it may be convenient, at this point, to introduce some extracts from a burghal document.

The Incorporation of Mary's Chapel, Edinburgh, at one time embraced a great variety of trades, such as Sievewrights, Coopers, Upholsterers, Bowmakers, etc., but gradually narrowed down as the various bodies felt strong enough to hive off, until the two last, Wrights and Masons, separated also. An old municipal charter (and statutes) dated 25th October, 1475, refers to the assignment by the Edinburgh Town Council of the aisle and altar of St. John the Evangelist in the Collegiate Church of St. Giles; amongst other regulations it is set down that

> "Each new mason on entry and admission to the Town, after certificate of proficiency by the Craft Masters, shall pay to the Altar of St. John's 13/4 (Scots)."
>
> "No Master of the Crafts (*i.e. masons and wrights*) shall take an apprentice for less than 7 years, and on his entry shall pay to the Altar 6/8 (Scots)."
>
> "Each apprentice, in case of disobedience shall pay for the first fault 1 pound of wax to the Altar: for the second 2 pounds of wax: and for the third shall be punished by the Provost and Bailies."
>
> "Each apprentice at the expiration of his term shall be examined by the Craft Masters, and in the case of proficiency shall be entered a Fellow of the Craft, and pay to the Altar 6/8 (Scots)."

It is hardly necessary to remind our readers that in pre-reformation times the guilds had their own altars, towards the upkeep of which fees and fines were allotted. The foregoing extract also proves that the arm of the law could be brought to bear on the disobedient and perverse.

Commenting on the word Charter, the late R. W. Mylne notes as follows:—"The first record of any Brotherhood of Masons is during the reign of William the Lion. About 1190, Bishop Jocelyn founded (?) and confirmed the rules of the Fraternity."

His remark has special reference to Lodge Glasgow St. John's 3 *bis*, which claims to have been embodied under Malcolm iii. in 1057. Of this there is no shadow of evidence, for the document upon which the Lodge seems to rely for proof of its antiquity has been pronounced by antiquarians as of comparatively modern date.

Towards the close of the twelfth century, King William issued an edict,—reproduced by the Maitland Club in 1831—confirming the rights of an association established by the zealous Jocelyn for the laudable purpose of restoring and completing Glasgow Cathedral.

Sir Thomas Smythe, a priest, became Master of Works in 1496, followed by the Abbot of Lindores, keeper of Linlithgow Palace, Sir W. Betoune and Andrew Atoune.

It is on record that James iv. in 1503 made a money grant to "Maister Leonard Logy for his gude and faithfull service" in superintending the Palace which that King was having built adjacent to the ancient Abbey of Holyrood.

At this period it was considered necessary for a powerful vassal to obtain the royal license before presuming to put up a castle that might prove troublesome in the event of the owner's disaffection. The earliest permit of this kind known was granted by James i. in 1424 to Dundas of Dundas, the same family who seventy years later received authority to fortify Inchgarvie Rock, between North and South Queensferry, the islet which now carries the central pier of that stupendous engineering feat known as the Forth Bridge.

John Mylne, referred to above, had two sons. The younger, Robert, rose into prominence as a builder and civil engineer in Dundee, of which town he was Provost in 1547.

It is with the elder, Alexander, that we are mainly concerned, on account of the great reputation and responsible offices which rewarded his diverse talents, for he was evidently a many-sided man.

Having taken Holy Orders, Alexander Mylne became Canon of Dunkeld, where he exhibited his architectural skill by erecting a bridge over the Tay 1510-3. From the Perthshire town he was promoted to be Abbot of the wealthy Augustinian Abbey of Cambuskenneth. Of this once noble pile situated at a bend of the winding Forth, and nestling under the towers of Stirling Castle, only a fragment now remains. About the same time his Craft knowledge was recognised by James v. nominating him Master Mason and Principal Lord of the Treasury; other posts were also conferred on him, with charge of the Royal buildings, auditor to the King being one of these, but above all in dignity, when the

Court of Session—still the highest legal tribunal in Scotland—was instituted in 1532, the Abbot was appointed President, and held that office for sixteen years. As then constituted, for the clerical element was still dominant, the bench consisted of eight ecclesiastical lawyers, and seven laymen; bearing this in view the selection was not so *outré* as might at first appear.

In their day and generation (only three however) the family of *Franche* was as famous as were the Mylnes. They were largely employed on the Cathedral of Aberdeen, and the Palaces at Linlithgow and Falkland. THOMAS FRANCHE, who was honoured with the royal warrant in 1535, deserves special mention for the excellent stone-bridge with which he spanned the Dee at the Granite City some four centuries ago. The work and material were alike good, for when the bridge was widened (not re-erected) in 1842 the oak beams on which the masonry rested were found but little decayed; it would have probably lasted long enough as it was had not increased traffic necessitated greater space.

The espousal of Mary of Guise by James V. opened the door to her fellow countrymen, and the Frenchmen, Martyn, Roy, and Roytell, succeeded each other as building overseers. Still, however, a Mylne was in evidence, for much of the material was supplied by Robert of that ilk, to whom a royal precept in 1537 granted the lands and quarry of Kinjudy, near Dundee, whence came a famous stone that was largely used over a long period, for such buildings as the Tolbooth Steeple in Aberdeen, Huntly Castle, and Dundee Tower. Its hardness, durability, and susceptibility to polish, rendered it peculiarly suitable for sun dials—not a few of which have become historical.

Queen Mary in 1561 appointed Harie Balfour, and in 1579 Sir Robert Drummond became Master of Works, but during this disturbed period the arts of peace naturally suffered from constant interruption. It is also probable that Thomas Mylne had a fair share of whatever was going on, for at least a portion of the time.

Though his name does not occur in the list under the Privy Seal—in which indeed are many omissions—there can be no possible doubt that WILLIAM SCHAW, who succeeded Drummond in 1583, was the King's "Maistre of Wark," as he signs himself in the famous "Schaw Statute" of 28th December, 1598, which opens the records of the oldest minute book now remaining in the possession of *Mary's Chapel No.* 1, Edinburgh.

While Schaw's descent is unknown, or at any rate uncertain, it must be assumed that he came of a good stock, for he was early in the royal service, where his promotion was rapid. His name is appended to the "National Covenant" of 1580, and there is reason to believe that he was sent to France on several diplomatic missions. His importance, and the esteem in which the King held him, are evidenced by the fact that this "Master of Work" was, with a Lord of the Court of Session, appointed Commissioner to further the projected alliance with Princess Anna of Denmark, whose espousal to James VI. he witnessed at Upslow, in Norway, on the 23rd November, 1589.

In 1598 Schaw was paid £400 by royal precept for repairs done to Dumfermline Palace, the jointure house of the Scottish Queens, which two years later he rebuilt: at the same time being named Chamberlain to Her Majesty. He also restored Dumfermline Abbey, executed some work at Stirling Castle, and made certain alterations at Holyrood House.

A contemporary record mentions his having fought a duel with Buccleuch—but we are without any details. Dying somewhat suddenly on the 18th April, 1602, he was buried in Dumfermline Abbey, and his royal patroness, with whom he was a great favourite, erected a handsome monument to his memory.

Lyon's *History*, already referred to, contains many interesting references to this distinguished Architect, and *inter alia* reproduces much of what Sir David Brewster said of him in the 1848 edition of the "Laws and Constitutions of the Grand Lodge of Scotland." Lyon combats the statement that Schaw's monogram and mark on the memorial tablet were executed by his own hand, and asserts that the design was cut by an operative who added his own "mark," as has often been done on other stones.

On the 18th December, 1599, the Lodge of Edinburgh elected John Brown to be Warden, and the 8th June following sat in judgment on him for some offence, not specified, whereby he had become liable to a penalty of "XLlb.," which was, however, modified to "ye soume of ten lib." This latter minute is of special importance, because it contains the earliest known reference to "gentlemen or non-operative" Masons. The opening paragraph runs thus:

> "The aucht day of Junij the yeir of God 1600 yeirs, ye principall warden and chieff Maister of Maissonis Wm Schaw, Maister of werk to ye kinge's ma'stie comperit at Halerudhous ye day forsaid wt ye haill maissonis of ye Ludge of Edr, and ye Laird of Aichinleck," etc.

Schaw did not sign this entry, but "Jhone Boiswell of Achinflek" affixed his name and mark also, as did twelve others who sat on the occasion. We have no record of the

admission of John Boswell, (the ancestor of Dr. Johnson's biographer), but it is clear that he was of sufficient importance to be associated with Schaw in the trial of the Lodge Warden for contravening one of their trade regulations.

We next take WILLIAM WALLACE, who in 1617 was warranted "Principal Master Mason for Life" to James VI. He was, in part, the architect for Heriot's Hospital—a splendid edifice and noble charity, that still attests the munificence of the goldsmith whom his royal debtor called "Jingling Geordie." As illustrative of old times, it is interesting to notice, in the statement of expenses incurred at the inaugural ceremony, that the Masons got £21 6s. 8d. for drink money, while the barrowmen received £6 13s. 4d. with which to quench their thirst. In each case the sum is *Scots*, which was only one-twelfth of English money, but the purchasing power, as all will be aware, was relatively much greater then than now.

Wallace was a prominent member of Mary's Chapel, and in 1628 *circa* was their Deacon. In this capacity he heads the list of signatories to the second of the St. Clair Charters of the same decade.

It may be convenient, considering the claims advanced by St. Clair of Roslin in 1736, to refer to both of these Charters.

The first ordinance was executed about 1600-1601, and is signed by William Schaw "Maistir of Wark." The deacons, masters and freemen masons of Scotland, set forth that the "Lairds of Rosling hes ever bene patrones and ptectors of w^e and our priveleges," and then proceed to state their desire that William St. Clair and his heirs should continue to act as their patrons and judges. This document bears the adhesion of delegates from several towns. The second charter, also undated, must have been completed about 1628. It recites the same story as the earlier one, but introduces an unsupported assertion that the original warrants were burned "in ane flame of fyre within the Castle of Rosling in an . . ." The year unfortunately is left blank, and it is generally believed that it was a convenient way of accounting for the disappearance of still more ancient papers—which never existed. This charter received a larger measure of support than its predecessor. After having been practically in abeyance for a century, these two nominations were called into requisition in 1735-6, with the result that William St. Clair of Roslin was elected the First Grand Master of Scotland, and Thomas Mylne of Powderhall, near Edinburgh, became Grand Treasurer, as a recognition of his services.

JOHN MYLNE, mainly celebrated for his connection with the Tay Bridge at Perth, was Master of the *Scone and Perth* Lodge, now No. 3 on the Grand Lodge roll, till his death in 1621.

The family mantle descended at once on his son JOHN MYLNE, who retained the chair of this Lodge for thirty-six years, when he also slept with his fathers. This Mylne was appointed in 1631 Master Mason to Charles I. A Lodge minute (and ordinance) dated Perth, 24th December, 1658, refers to the decease of their late Master, and asserts, amongst other matter, that at his own royal desire King James VI. was admitted by John Mylne as a "Frieman Meason and Fellow Craft." The same entry proceeds to claim this Lodge as an offshoot from Kilwinning of some four hundred and sixty-five years standing.

A Master and Warden are therein nominated to sit *ad vitam*, or as long as the "Masters and Fellowcrafts" find it convenient—a curious alternative. The minute is signed by the new master, warden, and thirty-eight members, and bears also the *visé*, on the 19th May, 1742, of Ro: Allison, Grand Clerk of the newly instituted governing body for Scotland: this certificate, however, does not vouch for the historical accuracy of its contents, and we may remark that the reception of the Scottish King is generally considered apocryphal.

To John Mylne, *secundus*, succeeded his son JOHN MYLNE, *tertius*, who inherited a full share of the paternal talent. Born in Perth 1611, ancestral reputation must surely account for his appointment, at the early age of twenty-five, as Principal Master Mason for life to Charles I., the same king whom the second of this group had served in a similar capacity. We may fairly assume however, that he possessed considerable acquirements even at this date, for a year later he became, with an annual salary of £100 *Scots*, Master Mason to the Edinburgh Corporation.

In 1633 he was enrolled a burgess of his adopted city, and Fellow Craft in *Mary's Chapel*. At the restoration of the Monarchy, Mylne was confirmed in his office by Charles II., who further commissioned him as Charles I. had also done, Captain and Master of Workmen and Pioneers, and Principal Master Gunner for Scotland.

In the space of twenty-seven years he was ten times Deacon of Mary's Chapel. He only survived these later honours a brief space: dying on 24th December, 1667, in the fifty-sixth year of his age.

He was so highly esteemed by the Incorporation, that in 1668 they placed the following inscription over the entrance to their hall.

"John Mylne"

"Who maketh the Fourth John
And by descent from Father unto Son
Sixth Master Mason to a Royal Race
Of seven successive Kings, sat in this place
Rare man he was, who could unite in one
Highest and lowest occupation,
To sit with Statesmen, Councillors to Kings
To work with Tradesmen in mechanick things
May all Brethren Mylne's steps strive to trace
Till one, withall, this house may fill his place."

ROBERT MYLNE, nephew of the last named, received from Charles II. the appointment of King's Master Mason, which he held till his demise in 1710, a space of forty-two years. Tradition says it was in a block of buildings, (known as Mylne's Square) owned by this architect, that the "Articles of Union" in 1707 were signed. These houses are still in occupation, and have recently been in part rebuilt. Another house erected by him on the shore of Leith has, by inheritance, become the property of the Rev. R. S. Mylne, his present representative.

The memory of this Robert Mylne is also kept green by "Mylne's Court" off High Street, and "Mylne's Battery" in Edinburgh Castle, all of which are well known to the present inhabitants of Auld Reekie. His most important public labour was the renovation of Holyrood for Charles II

His son, WILLIAM MYLNE, Architect, was admitted in *Mary's Chapel*, 27th December, 1681—the King's Justice Depute being present—and passed F.C. four years later. He was Warden of the Lodge 1695-7 and must have been exemplary in his duties, as his signature is appended to most of the minutes till 1723, five years before his death, which occurred in 1728.

Another ardent supporter of our Antient Craft was his son THOMAS MYLNE. Entered in Mary's Chapel, 27th December, 1721, he became the following year "Eldest Apprentice" —an office since abolished—and with the same deliberation that characterized his father's advancement, was not passed to F.C. until 27th December, 1729. He was chosen "Master of the Society" on 27th December, 1735, and in that capacity represented his Lodge at the formation of the Grand Lodge of Scotland—of which body he was Grand Treasurer for eighteen years. He is an interesting figure as having seen the evolution from what may be roughly denominated the mainly operative period into the speculative Freemasonry of modern times. In his day the word "Architect" came into vogue and displaced the older phrase Master Mason or Master of Work, which at an earlier period was frequently used to include both designer and builder. After a long and honourable career, Thomas Mylne passed away on the 5th March, 1763, and was laid to rest with his progenitors in the burying ground of Old Greyfriars, leaving behind him two gifted sons, Robert and William, both of whom demand notice. The younger, WILLIAM MYLNE, was admitted in Mary's Chapel 27th December, 1750, (St. John's Day) and became "Eldest Prentice" the following year. Having on 20th December, 1758, "given proof of his qualifications as entered apprentice and fellow of Craft, was passed and raised operative Master, for which he paid the Treasurer two pounds sterling."

The probation of eight years furnishes another instance of the cautious manner in which this family made progress in the Royal Art. Though not mentioned amongst the Lodge Officers he was elected "Deacon of the Masons" 1761-2.

He was responsible for the North Bridge which connects the old with the more modern part of Edinburgh: and was in frequent request by corporations and noblemen for advice on large undertakings. Eventually removing to Dublin, where he had charge of the Waterworks, he died, unmarried, 1790. His services to the Irish capital were acknowledged by a presentation of plate. The departure of William Mylne from Edinburgh severed the family connection with that city after so many generations of close relationship: for his elder brother left Scotland while still a young man.

We turn now to Thomas Mylne's firstborn, ROBERT MYLNE, ninth of the line. Received apprentice in the old Lodge of Edinburgh (*Mary's Chapel*) on 14th January, 1754, he was able ten days later—unlike his forbears—to show the necessary proficiency and was accordingly "passed to the degree of fellow Craft as *honorary member*."—[the italics are mine].

His further advancement in our art was marked by the conferring of the M.M. degree in April. Shortly afterwards, accompanied by his younger brother, he travelled on the Continent for the purposes of study, and evidently profited thereby, as he carried off the first prize for architecture at Rome in 1758. Emboldened by this triumph he went to London and achieved an immediate and signal success, as his plans were selected from those of sixty-seven competitors for the Blackfriars Bridge, which till its removal in 1868 to make

room for the present larger structure, spanned the Thames for the convenience of the hurrying tread of myriads during its century of usefulness.

His reputation must have stood very high, for this once friendless youth was appointed surveyor to St. Paul's Cathedral, and during a long period acted as chief engineer to the New River Company. He was adviser to many important schemes throughout the country. After a long and honorable career, he died on the 5th May, 1811, at the ripe age of seventy-eight, and was buried beside the remains of Sir Christopher Wren in that noble edifice of which he had charge for nearly half a century. To him is ascribed the authorship of the familiar Latin epitaph on the northern porch, concluding with the words "*Si monumentum requiris circumspice*," which is the only monument in that great temple to the Master mind whose fame is imperishably associated with *the* Cathedral of London, so long as St. Paul's shall endure.

Next in the line comes WILLIAM CHADWELL MYLNE, born in London 1781, who became assistant to his father as engineer of the New River Water Company—which has to a large extent supplied the Metropolis with the indispensable life-giving fluid since the days of King James I. and the famous Sir High Myddelton, Alderman of London,—and in 1811 succeeded him as chief engineer, retaining that position for fifty years. He was largely associated with James Watt, Boulton, and other bold and original workers of this quickened period. It was from this connection, no doubt, that he was induced to send his son ROBERT WILLIAM MYLNE to serve an apprenticeship in the celebrated Soho Foundry, Birmingham, with the object of acquiring a practical knowledge of engineering, and the possibilities of iron in bridge building, construction of waterworks, and similar enterprises.

Young Mylne thus enjoyed special advantages; for, to the hereditary talent, in his person was added an up-to-date experience in the results of steam, which must have greatly facilitated the labours of after years, and surely aided him in building up a solid reputation.

Prior to his demise in 1890, Mr. Mylne had lived in retirement for several years on his property at Great Amwell, Herts, devoting much of his well earned leisure to the collection and preparation of the material which constitutes the volume referred to in my introductory sentences.

The following is a list of the MASTER MASONS TO THE CROWN OF SCOTLAND appointed under the Privy Seal, but it does not include such holders of the office as were not so recorded.

1	James V.	to John Brownhill	M.M.	for Life	1531
2	,,	,, Thomas Franche	,,	,,	1535
3	,,	,, Mozin Martyn	,,	to the Castle of Dunbar	1536
4	,,	,, Nicholas Roy	,,	for Life	1539
5	Queen Regent (Mary of Guise.)	,, John Roytell	,,	,,	1557
6	James VI.	,, William Wallace	,,	,,	1617
7	Charles I.	,, John Mylne (elder)	,,	,,	1631
8	,,	,, John Mylne (younger)	,,	,,	1636
9	Charles II.	,, Robert Mylne	,,	,,	1668
10	George I.	,, Gilbert Smith	,,	during pleasure	1715
11	George P.R.	,, James Smith	,,	,,	1819

[The appointment fell practically into abeyance after the death of Robert Mylne in 1710.]

In the *Dictionary of Architecture* will be found a sympathetic monograph on the Mylnes by Mr. Wyatt Papworth, and our Bro. Gould in his noble *History of Freemasonry* has made suitable reference to the same family.

While endeavouring to do justice, even if briefly, to the memory of the Mylnes, I have not been unmindful of other celebrated characters, and it is my hope, that this essay, originally begun as a review on the suggestion of Bro. Speth, and, subsequently, at his instance, expanded into its present form, may be sufficiently connected and lucid, though concise, to afford my readers a synopsis of what is germane to my title.

Bro. GOULD said, that their being no apparent disposition on the part of the brethren present to criticise the excellent paper which had just been read, he rose to propose a cordial vote of thanks to the J.W., who had prepared it. The address they had listened to that evening was of a very interesting character, being a good specimen of a class of work happily not uncommon in the Quatuor Coronati Lodge, at its stated meetings, which by presenting a quantity of comparatively new information, rather tended to augment the materials for future study, than to express opinions that would be provocative of immediate criticism and discussion.

Bro. Macbean had modestly referred to the circumstance that what he originally intended to be merely a review had developed into a paper, but he (Bro. Gould) was quite sure that if the Junior Warden had not told of this, there was no one present who would have suspected it.

The family of the Mylnes was a remarkable one, and their connection with both Operative and Speculative Masonry had afforded a theme upon which their Junior Warden had very pleasantly as well as profitably entertained them. One hint or suggestion, indeed, he would throw out, and it was, that either by way of supplement to the paper of the evening, or in some future one on the same subject, Bro. Macbean would tell them something about the "King's Master of Work for Scotland," a position held by Sir John Pringle (4th baronet) of Stitchel, at the time of his death in 1809 (*A.Q.C.* vi. 76).

Bro. Speth, in seconding the vote with great pleasure, asked whether it were not possible for the benefit of future students to complete the list of King's Master Masons, and include those who had only been appointed locally and those whose appointments, although made, were not recorded under the Privy Seal. It was a great advantage to know where to turn for such lists, and although he recognised the difficulty, or it might be even said the impossibility, of compiling a perfect list, yet every approximation to completion was a distinct advantage.

The vote was carried with unanimity, and Bro. Macbean in replying said he would do his best to satisfy both Bro. Gould and Bro. Speth, if not in time for the next number, then as soon as circumstances might permit.

I am unable to attend on Monday, much to my regret, as the paper by our esteemed Junior Warden is both interesting and important. Doubtless many Masonic students have not copies of the "sumptuous folio" which has formed the text for Bro. Macbean's able lecture on "The Master Masons to the Crown of Scotland," but would like to. The sketch, brief but to the point and judiciously summarized, furnishes an accurate and instructive account of the noble volume by the Rev. R. Scott Mylne, M.A., and will enable them to form a true idea of its character, value and importance.

To lovers of the Fraternity of Free and Accepted Masons, who are students of its eventful past, the present paper will prove most useful, and personally I desire to express my thanks to the Junior Warden for his welcome essay on a most curious and interesting subject.

The Mylne family has a very remarkable record, one possibly that has never been surpassed, and not even equalled. One meets with striking instances of families for centuries being devoted to the Craft, and the Rolls of Grand Masters of England, Ireland and Scotland are not behind in this respect. Last month I attended a Lodge at Teignmouth, the Master, an old friend of mine, having his son present, who was recently initiated by him. The W.M.'s own father was a member of the same Lodge, and his grandfather was the first Master and a Founder thereof in 1794; so that there are four generations represented on the Register in one hundred years.

Would it not be well to emphasize the fact, quoted by Bro. Macbean, that in 1475 the Charter of the Masons *and* Wrights (*Carpenters*) of Edinburgh provided for an examination of Apprentices at the expiration of their terms by Craft Masters, and if proficient they were entered Fellows of their particular Craft on payment to the Altar of the stipulated fee. This regulation concerned the Wrights as much as the Masons, both in respect to the Essays and being entered or passed as Fellows of Craft.

The whole text of the Charter, as it is called, of the Scoone and Perth Lodge of A.D. 1658 is given in the *Masonic Magazine* for September, 1879. It was an "ancient frie Lodge ffor entering and passing."

The Records at Dundee of 1659, etc., are somewhat similar, and both appear to be based on the "Old Charges."

But I only intended to express my gratitude to Bro. Macbean for his timely and ably-condensed paper, so will do so herewith and finish.—W. J. Hughan.

OBITUARY.

WE regret to announce the death on the 14th February last of Bro. **John Rowe Dutton,** of Chester, who joined our Circle in September, 1887. Bro. Dutton was thus one of the first to cast in his lot with us, and never ceased to take an active interest in our proceedings. For the last few years his health had been very wretched, and his letters to your Secretary had been discontinued.

ALSO, in March, of Bro. **John Hill,** of Ennis, Co. Clare, Provincial Dep. G.M. of North Munster. Bro. Hill was initiated 50 years ago, and was 81 years old at the time of his death. He joined our Circle in October, 1888.

ALSO of Bro. **Richard Pidcock**, of Eastbourne, who died on the 2nd March, 1894, at the age of 74. Bro. Pidcock not only held high office in the Craft and Arch, but seems to have joined every association of masons known in England and to have attained equally high office in those societies. He will be much missed in his province. He joined our Circle in January, 1893.

ALSO of Bro. **Joseph Wright Barber,** of Bradford, on the 23rd March, who joined us in October, 1888.

ALSO of Bro. **Robert Edward Cain,** of Douglas, I.M., on the 31st May. Bro. Cain had only joined our Circle at the beginning of the month. He was a prominent citizen of Douglas, a Town Commissioner, etc., drafted the improved scheme now being carried out, and the Manx papers speak very highly indeed of him. In Masonry also he will be much missed, filling, as he did, several high offices. Over one hundred Craftsmen attended his funeral.

ALSO of Bro. Col. **Jasper Marion Dresser,** of La Fayetta, Indiana, U.S.A., who died on the 25th February last, aged 56. Our brother took an active part in the late Civil War, being wounded at the battle of Bull Run, and finally retired from the service in June, 1863, in consequence of his severe wounds at Stone River. His civil career was most varied, being at different times clerk, lawyer, agent, etc., and the papers of his own State speak most highly of him in every one of these occupations. He joined our Circle in October, 1891.

ALSO of Bro. **Samuel Liski,** of Krugersdorp, South African Republic, on the 1st March last. He joined us in October, 1892.

ALSO of Bro. **Thomas Lamb-Smith,** of Worcester, on the 2nd May, who joined us in September, 1889. Bro. Lamb-Smith will be sorely missed in his own province, and in Masonry in general, in all branches of which he held high positions: and not less in civic circles in Worcester, where he was a foremost citizen.

Bro. G. C. Connor.—In the last number of *Ars* it was our sad duty to chronicle the death of this brother. We are now able to present our members with his portrait, and a sketch of his life, taken from the *Daily Times*, Chattanooga, of the 10th March.

Up to six months ago the deceased appeared in good general health, his only physical annoyance being occasional indisposition. An attack of unusual violence necessitated a physician's care, and it was then the first symptom of diabetes was detected. Complications arose, and the end was hurried by the physical disorders which followed. Not until February 15th did his iron will succumb to his illness, but he was then compelled from sheer exhaustion to seek his bed. From that date dissolution set in rapidly and dread disease made sad havoc of the portly frame. But the proud spirit of the man and his indomitable will fought valiantly. For hours he would seem revived and strengthened, and his fearlessness of death would inspire hope in the hearts of the watchers. As late as Thursday afternoon he calmly discussed his condition, and in consciousness ol the nearness of the end remarked, "It's about over, ere sunrise to-morrow I shall have crossed the dark river." As late as midnight he mustered strength sufficient to sit up in bed. At 2 o'clock the crisis came, and four hours later his journey of life had ended.

Major Connor died as he lived, satisfied he was a Christian as he believed a Christian should be. "Some believe me a sceptic," he said in the last days of his life, "but I myself do not share the belief. I am strong in my faith of an All-Wise Providence and the immortality of the soul."

George Cooper Connor was born in Ireland, October 19th, 1834, dying in his 60th year. He came to America in his 14th year, and remained in Canada until 1858, when he removed to the south to take a position as editor on a prominent religious journal published at Nashville. At the breaking out of the war he entered the service of the Confederate States and wore the gray throughout the entire struggle, receiving a parole as Major. Following the close of the war he settled in Atlanta and engaged in mercantile business until 1871, when he accepted a position as agent of the Western and Atlantic road, and was assigned to duty at Chattanooga. Since that time this city has been his home, and no man, living or dead, was more active in the social, political and commercial life of Chattanooga. He had always the courage of his convictions, and, right or wrong, naught could swerve him from whatever position he might take so long as he himself believed he was right. No matter what the controversy, he could always be placed, and he was armed so strong in independence and assertiveness that opposition only served to strengthen him in his opinion. Along in the seventies, when the city of to-day was the liveliest village in the south, Major Connor was in the thickest of every local matter of any importance, and his keen wit and blunt expression, his clear logic and independence of speech commanded attention and consideration wherever expressed. Throughout his life he was a fighter, his weapons of warfare his brain, his tongue and his pen. He had opinions and none could deny them expression. Such a man is sure to have left his impress upon a community, and so he did. By some who were made the targets for his shafts of displeasure he may never be forgiven, but by friend and foe alike he will never be forgotten. Big of brain and of commanding presence, his was a personality that attracted in any gathering. Persistency was marked in every feature, and the proud poise of his head told plainly of his independent spirit. He was too plain of speech for politics to flatter him, and too matter of fact to attempt political advancement, but in all other walks of life he could be seen and heard, and to his everlasting credit it can be truthfully added was always understood. He was fond of the good things in life, and the jolliest and most genial of men with those who were his associates. For years he was the leading spirit in the McRae Fishing Club, which will be recalled as the liveliest of fun-making and enjoyable organizations.

Major Connor was general agent of the Western and Atlantic for many years. After his retirement from the road he for awhile edited the *Democrat*. The paper thrived editorially, the contributors being Major Connor and the late John J. Littleton, but financially the venture waned, and Major Connor stopped its publication. Later he was elected secretary to the Board of Trade, then an active commercial body, and even after the dissolution of the organisation he continued its representative, devoting his energies to preparing Chattanooga's case for presentation before the Interstate Commerce Commission.

Of recent years Major Connor had devoted himself to Masonic literature. He found time in his literary work to make several trips to Europe, and his European letters have proved interesting reading to thousands.

Masonry was Major Connor's fondest love. In the Masonic literature of America he had written his name in characters that will be cherished forever.

He was made a Mason at Atlanta in 1867, and received the Chapter Degrees in the same year. In 1868 he was dubbed a Knight Templar, and was honored by his companions as one of their brightest and most skilful workers. Upon his removal to Chattanooga he lost none of the Masonic zeal for which he was distinguished in Georgia, the first annual election making him Master of one of the Lodges. Soon afterwards he organized Lookout Commandery, No. 14, Knights Templar, which at once took rank, and still remains as one of the best disciplined Commanderies in the State.

In 1873 the deceased first visited the Grand Lodge of Tennessee as Master of Temple Lodge, No. 430, and in 1874 he was elected Deputy Grand Master, receiving 920 votes out of 1108 cast. On November 11th, 1878, he was chosen Grand Master, an unusual honor for a Grand Lodge to confer on one so recently removed to its jurisdiction.

We have to deplore the death of Bro. the Rev. Dr. **Richard Morris**, M.A., LL.D., who for many years was Head Master of the Masonic School for Boys at Wood Green, and as such well-known to a large number of brethren. Born in 1833 at Bermondsey, and educated at St. John's College, Battersea, he was appointed in 1869 Lecturer in the English Language and Literature in the Modern Department of King's College School, which post he filled till 1890. In 1857 he published a learned work on the "Etymology of Local Names," in 1867 the first portion of his "Specimens of Early English," and edited numerous old English works, including, for the Clarendon Press, "Selections from Chaucer." In 1870 he was granted the degree of LL.D. by the Archbishop of Canterbury. The following year he was ordained a deacon by the Bishop of Winchester, and admitted to Priest's Orders in 1872. In 1874 the University of Oxford conferred upon him the degree of M.A., and in 1875 he was elected Head Master of the Boys' School, where he remained till 1888, and in



Courteously,
L. C. Connor

1890 was appointed Head Master of Dedham School. His educationa works on the English language are well known, and need not here be mentioned, neither is it necessary to remind our members of the high position he held among students of old English and Anglo-Saxon. Dr. Morris was a member of the Council of the Philological and Early English Text Societies, and in 1874 was elected president of the Philological Society. It is to be regretted that he never turned his attention to the study of our oldest Masonic documents, as we might have learnt much undoubtedly from his intimate knowledge of the language and times in which they were compiled. Bro. Morris joined our Correspondence Circle in November, 1887, and passed away, after a long and painful illness, on the 12th May.

We regret to learn the death of the Right Rev. **Acton Windeyer Sillitoe,** D.D., Bishop of New Westminster, British Columbia. He was initiated at Wolverhampton, and was a Past Prov. Grand Registrar of the Royal Arch in Bucks and Berks. In the land of his adoption he joined Lodge No. 9 (B.C.C.) and Chapter No. 98 under the Grand Chapter of Canada. He was also a Past Grand Chaplain of the Grand Lodge of British Columbia, and took an active interest in Masonry. He joined our Circle in May, 1891.

NOTES AND QUERIES.

CERTIFICATE.—I send you herewith an old Certificate of the "Thistle Clachnacudden Lodge of Inverness, No. 259 of Scotland," which recently came into my possession, and a copy for the printer, in which I have given all the errors in spelling as they occur. If the members of the Inner Circle think it worth having, I shall be glad to present them with the original, on condition that, should I ever require the use of it for reproduction, the Lodge will either permit me to borrow it for that purpose, or have it photographed for me.

Burgess-Ticket.—I also send you copy of a Burgess-ticket, which I think will interest you.—H. ROSE MACKENZIE.

[*Certificate engrossed on vellum.*]

In the East A Place full of Light where Reigns Silance harmony and peace.

The Light Shineth in Darkness And the Darkness Comprehended it not

We the Master Wardens Treasurer and Secretary of the THISTLE CLACHNACUDDEN LODGE of INVERNESS N° 259 of Scotland in the five Thousand Eaght hundred and Twenty three Years of Light Adorned with all our Honours and Reagularly Assembled With the rest of the Members of the Above Mentioned LODGE Do declair Certify and Attest to All Men inlightned spread on the face of the Earth that our Worthy and Well Beloved Brother John Fotheringham Bearer hereof hath been Made by Us and entred An Apprentice and Pass'ed fellow Craft and after haveing Sustained With streingth Courage and firmness the Most Painfull Works and Wonderfull Trials We have Given him as A Recompence Due to his Diligance and Capasity the Sublime Degree of Master Mason in our LODGE of Free Masons and haveing Paid All Due's Clames and Demands to the Lodge We do in reward of his faithfull services Hereby Recomend him to All Men lawfully Assembled Round the Globe and he Mey Without Any Demure be Ineteated

Given Under our hands in our Lodge at Inverness 30th Day of November in the Year of our Lord one Thousand Eight Hundred and Twenty one and Sign'ed By the Master Wardens Treasurer and Secretary and Seal of the Lodge Herewith Affixed

JAMES SUTTER Master

DAVID FIMISTER Senr Wardn

WILLIAM SUTER Junr Warden

JAMES FOTHERINGHAM Treasurer

JOHN ROSS, Secterary

Large red wax seal suspended by light blue ribbon.

[*Burgess-Ticket.*]

At INVERNESS the Tenth day of June One thousand eight hundred and thirty three years

PRESENT

John Ross Esquire Provost, Robert Smith, Alexander Forbes, and Robert Naughten Bailies, John Ferguson Dean of Guild, William Simpson Treasurer, James Robertson Esquire late Provost, Alexander Cumming late Dean of Guild, John Fraser Senior, James Smith, James Dickson, and Donald Fraser Merchants Councillors and Andrew Williamson Deacon Convener, all Councillors of the said Burgh in Council Convened about the Towns affairs

THAT DAY Andrew MacHendry Tailor in Inverness was CREATED ADMITTED and RECEIVED Freeman Burgess of the Tailor Incorporation of Inverness, and in his presence the oath formerly wont to be administered at the admission of Burgesses, (but now disused in consequence of Resolution of the Convention of Royal Burghs on the fourth day of July Eighteen hundred and nineteen) was read over and of which oath the tenor follows vizt "I shall avow and profess the Protestant Religion presently taught and professed within this Kingdom, I shall be leal and faithful to the King's Majesty, I shall be leal and true to the Burgh of Inverness, never skaith the wair their profit for the Commonwealth foresee[1] I shall obey the Magistrates of this Burgh in their lawful commands to what state soever I come, I shall maintain and assist them in the administration of Justice in the execution of their office, I shall vote no person to be Magistrate of this Burgh but Burgesses and actual Indwellers within the same and liberties thereof, I shall give leal and true counsel according to my knowledge when it is asked, I shall faithfully conseal the council of this Burgh, and shall warn them of their skaith and hinder it according to my power, I shall govern no unfreeman's goods under colour of my own, I shall scott, lott, watch wake, and ward with the Inhabitants thereof in all their lawful adoes according to my power, no Lordship purchase in the Contrair the liberties of this Burgh, and shall take no monopoly in my person to their prejudice, So help me God" and in lieu of subscription to which oath above written a Declaration was in terms of the foresaid Resolution of Convention of Royal Burghs directed to be herein inserted, bearing that the said Andrew MacHendry by acceptance of the privileges hereby conferred on him becomes solemnly bound to discharge every civil duty incumbent on a true and faithful Burgess of the said Burgh— Whereupon the said Andrew MacHendry required act.

Extracted by

(Signed) Rob: Smith, Town Clerk Depute.

CHRONICLE.

ENGLAND.

OF the Grand Officers for the year appointed at the Grand Festival on Wednesday, 25th April, Bros. Lieutenant-General C. W. Randolph, Senior Grand Deacon, and Captain T. C. Walls, Grand Standard Bearer, are members of our Correspondence Circle.

On Wednesday, 9th May, at the Anniversary Festival of the Girls' School, the Stewards reported a subscription list of considerably over £17,000.

At the 96th Anniversary Festival of the Royal Masonic Institution for Boys, held at Brighton on Wednesday, 27th June, the total amount of the subscriptions announced reached £18,582 16s. 7d.

The Lodge of Research, No. 2429, Leicester.—At the April meeting of the Lodge a paper was read by W. Bro. G. W. Speth, P.M., Sec. 2076, Honorary Member 2429, on "The Folk-Lore of Masonry in connection with the Master Mason." The paper was deeply interesting, and the large number of brethren who were present highly appreciated it.—The meeting held on May 28th was devoted to a paper by the W.M. (Bro. W. M. Williams),

[1] *Foresee* should probably be read "foresed," *i.e.*, aforesaid, and the sentence would mean "never hurt for the worse their profit for the Commonweal foresaid."

on "Notes on some Masonic Statutes." The various statutes were severally considered and explained, and a very interesting and instructive discussion followed.—The Senior Warden, Bro. E. Holmes (P.M. 279, Prov. G. Sec.), was elected W.M. for the ensuing year.—Jno. T. Thorp.

Canterbury.—The meeting of the Provincial Grand Lodge of Kent was held at Canterbury, on the 4th July under circumstances such as could probably be scarcely reproduced elsewhere. By the kind permission of the Dean, the brethren were allowed to hold their meeting in the magnificent old Chapter House. The cloisters were strictly tyled and divided into robing rooms by curtains, whence the brethren made their way into the Chapter House. As nearly as it was possible to judge by the eye alone, this building is a perfect Lodge or double cube, and its beauty added no little to the solemnity of the meeting. Earl Amherst, the Provincial Grand Master, was seated immediately in the front of the old stone chair formerly occupied by the Abbott, the brethren were ranged on the stone benches running round the walls and on chairs and benches placed in front of them, and the huge hall was well though not over-filled by upwards of five hundred Kentish Masons. In Kent it is customary to settle all matters at a preliminary meeting, and therefore the real Grand Lodge meeting is merely a formal and solemn confirmation of the less ceremonious business meeting, and the proceedings are consequently much shortened and never prove wearisome. A little over an hour sufficed to transact everything. Those who were priviledged to attend will probably never forget the scene. It would be impossible to imagine a more ideal building for such a ceremony or to forget for a moment that our operative ancestors must have presumably met here within these very walls scores of times hundreds of years ago, with the Abbott at their head. Grand Lodge being adjourned, the brethen formed into procession in the cloisters and thence marched into the Cathedral. At the steps leading to the choir they halted and opened out, lining the long nave from end to end on each side. But still the procession came on between the long lines of blue aprons, and once more it opened out and a second rank of blue-collared brethren stood at ease in front of the first. For the third time a dense column of brethren, Past Grand Officers, marched up the centre and opened out as before, and from end to end of the nave formed two lines of purple and gold. Through these the Provincial Grand Master and his officers advanced and passed into the choir, the others falling in behind him in inverse order. The choir was nearly quite filled by the large attendance of brethren, so that when they were seated and it was opened to the public, few could find admission. After an impressive service and good music well rendered, (almost all the Cathedral singing-men are members of the Craft), the lines were reformed in the nave, and the procession returned to the Chapter House, where Grand Lodge was closed. At the subsequent banquet Lord Amherst presented, in the name of the brethren of the province, a handsome service of old plate and a tiara of diamonds to Bro. Spencer for himself and his wife, in recognition of twenty-one years of arduous service as Provincial Grand Secretary. There are few Chapter-Houses in the country which would lend themselves to a similar occasion, owing to size and construction, and there are possibly few Deans who would lend their Chapter-House for such a purpose. This is however the second occasion, the first being some sixteen years ago, that the Kentish brethren have been made welcome by the Dean and Chapter (none of whom are Masons) of the Cathedral of Canterbury.

SCOTLAND.

The Province of Linlithgowshire was visited by the M.W. Grand Master and a deputation from Grand Lodge on May 16th, when the work in the province was found in a satisfactory condition, and Bro. Captain Thomas Hope, of Bridge Castle, M.P., was duly installed as Pro. Grand Master of Linlithgowshire. The function took place in Bathgate, and in the evening the members of Grand Lodge Deputation were entertained at dinner.

Recently an impetus has been given to the desire in Glasgow for improved Masonic meeting-places, and within the last few months two lodge-rooms, in addition to those already chronicled this year, are being fitted up, and give promise of being transformed into most suitable places of meeting. In the south-west of the city, Lodge Plantation, No. 581, has taken over a two-storey building on a twenty years' lease, and the Lodge is prepared to spend about £1,000 on the alterations and furnishings. In the centre of the city, and in close proximity to the most popular places of dramatic entertainment, Lodge Dramatic, No. 571, has secured a hall and side rooms on a ten years' lease. These will be better described in connection with the consecration ceremony which will take place before the issue of part III. of the *Transactions*.

Divine service was conducted in the Glasgow Cathedral on Sunday, May 20th, under the auspices of the Prov. Grand Lodge of Glasgow, when an eloquent and instructive

discourse was given by Bro. Dr. T. B. W. Niven, Grand Chaplain, on the words, "Add to your faith virtue." The congregation of Freemasons, who attended in Masonic costume, and the general public crowded the grand old building.

THE celebration of the Festival of St. Andrew's by the Grand Lodge of Scotland will be held this year in the Queen's Rooms, Glasgow. Hitherto the festival has been always held in Edinburgh, but Grand Lodge recently decided to hold the festival alternately in Edinburgh and in any other province to which Grand Lodge might be invited.—W. FALCONER.

GERMANY.

Gotha.—It is announced from Coburg that the Prince of Wales has become an honorary member of the two Lodges of Freemasons in Gotha and Coburg, and in accepting the membership he expressed the hope that there would be close personal relations between German and English Freemasons. The history of Freemasonry in Gotha is closely bound up with the progenitors of H.R.H., and has always been under their immediate protection and direction. The earliest traces of the Craft in the neighbourhood date from 1741. At that time Count Gustav Adolf v. Gotter lived at his castle of Molsdorf, some little distance from the city, and received into the Craft, privately, Duke Carl Friedrich of Saxe-Meiningen. It is also asserted that he erected a Lodge "Zum Compass," but this is doubtful. The first authentic Lodge in Gotha was inaugurated in 1774, under the name of "Loge Kosmopolit," on the 25th June, and in the following July the reigning Duke, Ernest II. of Saxe-Gotha-Altenburg, and his brother, Prince August, were initiated in the Lodge, in consequence of which it changed its name in the following September to "Zum Rautenkranz," or Lodge of the Wreath of Rue, that being one of the charges on the Saxon coat of arms. In October the Lodge joined the National Grand Lodge of Germany at Berlin, but seceded in 1784 and joined the Eclectic Union at Frankfort under the name of "Zum Compass." For political reasons, and at the request of Duke Ernest, it became dormant in December, 1793, and declared itself dissolved in May, 1803. But the Lodge was restored to life in January, 1806, and in memory of its meanwhile deceased member and protector, took the name "Ernst zum Compass." At the re-constitution it placed itself under the authority of the National Mother Lodge of the Three Globes at Berlin, under which it still works. This is one of the Lodges which the Prince of Wales has recently joined. His late uncle, Duke Ernest II. of Saxe-Coburg-Gotha, joined the Lodge in 1857, and remained at its head until his death in August of last year, and seeing that the reigning Duke Alfred is not a Mason, it must be a satisfaction to the brethren that owing to the action of our M.W.G.M. the connection of his family with the Lodge will be continued. The Coburg Lodge, "Ernest for Truth, Friendship and Right," was instituted on the 24th August, 1816, became dormant in 1833, revived 24th August, 1844, and is a member of the Eclectic Union.

BRO. DR. BEGEMANN has been re-elected for a third term of three years Provincial Grand Master of Mecklemburg under the National Grand Lodge of Germany at Berlin. This year the said Provincial Grand Lodge reaches its 75th birthday, and grand doings are in prospect for the 22nd September. Your Secretary has received a pressing invitation to represent the Quatuor Coronati on that occasion, but the date being immediately before our October meeting, it will scarcely be possible for him to attend.

INDIA.

Punjab.—It is interesting to note that three of the members of our Lodge Correspondence Circle have this year been appointed to the offices of Deputy District Grand Master, District Senior Grand Warden, and District Junior Grand Warden in the District Grand Lodge of the Punjab, viz., Wor. Bros. Major F. A. Bowles, Colonel A. G. Yeatman-Biggs, C.B., and Captain J. H. Leslie, all of whom belong to the Royal Artillery. They all belong to the same Lodge, "Stewart," No. 1960, (E.C.), and Bros. Yeatman-Biggs and Bowles actually proposed Bro. Leslie as a candidate for initiation in that Lodge, Bro. Bowles performing the ceremony of initiation, and Bro. Yeatman-Biggs acting as Junior Deacon on the occasion. It is probably unique in the annals of Freemasonry to find a brother, with his proposer and seconder in Masonry, filling the offices of Deputy, Senior and Junior Wardens of a province in the same year.

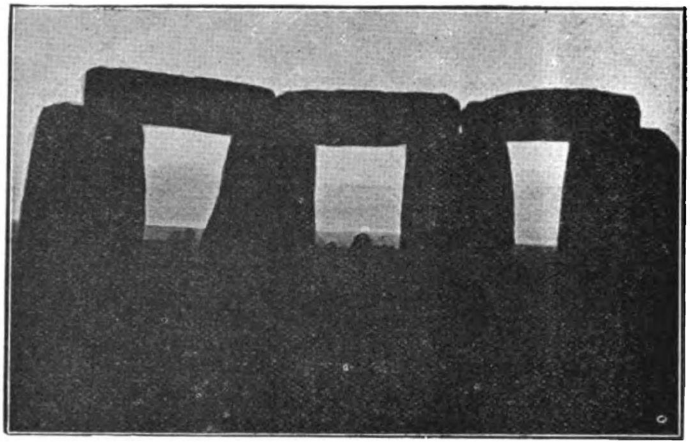






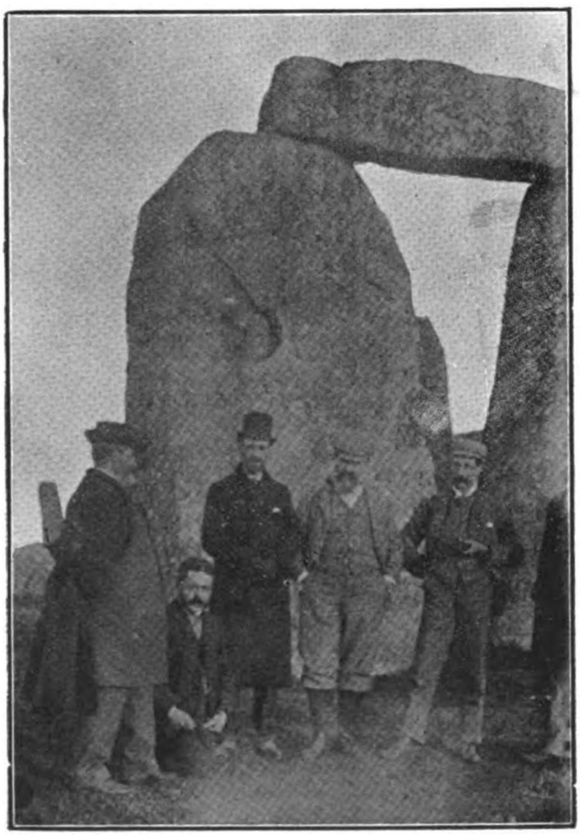



SNAP SHOTS. (S. F. PEGLER.)



(T. J. SALWEY.)

THE SUN ON THE FRIAR'S-HEEL, 21ST JUNE, 1894.

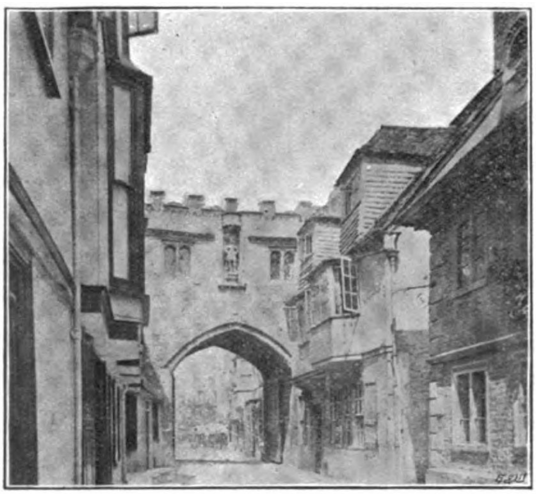


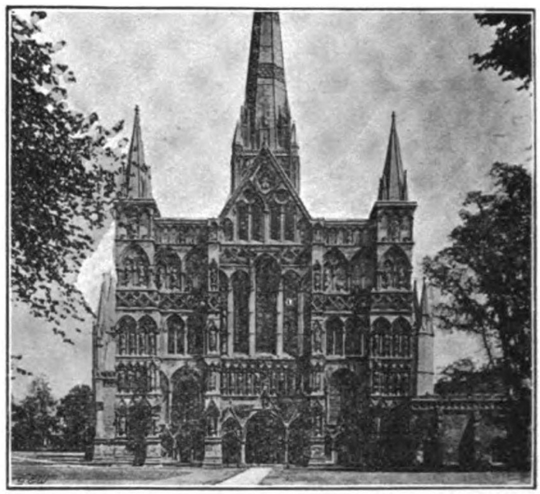
(S. F. PEGLER.)

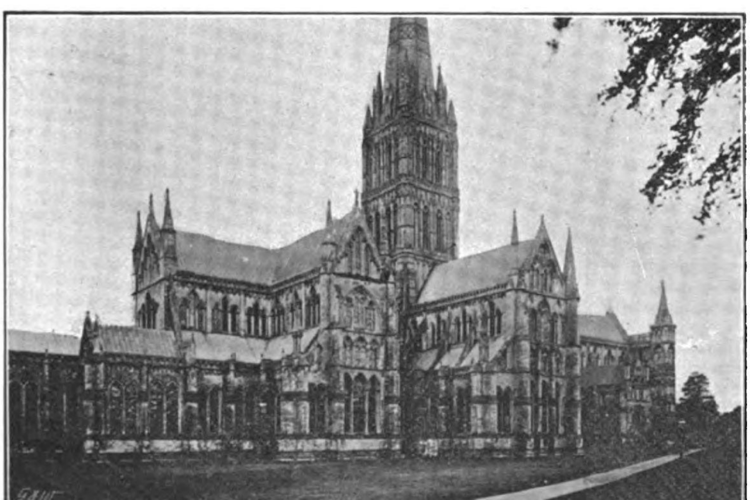
THE SUN WORSHIPPERS, 4 A.M., 21ST JUNE, 1894.



OUTER DITCH, OLD SARUM.







SUMMER OUTING.

Wednesday, 20th, to Sunday, 24th of June, 1894.

THE Summer Excursion of the Lodge was this year arranged on a larger scale than usual, inasmuch as for those who could spare the time it extended over five, and for the others over two days. The destination was Salisbury and Stonehenge, and the advance party started from London on the 20th, in order to be able to reach the Stones by sunrise on Thursday the 21st, and test for themselves the alleged solstitial orientation of the structure. Bros. C. E. Ferry (Isleworth), S. Pegler (Retford), and G. W. Speth (Margate), left London by the 5 p.m. train on Wednesday evening, arriving at Salisbury about 7.20, where they found Bros. A. Howell (Portsmouth) and T. J. Salwey (Ludlow) awaiting them, and were joined in the course of the evening by Bro. T. Greenwood, of Salisbury, who had kindly made all the local arrangements for the party. The head-quarters were the Red Lion Hotel. Dinner and conversation helped to pass the evening, and at 1 o'clock the brake was announced. It had been raining heavily all day, and although the rain had ceased during the evening, yet the sky was one dense mass of impenetrable darkness with not a star visible. The chances of seeing the sun rise were therefore remote, but the brethren had come for a purpose, and were not to be deterred by fears of failure; so they resolutely faced their fate and commenced the drive of 11 miles through Amesbury to Stonehenge. Fortune, we are told, favours the brave, and so it proved on this occasion. As the morning broke it was seen that the pitchy darkness lightened, and by the time Amesbury was reached day was well up in the heavens, the sky overhead quite clear, and only a few clouds on the horizon. As the carriage passed through the village, the hotel there threw open its doors and poured forth into the road a mixed company of pedestrians, ladies, and cyclists, who had supped there, and who followed our carriage to the Stones, now only two miles off. The bad weather of the previous day had so far been of service as to deter from assembling the vast crowds who often picnic on the plain, and make the early morning hideous with concertinas and other instruments uncongenial to the spot. We were the first at Stonehenge, and the crowd at its greatest did not number over 50. The aspect of the huge stones in the grey light of morning was awe-inspiring and weird, so much so, that one noisy concertina which had found its way thither came under the influence, and after a poor attempt at some music-hall ditty, gave up the effort for want of congenial support. The spirit of the place had conquered, and it was with almost reverential feelings that we all awaited the first glimpse of the sun. One cloud only remained, but that was just where it would spoil the whole business. A few minutes before the critical moment it also thinned and vanished, and we were assured of success in our undertaking. Standing on the so-called altar-stone in the centre of the circle, at the foot of the huge trilithon still erect, and facing N.E., we looked through the entrance down the avenue, across the "slaughter stone," towards the "Friar's Heel," or gnomon, a stone standing outside the circle. The top of it accurately coincided with the sky-line of the distant hill, and on its point, many centuries ago, the full disc of the sun must have stood on the longest day of the year. Owing to the precession of the equinoxes it does so no longer, but its position has not shifted very much, and when the sun had finally cleared the horizon, a glorious ball of glowing crimson, we were able to note that it still touched the stone, not on its point, but on its right shoulder. It is not probable that any brother doubted that such would be the case, but we were somehow very pleased to find that it was so. In another ten minutes the crowd had betaken itself to its homeward journey, and we were left alone to enjoy the scene. The wide-stretching plain, the barrows scattered in all directions too numerous almost to count, the weird stones standing in all their mystery where they had been placed ages ago by a race which is not yet satisfactorily identified, the feeling that we were in some sort doing exactly what had been done hundreds of years ago by the builders of Stonehenge, watching the midsummer sun rise, though not perhaps with the same motive, the feeling of solitude which our now reduced numbers were not enough to dispel, all contributed to make the hour one to be remembered hereafter. Spite of the long drive home awaiting us, spite of the fact that we had had no sleep, spite of the knowledge that a busy day lay before us, we remained over an hour on the spot, and then only left it with regret. At such an hour, on such a morning, the Stones exercise a marvellous fascination, which only those who have made the experiment will be able to understand. Finally tearing ourselves away, a drive over the downs home by the shorter road, nine miles, brought us to the Red Lion at 7 o'clock in the morning, and a very few minutes saw us all in bed and asleep.

After three hours rest we once more assembled for 10 o'clock breakfast, and spent the forenoon of Thursday in wandering through the city and the precincts of the Cathedral. After lunch we drove to Longford Castle, the famous seat of Earl Radnor, the Grand Master

of the Province. Lord Radnor was not in residence, but had left instructions to insure our comfort and that we should see all worth seeing in his lovely house and grounds. On the road back afternoon tea was provided for us in the garden of Bro. Greenwood, whence a fine peep at the Cathedral is to be had through an opening in the trees. Dinner at the Red Lion and a pleasant and prolonged *sederunt* over the wine and cigars brought a well-spent day to a close.

Friday morning the brethren walked out to Old Sarum, and spent several hours wandering about the grass-grown ramparts of the ancient cathedral, castle and town, whilst the afternoon was spent in inspecting the mansion of Earl Pembroke at Wilton. Here again we found everything prepared for us, his lordship having written to the various servants in the house and grounds to show us every attention. From there we went to the Parish Church, a curious structure to find in England, it being built on the Italian plan, and containing many relics, such as columns, stained glass windows, etc., brought bodily over from various churches abroad and made use of in its construction.

After a somewhat earlier dinner than usual, Bro. Speth left the others to finish the evening by themselves, and returned to town by the 8.15 p.m. train in order to bring the rest of the party down on Saturday morning.

Saturday, 23rd.—By a quarter to nine the brethren began to assemble at Waterloo Station: viz., Bros: W. Busbridge, C. B. Barnes, E. H. Bramley, J. Bodenham (Newport, Salop), G. R. Cobham (Gravesend), G. S. Criswick, — Guy, G. F. Gildersleeve, J. J. Hall, H. Keble (Margate), Hamon le Strange (Hunstanton, Norfolk), H. Lovegrove, Dr. G. Mickley, F. A. Powell, H. B. Papenfus (Surbiton), Capt. W. Perkins, J. J. Pakes, J. Ralling (Colchester), Stephen Richardson, J. Robbins, E. Rooth (Johannesburg), J. Shepherd, J. Stiven (Madras), W. Thomas, J. Thompson, Dr. C. L. Tucker, Dr. T. Charters White, Dr. W. Wynn Westcott, W.M., Dr. C. Alder Wright, and H. D. Williams (Richmond). At Woking Bro. R. F. Gould boarded the train, which reached Salisbury at 11.15 a.m. After a hasty snack of bread and cheese at the Red Lion, where the party had been meanwhile increased by Bros: E. H. Buck (Portsmouth), A. Hope (Exeter), G. H. Piper (Ledbury), R. Thompson (Berwick on Tweed), Dr. W. J. Chetwode Crawley (Dublin), and G. E. Turner (Blandford), a move was made to the Cathedral. Here the brethren were received by the sub-dean, Dr. Bourne, in a short speech of welcome to which a few words on the history of the Cathedral were added. A well-known local architect and antiquary, Bro. Doran Webb then took charge of the brethren and conducted them over the sacred edifice, pointing out its beauties and peculiarities, and giving some highly interesting and often amusing accounts of the personages to whom the several monuments and tombs were erected. Bro. Webb is gifted with a fine sense of dry humour and proved himself throughout that and the following day an excellent guide, to whom much of the success of the expedition is undoubtedly due. A visit was then paid to the Cathedral library and muniment room, where several objects of interest were placed ready for the inspection of the visitors, including a duplicate original of Magna Charta. Here the brethren seated themselves while Bro. Lovegrove read a short paper on the Cathedral.

SALISBURY CATHEDRAL.

BY BRO. HENRY LOVEGROVE, F.S.I., A.R.I.B.A., P.M., P.Z., &c.

TRAVEL back with me in thought, my brethren of the Quatuor Coronati, from this present eve of the Festival of St. John in summer, in the year of grace 1894, to about the year 705, when, in addition to the diocese of Winchester, Ina, king of the West Saxons, determined to establish the bishopric of Sherbourne, which should embrace the counties of Wiltshire, Dorsetshire, Somersetshire and Devonshire, hitherto under the rule of the Bishop of Winchester.

In 920 a bishop, whose name was stated to be Herman, was provided for the men of Wiltshire. He established his see at Ramsbury, near Marlborough, and a few years before the Norman Conquest the newly-formed see was re-united to Sherbourne, but only for about sixteen years, as in 1076 the bishop removed to the strongly-fortified town of Old Sarum, the Saxon town of Scarobyrig, which had been established within the fortifications of the Roman Sorbiodunum, and commenced the erection of the cathedral.

Osmund, the next bishop, is said to have been related to William the Conquerer, and he at once set himself to finish the cathedral, and compiled the ordinal of offices "for the use of Sarum," which became the ordinary ritual of the south of England, and may be regarded as the basis of the ritual of the Anglican Church through the succeeding centuries.

It was not until the end of the fourteenth century that application was made to the Pope for canonization, and to this end large sums were paid into the papal exchequer before, in 1456, Callistus the Third granted the necessary dispensation.

Bishop Roger, the great castle builder, was the next bishop. In 1217 we find that Richard Poore (or Le Poer) was translated from Chichester, and he selected a site probably for the excellent water supply, although tradition states that an arrow shot from the ramparts fixed the site, while others state that the Virgin revealed it to Bishop Poore in a dream.

Here in the fertile valley, near the rivers Avon and Bourne, Bishop Poore solemnly laid the first stone on the Feast of St. Vitalis, 28th April, 1220, and the work proceeded under the direction of the same bishop until his translation to Durham in the year 1228.

Then followed Robert Bingham, William of York, and Giles of Bridport, during whose episcopacy the new cathedral was consecrated in 1258 by Archbishop Boniface of Savoy, brother of Edward the First's Queen.

The site must have presented many difficulties, water being found so near the surface, and it is probable that the chief foundations were large slabs of stone laid on wooden piles.

Bravely must these old builders have worked on and provided for all time a building unique among English cathedrals built in one style—the grand Early English—a building resembling in many points the cathedral at Amiens, which it equals in length, but is much less in area. The influence of French art is noticeable, although the structure is thoroughly English. The cost is stated to have been £26,666 13s. 4d.

The building commenced, as was usual in the Middle Ages, at the east end, and it is interesting to observe the gradual development of the ball flower ornament as the work progressed westward.

The cloisters and chapter house, commenced by Bishop Walter de la Wyle, 1263-1270, were completed during the episcopate of Robert de Wickhampton, 1270-1284, while the magnificent spire, rising 400 feet (only 68 feet less than that of Strasburg), was erected during the rule of Bishop Robert de Wyvil, 1330-1375.

The spire appears to have formed part of the original design, but the detail is less severe and more in accordance with the date of its execution.

The piers at the crossing it would appear could hardly have been intended for such an erection, the columns being thrust visibly out of the perpendicular in either direction by the enormous weight. A few years since it was considered advisable to insert strong iron cross ties with iron bands round the tower.

The flying buttresses erected with the same object in the Middle Ages would be of little use, and any serious pressure would produce fracture.

In the interior of the building Purbeck marble was freely used, and being somewhat sombre in tint its use may be said to be overdone. As the cathedral stands in what was once a marsh the humid atmosphere causes disintegration of the Purbeck, and many portions have been restored.

The arcade of the choir differs in design from that of the nave, while the main triforium shows an alternative treatment, the circles in the head being eight-foiled and quatre-foiled; in the cloisters the large circles are alternately six-foil and cinque-foil.

The organ pipes stand out bare and dull in leaden tints, but the decoration of the choir has been commenced; but the whole is too much black and white, very different from its early glory, when the whole was one mass of colour, decorated walls and stained glass.

The library, which contains many rare and curious volumes, is of late Gothic, and is said to have been erected by Bishop Jewell.

The plinth, or external base, richly moulded, appears short, but it is certain that the ground around has been raised, and the level sward formed from which the cathedral appears to rise in all its beauty, a sight which must fill with pride the heart of every Englishman, and with more than pride that of a devoted member of the great Anglican Church, which has endured many storms, but still stands firm in the hearts of the people, as does this great fane of Salisbury in its stately grandeur.

One thought on leaving this glorious monument. Why, with a building so full of rich detail, affording material for earnest study, are our modern church architects designing in the later style of the fifteenth century, with incongruous details of foreign source, or even of the time of good Queen Anne or the Georges, used one would think simply because it is quaint, without reference to the first principles of design or the expression of beauty so ably conceived and executed by the ancient builders.

Lunch was served at the Red Lion at half past two o'clock, after which the brethren visited the celebrated Blackmore Museum of Ethnology, founded and presented to the city by the brother of Dr. Blackmore, who attended most kindly to explain the various exhibits

and their scientific value. The chief though by no means the only feature of the museum is its wonderful collection of flints and stone implements, mostly collected in the neighbourhood, but supplemented, with great advantage for purposes of comparison, by subsidiary collections from all parts of the world. Dr. Blackmore's exposition was highly interesting and the afternoon soon wore away. A short walk, during which the brethren inspected the town, the Poultry Cross, the Church of St. Thomas of Canterbury, and other objects of interest, brought the party to Bro. Greenwood's house, where an hour or two were delightfully spent in the garden and a refreshing cup of tea imbibed. Thence to the Hotel, where the brethren sat down to dinner, nothing loth, at 8 p.m. After the cloth had been removed, the W.M. proposed the Queen, and Bro. Gould proposed the W.M. Bro. Westcott next desired to point out to the brethren the great advantage they had derived from the company and guidance of Bro. Webb, to whose antiquarian knowledge much of the success of the day they had so pleasantly and profitably passed must be ascribed. On their part he desired to thank Bro. Doran Webb most sincerely. Bro. Webb replied and assured the brethren that it had been a labour of love to him, as would be also his attendance on the next day. The W.M. next proposed the organiser of the proceedings, Bro. Speth, to whose exertions and work for weeks beforehand they owed the present pleasant meeting, which he was glad to see so numerously attended. Bro. Speth, in acknowledging the compliment, said that he could not submit to receive all the credit, or even the greater part of it, which was undoubtedly due to Bro. T. Greenwood, their local member, who for a considerable period had been kept busy by him in arranging all local matters, who had devoted much time and trouble to insure that everything should be as perfect as they had found it and who, above all, had been instrumental in enlisting the sympathy and co-operation of the Sub-Dean, Dr. Blackmore, and Bro. Doran Webb: and had procured for the advance party the permission to visit the seats of his friends Earl Radnor and Earl Pembroke. He begged them to drink his health and join him (Bro. Speth) in thanking him most sincerely. The reply of Bro. Greenwood terminated the official proceedings, and the rest of the evening was spent in conversation. During dinner Bro. S. R. Baskett, (Evershot, Dorchester), whom professional engagements had detained, was enabled to join the party.

Sunday, 24th.—Brother H. F. Raymond (Yeovil) arrived in time for 9 o.clock breakfast, and at 10 the brakes drove into the Hotel yard and were speedily on their way to Stonehenge. The first halt was made at "Old Sarum," the brethren being conducted round the walls by Bro. Webb, who lucidly explained its construction and the sites of the former castle, cathedral, defences, etc., imparting at the same time much of its former history. An hour was devoted to this part of the day's programme, after which the carriages resumed the road, making a stay for an hour at Amesbury where the vicar kindly conducted the party over the old church and the remains of the former nunnery. A further drive of two miles brought the brethren to Stonehenge, when the valuable services of Bro. Webb were again requisitioned and readily placed at the disposal of the party. The time here passed all too quickly for the majority, but as there was much yet to be done, the pilgrimage was renewed about half past two. The carriages then drove home the other road, and the attention of the brethren was called to the various places of interest on the route, such as Lake House, the ancient Elizabethan mansion being now occupied by the Rev. E. Duke, one of the foremost writers on Stonehenge and its origin; Heale house, where Charles II. was secreted for some days in his flight after the battle of Worcester; the Field of the Tournament, one of the five places appointed for tourneys by Richard Cœur de Lion; and the manor-house of Old Stratford, now the residence of the incumbent, in which, it is sometimes alleged, William Pitt, Earl of Chatham, was born. He certainly passed many of his early days there, it being his father's house, but it is maintained by others that he was born in Westminster.

Dinner was served at the Red Lion at 4 o'clock, the only toast being that of the infant son of the Duke of York, the news of whose birth had just reached the city. It is to be presumed that the Quatuor Coronati was thus the first lodge to drink his health.

Reluctantly the brethren made their way to the railway station, and took the 5.40 train to London, arriving about half past eight: indeed some few preferred to remain over till the next day, their tickets being available to do so. The weather throughout was all that could be wished for. There was but one opinion expressed on the home journey, that the Summer Outing of 1894 had been a perfect success from every point of view, and second to none of its predecessors.



STONEHENGE. (S. F. PEGLER.)



SOME OF US. (T. CHARTERS WHITE.)



POULTRY CROSS, SALISBURY. (J. J. PAKES.)



STORMING THE RAMPARTS, OLD SARUM. (J. J. PAKES.)



REFRESHMENT, AMESBURY. (T. CHARTERS WHITE.)

THE TRUE TEXT OF THE BOOK OF CONSTITUTIONS.

BY THE HON. WM. H. UPTON, M.A., LL.M., F.R.S.A., of Walla Walla, Washington, U.S.A., P.M., 18.

(*Local Secretary for Washington.*)

"*And he made a booke thereof, how ye Craft was founde.*"—Grand Lodge MS., No. 1, A.D. 1583.

IN the above or similar words, our old records declare that a history of the origin or establishment of Freemasonry was compiled more than nine hundred and fifty years ago. We possess more than three-score MSS., most of which we know were wont to be read upon a certain solemn occasion when it was proper and necessary that that book should be read. Hence we rightly infer that they profess to be copies or amplifications of that book. Yet, although we may say of them, as some of them say of the still older books from which their original is said to have been compiled, "their intent was found to be one," they differ so widely in details that if their common original were produced to-day, I doubt whether it would be recognized immediately, even by those who are reasonably familiar with these manuscripts.

Unfortunately, all our MSS. do not profess to be mere transcripts of the original Book of Constitutions.

> "*Nam fuit ante Helenam cunnus, teterrima belli Causa.*"
> "Madame, the sentence of this Latyn is," There were Masonic "improvers" before James Anderson.

Our MSS. fall into four classes:

1. MSS. intended to be Masonic histories, merely based upon the Book of Constitutions. To this class belong the Krause, Spencer, and Dodd MSS., and some others.
2. MSS. intended to be copies of a version of the Book of Constitutions with large improvements, corrections and explanations by an editor. Here belong the Cooke, the W. Watson, the Dumfries No. 4, and the original of the Roberts family.
3. MSS. intended to be copies of prior versions, without change except the correction or explanation of obscure passages. Here belong a majority of our versions.
4. MSS. intended to be exact copies of a prior MS. Here belong the Woodford, Sloane No. 3848, and others.

Obviously, a MS. of class 4 would be more valuable than any of the others, if all its predecessors in descent had also been of the same class. But, unfortunately, there seems not to be in existence a version of the Masonic Constitutions, some ancestor of which did not belong to one of the other classes. To detect and eliminate additions made, and supply passages omitted—intentionally by writers of classes 1, 2, and 3, and unintentionally by writers of class 4—must be our aim, if we would know the true reading of our original book. The task is a large but, it seems to me, not a hopeless one.

CAN THE TRUE TEXT BE ASCERTAINED?

For centuries scholars have made a study of the art of distinguishing the true text of a gospel, or other ancient writings, from glosses and false readings which have crept into it: until not only have safe rules for that art been established, but some experts have acquired a degree of skill in detecting spurious additions that seems to amount almost to instinct. Furthermore, we know how the Book of Genesis has been resolved into its component originals, and are familiar with the process by which the so-called "synoptic texts" are obtained—how, for example, by eliminating from three of the gospels every word and syllable which is wanting in any one of them, a text is obtained, more or less fragmentary, which is common to them all. I have thought these processes might be applied, within certain limits, with success to our old records—or rather, in despair, in the midst of a large number of nearly worthless books on Masonic law,[1] of otherwise learning what are the true

[1] The subject of Masonic Juriprudence has attracted an extraordinary amount of attention in America, but its history has been singularly unfortunate. While it has been cultivated by a number of thinkers of unusual ability, these have, with remarkably few exceptions, been content to rest their whole superstructure upon three rotten pillars—a belief in the infallibility of Anderson's "Constitutions," the absurd doctrine of "exclusive territorial jurisdiction," and a misconception of the relation of the so-called high degrees to Freemasonry. Reasoning from such premises, their conclusions could not but be false, misleading and dangerous. Furthermore, America annually produces a crop of two-score or more Grand Masters. Each of these, when he assumes the gavel, becomes *ipse facto* a Masonic Jurisconsult *ad vitam*.

laws of Masonry, I have been forced to apply them to the various versions of the Old Charges. In many instances the results have been as startling as satisfactory. Obscure passages become clear, we observe the point where a copyist's mistake in a single word has led a whole family of MSS. to perpetuate, and gradually amplify, an idea not even alluded to in the original; we see, beyond all question, that certain passages are clearly but explanatory interpolations; and we find much side light thrown unexpectedly upon problems that have perplexed investigators. These points appear more plainly in studying the Charges proper, but some examples will be seen in our review of the historical narrative,[1] with which alone this paper deals. I labour at a disadvantage in not having copies of all the MSS.[2] Yet no doubt the Egyptian task-master was content to receive even moderately good brick from the Hebrew who worked without straw, and I hope for no less indulgence from my Masonic masters. And this is particularly so, since the purpose of this paper is not so much to point to results achieved, as to attract attention to a method which I deem of exceeding great value. It may be that this method, in my unskilled hands, has not yet resulted in pointing out with absolute certainty the exact text of even one sentence of our lost book; but I believe the history of textual criticism justifies me in claiming that this method, in competent hands, will yield results almost as trustworthy as those of the mathematician. The text which I shall suggest as the approximate original of the Alban and Athelstan legends is the result of the most careful and painstaking application I could give of the canons of this method of study to all the MSS. within my reach. To this part of my paper, particularly, I invite the attention of those who, by the use of a similar method, greater facilities and skill, and equal care, are qualified to detect my errors. My comments on the remainder of the story are the result of less minute verbal analysis, but of hardly less thought and care.

With one other word I shall conclude these preliminary observations. Anticipating the criticism that I have frequently followed the text of "late versions," I wish, with Bro. C. C. Howard,[3] to resent invidious reflections upon those versions. A version of the 18th century which correctly gives a sentence as it was in the lost version of the—we will say—10th century, is a *better* version, so far as that sentence is concerned, than a MS. of the 14th century which does not. If the Cooke and the Regius are the sole standard, throw the other MSS. in the fire, but if the latter are too valuable to burn, they are valuable enough to be "ransacked" for the truth that is in them. If it is hard to prove that one of these closely follows the original, I think it easy to demonstrate that the Regius and Cooke do not,—the one a fragment of a poem, the other a professed compilation. In the time of Henry VII., had that monarch boasted of his royal blood, there was more than one English gentleman who could have replied: "You descend from the Plantagenets through one line of ancestors; I, through many. The greater part of your blood is drawn from Tudors, Bourbons, Beauchamps and Roets; mine is far more kingly." Similarly, I believe more than one of our younger MSS. might say to the Cooke and the Regius: "Vaunt not of your age, size and superior purity. Much of our blood is drawn from Athelstan, but it is notorious that Herodotus, Bede, Isidorus, Higden and a host of others are responsible for much of that which distinguishes you from us."

Turn we now to a consideration of our MS.; and, first, of the Invocation.

THE INVOCATION.

As to whether an invocation or prayer preceded the book, I am in doubt. But if so, it was almost certainly addressed, as in the Cooke, to God the Father alone. The craft and the throne were so intimately connected with the church that it is rather surprising to find evidence that what some of us believe to have been the chief mission of primitive Masonry—the preservation of a belief in the unity of God—had not succumbed before the theology of

Moreover, each Grand Master appoints a "Committee on Correspondence," which prints a report of from fifty to four hundred pages, largely made up of "Masonic law." And, while among these correspondents are found most of the brilliant thinkers whom I have already mentioned, too many of them, and too many of the Grand Masters, are men who lack either the legal training or the knowledge of Masonic history requisite to enable them to assume the rôle of Masonic law-givers.

[1] Throughout this article, I use the word "Constitution" in its primary sense. The Book of Constitutions is the book, not of the Charges, but of the founding, establishment, or *constitutio* of Masonry.

[2] The versions of our Constitutions, etc., which I have used in the preparation of this article, with the numbers or letters by which I have cited them in the text, are as follows:

A, Regius or Halliwell; B, Matthew Cooke; C, William Watson; 1, Lansdowne; 2, Grand Lodge No. 1; 3, York No. 1; 8, Harleian No. 1942; 9, Harleian No. 2054; 10, Sloan No. 3848; 11, Sloan No. 3323; 13, Buchanan; 14, Kilwinning; 18, Hope; 22, Antiquity; 25, York No. 4; 27, Alnwick; 28, York No. 2; 31, Papworth; 32, Spencer; 39, Cama; 43, Harris No. 2; 46, Roberts; 49, Dodd; 50, Krause; 51, Dowland; F 2, Grand Lodge No. 2; H 1, Dumfries No. 4; D 37, Newcastle College.

[3] *A.Q.C.*, vi., 21.

the church. Yet when we add to the evidence of the Cooke, the fact that two other MSS., the W. Watson and York No. 4, preserved that primitive idea even into the 17th century, we must believe that the usual canon of textual criticism—that the shorter and more unexpected reading is usually the more correct—applies in this case. It will be remembered that at the time when, by the conversion of Constantine, the church ceased to be a victim of persecution, and became a persecutor of heresies, and where it was most intolerant drove our mysteries, as some believe, into concealment under the guise of a Roman artificers' society, not only was the ancient Asiatic pre-Christian trinitarianism still taught, but the church itself was still swinging between the extremes of dynamistic monarchianism, on the one hand, and tritheism, on the other, and had no settled dogma on the subject. Partial concealment may have assisted the survival of the older faith, and thus, possibly, may be explained why at least three of our MSS. preserve invocations which remind us more of the God of Isaiah and Paul than of the decrees of the Council of Nicæa.[1]

THE BEGINNINGS OF MASONRY.

But the *constitutiones* proper undoubtedly began with an enumeration and short definition of the seven liberal arts and sciences, followed by a brief account of the children of that Lamech whose descent is given in Genesis—from Cain in the Jehovist narrative, but from Seth in the Elohist. It told that they inscribed their knowledge upon two pillars, one of marble, the other of lateres, and probably ascribed to the former the capacity to withstand fire, and to the latter, to survive a flood—a reversal of facts not to be wondered at at a time and place where marble was little used, and the meaning of the word lateres[2] not generally known. Omitting a reference to Pythagoras, which is clearly an interpolation, our MS. went on to say that after the flood Hermes found one or both of these pillars,[3] and taught the sciences he found written thereon.

HERMES, ABRAHAM, EUCLID, BABYLON.

This brings us to Egypt, and to a most critical and interesting part of our MS. Our author has accounted for the discovery of Geometry by Jabel, and its preservation until it reached the hands of the Egyptian Hermes—a personage whose supreme importance in the ancient mysteries is well known. The compilers of our lost book probably knew little of Hermes; but, with a faithfulness most Masonic, they passed on to posterity the form of the tradition even if they did not understand its substance, leaving future generations to find out the right. They probably described Hermes as "*lucis pater,*" which most existing versions give as "father of wisdom," or "father of wise men," but which some early transcribers prosaically thought meant "father of a man named Lucis." Hence we have "whose sonne Lucium was," in Harleian No. 1942 and Grand Lodge No. 2; and "Lucium" becomes "Lunie" in the Roberts.[4] Possibly as early as our lost original, was the attempt made to give Hermes a scriptural pedigree, by making him son of Shem's son Cush. Later, the editor of a MS., from which both Dumfries No. 4 and the Hope family sprung, discovered that the Egyptians are not Semitic, and changed the descent from Shem to Ham—" Ham, second son to Noah," emphatically said this old corrector. How wrathful would he have been, had he lived to see a transcriber write, in the Hope MS., *Hermes*, "the Second Sonne."

Returning, now, from these typical instances of how MSS. became corrupt, to more important points, I wish to raise the question whether an ancient version of our history, after stating that Hermes taught what he learned from the pillars, did not add "he had a worthy scholar that hite Euclid"? No one has been able to justify making Euclid a pupil of Abraham; but the version here suggested would express, in symbolic language, an actual fact. Euclid was a scholar in a school which looked to Hermes as its founder; and it is not unnatural that to him ignorance or poetry should ascribe what the Egyptians claimed to have learned from Hermes. Two of our versions, the Spencer and the Dodd, boldly assign to Hermes the part the others assign to Euclid; but, while we cannot deny that this may be a survival of an ancient Masonic tradition, these versions are not of a character to entitle

[1] Isaiah xliv, 6; Rom. xvi, 27; 2 Cor., xiii, 14. Toulmin Smith notes the fact that the form of the invocations of the Masons "differs very strikingly from that of most other Guilds. In almost every other case, God the Father Almighty would seem to have been forgotten."—*Guilds*, p. 172.

[2] This word perplexed nearly all subsequent transcribers. The scribe of the Dumfries No. 4 cut the Gordian knot by making that pillar of "leathier," a substance not to be diffused by water—perhaps remembering the Grave-digger's remark to Hamlet. The Antiquity MS. says the other pillar was called Carvstius.

[3] For a valuable account, from the cuneiform inscriptions, of the Babylonish search for these pillars, see Dr. Miller's "*Har-Moad*," p. 101, *et seq.*

[4] Query, Does any MS. contain the form "*Lunae pater*," or "*Lunae filius*"? We ought to be thankful that no scoliast identified Lucis with "Lucius, the first Christian King of Britain," who is actually mentioned as a builder of churches by the Krause MS., following a doubtful passage in the English Chronicle.

them to great weight. There is, however, ample evidence that two rival pedigrees of Masonry existed at a very early day, one tracing it through Egypt, the other through the Jews; and many, if not all of our MSS. seem to me to contain an attempt to reconcile and combine these two pedigrees. I see no reason to doubt that the attempt may date from the time when Athelstan's compilers (or whoever compiled our lost original) attempted to make a book from the MSS. placed in their hands. When they, or later editors, reached the point where Hermes was teaching the Egyptians, bound by a wish to be faithful to their trust, and to suppress nothing, they perhaps took up the version written to exalt the dignity of the "chosen people," and inserted the Abraham legend. That it was an insertion plainly appears from the language used: "We have given you a full account of how Masonry reached Egypt," the editors seem to say, "but if you do not believe that, here is another one: *Moreover* Abraham and Sara his wife went into Egypt," etc. The Cooke MS., ending its history of the institution of Masonic charges at Babylon, appeals to Euclid's charges as something well known, and then starts afresh: "But ho that Euclyd come to gemetrye, reson wolde we sholde telle yow." Then follows the Abraham story.[1]

But there is another way to account for it. If there is any foundation for my theory that the mediæval Masons had a body of tradition derived from or through the ancient Mysteries, as distinguished from what they derived, through their religion, from Jewish sources, the Babylonian legend doubtless came originally from the elder source. But, as the Hebrew and Babylonish versions do not substantially conflict, it was readily assimilated by the clerical element within the craft, and suffered but little from the attacks of those brethren —never absent from our fraternity—who seem to think it praiseworthy to try to reduce Masonry from its own lofty and unique position, to the level of, or subserviency to, whatever happens to be the dominant theological influence of the day. I fancy, therefore, that if an editor was ever compelled to piece together the two stories, of Hermes and of Babylon, it was long before the time of Athelstan. And if, as seems reasonable, the first was a story of how the Egyptians became possessed of our science, and closed with the statement that Hermes, having found one of the pillars, taught them what he there found, and had a scholar Euclid who also taught: and if the second was merely an early incident, too important to be omitted (perhaps, in its original form, conforming to the Babylonish inscriptions, and accounting for the discovery of the other pillar by that people), the editor had no easy task. For the building of Babel was long subsequent to Hermes, but long prior to Euclid. But the editor saw that the Babylon charges must come in prior to the Euclid charges; and it may be that, doing as well as he could, he boldly injected the Babylon legend where it belonged chronologically—after Hermes but before Euclid. If so, a future editor discovered a mare's nest, namely, that the "He" who was said to have had a scholar Euclid, seemed now to refer to the person last mentioned, to wit, the king of Babylon, or the king of Ninevah. To amend this, he inserted the Abraham incident, and cured one error by a greater one.

While I believe our lost book enumerated a few of the Babylon and Euclid charges, hoping to speak of the Old Charges at another time, I will pass from this head with the single observation that if a certain brother, whose Masonic labours have enlightened two worlds, will extract from the Dumfries No. 4 those clauses which declare that Euclid taught, *inter alia*, to "keep ye law of god writen on y^{r} hearts," and "deport y^{m}selves like men of art & not like uncultivat Rusticks," and "not to stand with any y^{t} was not duly qualified and orderly created in a true ludge," and compare them with other versions of our constitutions, it seems to me he may feel like modifying the language in which he recently declared[2] that a certain other very eminent Mason "cannot be allowed to pick out a piece here and call it fable: while he arbitrarily selects a piece there and calls it fact," or will at least admit that one fable may be a later addition than another fable in the same MS., and that it may be possible to detect a spurious addition to a *genuine book of fables*.

DAVID, SOLOMON, HIRAM.

Our book next gave a brief account of Masonry among the Jews, with special reference

[1] Although Abram came from Ur, a centre of esoteric light, his biography in Genesis—the most of it clearly written by an initiate—affords no intimation that he had received light before his journey into Egypt. Indeed, the contrary may be inferred. But after his return, we find him and Lot no longer connected as uncle and nephew, but styling themselves "brothers." Much, also, is intimated in his interview with Melchizedek, king of Salem and priest of "'El the Most High," one of those priest-kings or *pa-te-chi* through whom, some of us believe, doctrines identical with our most important tenets were handed down prior to the rise of the Mysteries proper. Abraham, who had probably been initiated in Egypt, appears to have passed the light to his seed; for, two generations later, when Jacob journeyed in search of a wife, not only was he able to recognise the men of the East as "brethren," but, upon meeting Rachel at the well, and kissing her like a sensible fellow, he sent her to inform not merely his uncle Laban, but his "brother" Laban of his arrival. And he was greeted as warmly as an English Mason is greeted to-day when he travels in foreign countries in search of a wife.

[2] *A.Q.C.*, vi., 184.

to the building of Solomon's temple. In the latter enterprise, it attributes to David a rather greater share than do the Hebrew scriptures. At this point, our versions furnish an amusing example of the errors of copyists, and illustrate the usefulness of the comparison of texts. In the expression, "*templum domini*," the latter word, contracted to "*d'ni*" or "*dom*," was copied as "*dei*," and, in two versions at least, as "Diana."

Closer study than has yet been given will be necessary to determine what our original said about Hiram the Builder. The vast majority of versions agree with the Cooke, in making him son of a king of Tyre. Most of them say, son of King Hiram, contrary to our modern philosophical notion that he was architect, or instructor in the Mysteries, to that king's father. The Harris No. 2 makes him son of Ahibbal, king of Tyre. Although his scriptural name must have been well known, some versions, *e.g.*, the Lansdowne and Antiquity, suppress it; while the great majority disguise him under the name "Aynon" (9, 10, 14, 51) or some variant thereof.[1] While the reason for this is still an open question, until a better explanation is given, I cannot help seeing in it strong evidence that, in the centuries (15th to 18th) in which those copies were made, he had some place in our esoteric ceremonies which created a reluctance to write his name—a reluctance which still induces the great majority of Masons to use only the letters "H.A." when writing of him. Brethren will recall three other men of Tyre, whose names not one Mason in a thousand would venture to print. I find him styled "Hiram" in no MS. (within my reach) earlier than the Cama, Spencer and Dumfries No. 4, the earliest of which is not much, if any, earlier than 1725; nor do I find the scriptural language used in earlier MSS. The style "Abif" I find first in the Cama.[2]

NAYMUS GRECUS.

Having accounted for the founding and preservation of Masonry, our compilers' task was not completed until they showed how it spread to western Europe, and especially into England. In the MSS. in their hands, were probably at least traces of two traditions, one tracing it, historically, from Egypt through the Mysteries and the Greek philosophers; the other, mythically and in accordance with the ecclesiastical bias, from Jerusalem. Long afterwards, the compiler of the Cooke MS. was placed in the same position. No explanation has been given why he duplicated the Euclid story. I know of no better one than that, having stated that "fro thens [Solomon's temple] this worthy sciens was brought in to fraunce and in to many other regions" (*ll.* 572-5), he felt bound not to suppress another tradition, that from Egypt "hit went fro londe to londe and fro kyngdome to kyngdome." The compilers of our original took a different course. They tried to combine the two stories, and to give the chief glory to "the chosen people of God," without entirely ignoring the claims of Egypt, or the Greek influence[3]; and our original doubtless said, with the Cooke, that the children of Israel learned their Masonry while they were dwellers in Egypt, and carried it with them when they were "dryuen out[4] of Egypte"; and that, after the building of the Temple,

> "curious craftsmen walked about full wide in divers countries, some to learn more craft and cunning, and some to teach them that had but little cunning; and so it befell that there was a curious Mason" (2) "that heght Grecus" (14) "that had been at the making of Solomon's Temple, and he came into France and there he taught the science to men of France" (2).

Thus short and simple was, I believe, the original version. I think it quite likely that some account of Charles Martel followed; but I do not believe the original narrative made him contemporaneous with Grecus. The later versions condensed or omitted the French legend, not only because it was a collateral matter—France not being regarded as a chief immediate source of English Masonry—but because, as Bro. C. C. Howard has pointed out,[5] of the strong antipathy existing in England against everything French.

[1] Aynone (2), Aymon (13, 28), Ajuon (27), Dynon (11), Amon (3, 18, 25, D 37), Anon (8, 46), Annon (F 2), Benaim (31).

[2] He is styled "Abif," and his mother is described in the scriptural language, in the Inigo Jones MS., which is dated 1607, but which Dr. Begemann thinks was "manufactured" after 1723—a conclusion not universally accepted. See Gould's *History*, Appendix, See also a statement in the Official Bulletin of the Supreme Council for the S.J., U.S., vii., 200, to the effect that the builders of Strasburg Cathedral "clearly represented" (apparently by a picture in stone) the scene of the death of Hiram.

[3] Would that all historians were as frank. I do not believe we shall have a full knowledge of the history of Masonry until an historian arises who appreciates the vital fact that our mysteries both survived the dark ages and came into England, exactly as they came into America and Australia—that is, not through one channel, but through many.

[4] This survival, in the Cooke MS., of an allusion to the Egyptian explanation of the departure of the Israelites, seems to me to challenge an explanation from those who question our connection with the Mysteries of Isis.

[5] *Quatuor Coronatorum Antigrapha*, III., xvi. This prejudice seems to have caused the compiler of Dumfries No. 4, apparently a minister of the Kirk of Scotland, to regard the French legend with no little uneasiness until, after a careful study of history, he was able to inject into his account of "Charles Martile" the triumphant explanation—"for, it would seem, he was no Frenchman!"

All experience in textual criticism would lead us, it seems to me, to believe that our original described our "curious Mason" as a man "that heght Grecus"—that was called a Grecian, or, that was named Grecus. This statement is preserved in Dumfries No. 4. Gradually the word "heght," "hite" or "hight" went out of popular use, and its equivalents, "was called" and "was named," were doubtless added, as notes, to many MSS. Then, in taking copies, from the form "heght (called or named) Grecus" we obtained "height Naymus Grecus," "named Namas Greecious," "called Namas Grecas," etc.; but, as late as the Cama MS., we have the form "was Named Grecus," and the existence of the short form in two MSS. of different families is almost conclusive evidence that it was the original form, when we bear in mind that, in copying MS., obscure passages are usually explained by adding to, not by dropping from.

The reference to his having been at Solomon's temple requires further investigation. I merely suggest three explanations: (1) It may be a late explanatory gloss; or, as has been already suggested,[1] (2) a certain European building styled Solomon's temple may have been meant, or, as I think more likely, (3) the phrase may have been a quasi-esoteric one, like our "has sat in King Solomon's chair," and may have meant, "was a member of our fraternity."

ST. ALBAN.

We now reach two all-important portions of our book, the Alban and Athelstan legends, and to these I have applied the canons of textual criticism with such care as to induce me to hope that what I have printed in the middle column represents, in modernized spelling, almost the exact text of our original book. The left-hand column supplies variant readings which may possibly be genuine, while at the right of the page are placed a few of the many readings which I regard as certainly spurious. Words in brackets are not found in any version. I have placed in parentheses the numbers or letters corresponding, in the list already given, to the MS. in which the text employed will be found: but it should be distinctly borne in mind that I quote no MS. as *proof* of the genuine text, but only because it *happens* to contain what, from *all* the evidence, I conclude to be the genuine text. To cite and discuss that evidence would require a volume.

Possibly genuine.

[a] *or* time (31).

[b] *or* void of Masons (18).

[c] *or* until (2).

[d] *or* time (10).

[e] *or* of the land (C).

[f] *or* panem (C).

[g] *or*, *omit* he (3).

[h] *or* is now called (18).

[i] *or* after that, in Alban's time there was (H 1); *or* and in Alban's time a worthy Knight was (9)

[j] *or* ordering (3).

[k] *or* and he loved (3)

[l] *insert* for he gave them [a certain sum], for before that time a Mason took but [a less sum] (2).[t]

True text.

England in all this season[a] stood void as for any charge of Masonry[b] unto[c] St. Alban's time.[n] And in his days[d] the King of England[e] that was a pagan[f] he[g] did wall[o] the town about that is called[h] St. Albans[p] (51).[q] [In that town of] St. Albans, was[r] a worthy Knight[i] which was chief steward to the King (27) and had governance of the realm and also of the making[j] of the town walls, and loved[k] well Masons, and cherished them much, and made their pay right good[l] [s] (51)[t] and gave[m] them a charter of the King and his council for to hold a general council[u] (51); and thereat he was himself, and helped to make Masons and gave them charges[v] (51).

Spurious.

[n] *Here insert St. Amphibalus legend*, from MSS. B and C.

[o] *or* dwelled (C).

[p] *or* then called Verulam (49); *or*, A.D. 300, the Emperor Carausius caused a castle to built in the town of Verulam, and a wall around the town. He had a Roman architect who was called Amfiabulus (50).

[q] *insert* and he had many Masons working on the town walls (C).

[r] *or* And St. Alban was (51); *or* St. Alban was head of the household of the Emperor Carausius (50).

[s] *insert* standing as the realm did (51); *or* standing pay, as the realm did require (27).

[t] *insert* until St. Alban amended it (2); *or* and next to that time St. Alban mended it (11); *or* and afterwards St. Alban amended it (18).

[1] *A.Q.C.*, vi., 36.

Possibly genuine.

[m] *or* and he got (1). *or* procured (28), *or* purchased (8).

True text.

Spurious.

[u]*add* and gave it the name of assembly (51).

[v]*add* and manners, as St. Amphabell had taught him; and they do but a little differ from the charges that be used now (C); *or* and he gave them first their charges and manners first in England (B).

The above seems to need little comment. It is clear that "St. Alban" originally meant the town, not the man. Traces of this fact survive in MSS. Nos. 2, 9, 10, 11, 25, 27 and H1. Our scribe found his first Masonry, in England, in the extensive and substantial Roman work at Verulam, done under the supervision of a nameless centurion, and not in the *comparatively* trifling building—Bro. Howard will note the adverb—erected by Offa a few furlongs away. Note also, that in "dwelled," for "did wall," we have an excellent illustration of how a very simple clerical mistake introduced an entirely new idea.

Here, having traced Masonry from its rise to its introduction into England, and finding nothing more to record down to their own day, the compilers of our book may have ended it. It does not seem probable that they would add their own annals, nor does any part of the book, except in the Krause romance, read like a contemporaneous account. And yet they *may* have done so. And if they did not, some hand, at some time, by adding the Athelstan history, made what was practically the original of all our versions; and no one, except private historians, ever added anything further. Hence, it is meet that we should continue our review.

ATHELSTAN, EDWARD, EDWIN.

The book continued:

Possibly genuine.

[a]*or* decease (51).

[b]*Perhaps the original read* his death, *meaning* the "worthy Knight's."

[c]*or* divers (51).

[d]*or* the realm of England (51).

[e]*or* out of (1).

[f]*or* and who (8); *or* that (1); *or* and ye same (C); *or* and the son (Conjectural).

[g]*or* this (51).

[h]*or* to talk and commune with Masons, and to learn of them science (51).

[i]*insert* for love that he had to Masons, and to the science (51).

[j]*or* of his father the King (13).

[k]*insert* and commission (1); *or* and a commission (2); *or* of commission (14).

True text.

Right soon after the death[a] of St. Alban,[b] there came great[c] wars into England[d] (27) of[e] divers nations so that the good rule of Masonry[n] was destroyed (51) until the time of Knight Athelstone (2),[o] [*which was worthy son to King Edward*[p]] (Conjectural reading), and he[f] brought the[g] land into good rest and peace (9) and builded many great works, as abbeys, towers and other manner of buildings (3). And he (10) loved Masons more than his father[q] (8) and was a great practicer of Geometry[r]; and he drew much to (31) common Masons, to learn their craft[h] (18), and afterwards[i] he was made a Mason[s] (31), and got of the King his father[j] a[t]

Spurious.

During the life of HADRIAN were also built the walls against the northern nations (50).

And the art lay in the dust until it was again raised by the Emperor Constantine . . . and UNDER HIS SON . . . some churches and large edifices were erected (50).

[n]*or* husbandry (H1).

[o]*or* of Ethelbert, A.D. 616 (32); *or* of King Adilston (1); *or* of King Aldiston (22).

[p]*For the numerous false readings of this passage, including the Edwin myth,* see the texts tabulated *infra.*

[q]*or* loved well Masons (2); *and add* and had a son (2) that height Edwin (2), *or* Hedwin (25), *or* Hadrian (9).

[r]*insert* wherefore he called unto him the best Masons that were in the realm (C); *or* and sent into many lands

Possibly genuine.	*True text.*	*Spurious.*
[l]*or* the science (51). [m]*or* a great congregation of Masons (C).	charter[k] to hold every year once an Assembly[u] (51) and to correct within themselves defaults and trespasses that were done within (51) the craft[l] (2).[v] And he[w] held himself an Assembly[m] at York (51).	(8), *or* into Gaul (50), for men expert in the science (8). [s]*add* at Windsor (1). [t]*insert* very large (8). [u]*insert* where that ever they would within the realm of England (51). [v]*insert* For divers defaults that in the craft he found he sent about into the land after all the Masons of the craft, to come to him, for to amend these defaults all, by good counsell (A). [w]*or* the king himself (8).

Passing by some minor points in the above account, and merely remarking that our original narrative leaves the impression upon my mind that all that is said of Athelstan, or at least all prior to the Great Congregation, relates to a period prior to the death of his father, and, of course, before he became king, I hasten to justify the clause, "*which was worthy son to King Edward*," which I have ventured to suggest as a modernized form of the original text. For, not only do I realize the danger that all, except the most patient, who have followed me thus far will refuse to follow further one who ventures to embark upon the dangerous sea of conjectural readings, but the destructive consequences which necessarily follow the adoption of this particular reading are far greater than would at first sight appear. But, dangerous as conjectural readings admittedly are, it seems to me that the following table, when carefully studied, shows almost to demonstration that, from the extinct assumed original form, descend not less than four existing forms, each differing from the others and from the original, appearing in four distinct "families" of the Constitutions, viz., the Plot, represented by the W. Watson MS., the Roberts by Harleian No. 1942, the Sloan by York No. 4, and the Grand Lodge, three separate and typical branches of which are represented, respectively, by the Dowland, the Lansdowne, and the Grand Lodge No. 1. I add the Cooke to the table, merely for comparison, but it should be borne in mind that both it and the W. Watson are mere paraphrases, not copies, of our original. It should also be remembered that 1, *a*, *b*, *c*, *e*, *j*, and *k*, of the following forms, are merely conjectural readings, introduced to show how a form became corrupted into the several existing forms; and also that, although for the sake of brevity, I describe one form as derived "from" another, yet, in point of fact, probably many intermediate forms occurred between any two in the following table, and the changes were more gradual than the table alone would indicate. The table can scarcely be embodied in the text, and is therefore given separately, and should be read before going on with my next remarks.

It is easy to see how "Knight" Athelstan, the "harder" and hence the preferable reading, became "King" Athelstan, but the converse would be hard to show. The mention of Athelstan's great father was to be expected if our original was written within a generation of Edward's death; for his military exploits, crowned with complete success in 924, were hardly excelled by the later ones of his son, and left a greater impression upon the nation because they were first in time. His name, usually abbreviated to Edw., Ed., or E., might readily be mistaken for "Edwin," or even for "England." As soon as this was done, the reference to Athelstan's loving Masons "more than his father did" became meaningless, and was modified in many MSS., as we see in the table; and references to "ye son" led to the addition of the phrase, "and he had a son," and to the whole Edwin legend. It is not at all necessary to assume that the MS. from which the W. Watson was compiled was illegible, as indicated in the table (form *k*); but we know that *in point of fact it was*; for the Watson scribe, or his predecessor, after mistaking, as I suppose, "E" or "Edw" for "Edwin," and then making the best sense he could out of the passage, gave it up in despair, and omitted a long passage as utterly illegible or unintelligible to him. Bro. C. C. Howard, to whose extraordinary critical acumen I am glad to have this opportunity of paying tribute, not having had his attention called to the point I am making, thought the omission came after the *first* "Ethelstone," and consisted of some such words as "*brought the land to rest and*

1.	*10th Century Form.*	—oþ þa tid	cnihte	Aeðlstanes	daeges,	hwelc		weorþ-full	sunu	cyninge
a.	*14th Century Form.*	—untill ye tyme	of Knighte	Adelstan	hys daye,	which	was	worthy	sone	to King
b.	*Copy, from* a.	—untill ye tyme	of Knighte	Adelston		which	was	write	some	King
c.	*Copy, fròm* b.	—untill ye tyme	of Kinge	Athelston		which		write	some	
d.	*Harleian* 1942.	—untill the Reigne	of King	Athelstone		which			some writ	
e.	*Copy, from* a.	—untill the tyme	of Knighte	Adelston	hys daye,	that	was	worthy		King
f.	*Dowland.*	—unto tho tyme	of Kinge	Athelstone	dayes·	that	was a	worthy		King
g.	*Lansdowne.*	—Vntill the tyme	of King	Adilston	in his tyme[1]	there	was a	worthy		King
h.	*Grand Lodge No.* 1.	—vntill the tyme	of Knighte	Athelstone		that	was a	woorthy		King
i.	*York No.* 4.	—untill the time	of	Athelstone		who	was a	worthy		King
j.	*Copy, from* a.	—untill ye tyme	of Knight	Adelstan		which	was	worthy	sone	to King
k.	*Copy, from* j.	—untill ye time	of King	Adelstan		which	[*illegible*]		said	&
l.	*W. Watson.*	— untill ye time	of King	Ethelstone		wch			said	king
m.	*M. Cooke.*	—And after				that	was a	worthy		Kyng

1.	Eadwearde waes,	ond	se sunu	brohte [*etc.*]	ond	he	lufode		craeftinga (?)	mare ðonne	his faeder.	
a.	Eadward,	and	ye sone	brought [*etc.*]	and	he	loved		Masons	more than	his father	
b.	Ead.,	and he,	ye son,	brought [*etc.*]	and	he	loved		Masons	more than	his father.	
c.	Ead.,	and hee[2]		brought [*etc.*]	and	he	loved		Masons	more than	his father.	
d.	Adlestone	whoe		brought [*etc.*]		hee	loved		Masons	more than	his father.	
e.	E.	and	ye same	brought [*etc.*]	and		loved		Masons	more than	his father.	
f.	of England	and		brought [*etc.*]	and		loved	well	Masons			And he had a sonn *etc.*
g.	in England	that		brought [*etc.*]	therefore	he	loved	well	Masons			for he had a sonne *etc.*
h.	of England	&		brought [*etc.*]	and	he	loved	well	Massons			and had a sonne *etc.*
i.	of England			brought [*etc.*]	and	he	loved		Masons well			and he had a son *etc.*
j.	Edw.		Ye sone	brought [*etc.*]	and	he	loved		Masons	more than	his father.	
k.	Edw.		ye same	[*illegible*]			loved	well	Masons.			
l.	Ethelstone	and	ye same	Edwin [*hiatus*]			loved	well	Geometry.			
m.	in England that was called Athelstone and his younger					sone	lovyd	welle	the sciens of Gemetry.			

[1] The Buchanan MS. has "in his Dayes."

[2] Possibly the original was, "and he," or even "who," meaning Edward. The Sloan No. 3848, has, "and hee."

peace, and he loved well Masons and he had a son named Edwin."[1] I think the lost words came after the *second* "Ethelstone" (*recte* "Edward" or "Edw "), and were, "*and he brought the land into good rest and peace and builded many* [etc.] *and*," and that another omission, of the words "*Masons more than his father, and was a great practicer of*," occurred between the words "loved" and "Geometry."

Here, in some such transcriber's error as I have pointed out, was the inception, I believe, of the whole Edwin myth; a myth which would rob Athelstan of half, and his great father of all his Masonic glory, in favour of a fameless Atheling—who, forsooth is said to have "ordained" laws—or of the king of a rival state, who flourished three centuries before, and whose only claims to Masonic notoriety are that his name was Edwin and he built a wooden church! The Regius MS. knew not Edwin. The Cooke knew him not, although even in its day "Athelstan, son to Edward," or "Athelstan, Edward his son,' had become in some copies "Athelstan, Edw. his son," or "Athelston his son," but not "Athelstan his son Edw." That other copies were more correct, we know from the fact that MSS. of the much abused Roberts family preserved, centuries later, the true story, and joined with the Regius in declaring that it was *Athelstan*, "the King himselfe," that built "hye templus of gret honowre," that "loved thys craft ful wel," and that "a semblé" "cowthe let make."[2]

ATHELSTAN'S ASSEMBLY.

I shall not attempt to recover the exact language of the part of our book which tells what was done at the Great Congregation, but I desire to examine the subject in the light of the Cooke and Regius MSS.

It is clear to me that the authors of these histories intended to say the king summoned Masons together, and then held a witenagemot. "He sende abonte . . . after alle the Masonus" to obtain the benefit of their "good consel" says the Regius (67-74). After they had arrived, "A semblé" (*viz.*, a witenagemot), "thenne he cowthe let make of dyvers lordis" (75-76). The Regius does not, and no contemporary chronicle would, expressly mention the Masons as taking part in this witenagemot, because that is taken for granted. There could not, of course, be a witenagemot without the presence of witen—"dyvers lordis"—but, on the other hand, the witenagemot of the tenth century retained so many of the characteristics of the older folkmot that the right of every Mason, or other freeman, to attend and take part in the deliberations of every witenagemot was fundamental and unquestioned. He was as much a constituent part of it as the greatest earl. The representative system was unknown. The witenagemot consisted of such lords and free commoners as chose to attend. Its decrees were made in the name of "*Thaini, Comites et Villani*," or of the King "*cum tota plebis generalitate*," and its proceedings were considered done "*ab omni Anglorum populo*." Freeman and Kemble make this too plain for further comment.[3]

Witenagemot

First, then, it is clear that a civil, as distinguished from a Masonic, legislative body met. This meeting was public. It is not unreasonable to suppose that the Masons took advantage of the occasion to hold a private Masonic meeting also[4]; but we are at present concerned with the doings of the civil body only, for all the MSS. agree that it, although

[1] *Quatuor Coronatorum Antigrapha*, III., xvii.

[2] While I myself cannot escape the conclusion that the whole Edwin fiction arose from mistaking "Edw" for "Edwin," or "Athelstan, Edw's son," or "Edw and the son" for "Athelstan's son" or "Edwin the son," yet there are other ways of accounting for it. As shown in the Spurious column in the text, the author of the Krause MS. referred to "*Hadrian*," and to the extensive building by an *Emperor's son*. There is no reason why others should not have done the same, centuries before. In fact we know that the intimation that the good rule of Masonry was destroyed until Athelstan's day, tempted the editors of several of our versions to point out instances of building before his day. If, upon any copy of the Constitutions, was noted, what the Krause MS. notes, that "churches were erected under the son of the Emperor who raised Masonry from the dust," to the inquiry, "What Emperor?" would be responded, "Athelstan, '*Basileus Anglorum simul et Imperator Regnum*'—he raised Masonry from the dust." (For Athelstan's frequent use of the imperial title, see Freeman's *Norman Conquest*, I., Appendix B). "Who was his son?" The Atheling's name was Edwin. "Ah, Athelstan had a son Edwin who built churches." Or, in regard to Hadrian, the reasoning might run like this: 1—Hadrian built stone walls in the North (*Eng Chronicle*). 2—Athelstan invaded the North (*Id.*) 3—Perhaps Hadrian was his son. 4—Hadrian was his son (*Sloan MS.* 3848). 5—No, the Atheling, [heir presumptive] was named Edwin (*Eng. Chron.*) 6—He had a younger son (*Cooke MS.*) 7—If Edwin was the Atheling, it must have been he, not Hadrian, that employed Masons. 8—But Edwin Atheling died young (*Eng. Chron.*) 9—Then our Edwin must have been another Edwin—say Edwin of Northumbria! (*Modern Guessers*).

If evidence should be forthcoming showing that in Athelstan's day there was an eminent ecclesiastic named Hadrian, a faithful "son" of the church and king, who was identified with building at York, I should see a fourth way of explaining the myth.

[3] *Norman Conquest*, I., cap. 3, § 3; *Saxons in England*, II., 195.

[4] There are intimations to that effect in some of the MSS. See Regius, *l.* 251; Cooke, *ll.* 827-830; and the use of the words "*they* contrived ye charges," in the W. Watson. We may be sure that if the civil power subjected them to such stringent enactments as some of the Articles given in the Cooke MS., for

variously denominated by them "the semblé," "Assembly," "Congregation," "King," "Edwin," or "Knight Athelstan," gave the force of law to certain of the charges, and enacted certain other rules affecting the craft. The first act of the Assembly to be recorded, and the first in importance in the minds of the civil authorities, was, that the King, or, if you prefer, the witenagemot gave the Masons—not ordinary Masonic Charges but—"*the* charge" (3), or "*a* charge" (13), one remembered long after as "a deep charge for observation of such Articles as belong to Masonry" (8); and "commanded that rule to be kept ever after" (28). This was in accord with the two purposes for which the assembly was held, to "amende defautys," and to "ordeyne for these masonus astate"—that is, to give them organization. If a more full account of this matter was given in the original history, it dropped out of the ordinary versions by its own weight, for many reasons. It was long; it detailed many matters which were of common notoriety as long as the annual assemblies continued to be held, and some which began to be considered esoteric after that time; but, particularly, the "deep charge" contained legislation which was more in the interest of the employer than of the craft, and was also in derogation of the claim of the right to regulate within themselves all matters pertaining to the craft—a right which they claimed so persistently, citing precedents even back to Babel, that if anything is entitled to be considered a landmark, this claim seems worthy of that distinction. For these reasons, the average scribe was content to enlarge on the privileges granted in the charter, and abbreviate as to any restrictions put upon the craft by the civil authority.

The Deep charge.

But the Cooke and Regius MSS. profess to give fuller statements of this matter. I shall summarize the former, which is partially corroborated by the latter, without discussing whether the account given was drawn from actual records, or is a mere historian's version, like the speeches put by Tacitus and Bede into the mouths of their characters, or is a mere invention, although I incline to the second view.[1] The Cooke MS., which, singularly enough, does not refer to the great assembly itself at all, except by the faintest of allusions, declares that it was ordained by the civil power:

(1) That congregations of all masters Masons and fellows must be called by the masters in the several counties or provinces, annually or triennially.

(2) That at each congregation, a sheriff or other civil executive officer shall, if need be, be associated with the master of the congregation, to enforce his authority.

(3) At the commencement of the proceedings, new men who have never been charged before shall be charged to be not thievish but faithful to their employers, honest and loving toward their fellows, loyal, and to keep the articles.[2]

example the 8th and 5th, clearly made in the interest of employers, the Masons themselves would choose an early day to enact the 4th Point, that a Mason shall "*susteyne none articles*" (well paraphrased "enactments" by Bro. Speth), "*ayenst the art, ne agenst none of the art.*"

[1] I know a man who objects to reading the Old Testament, because it makes him feel that there is no other book worth reading. Are we not all similarly affected, to a certain extent, by close study of a worthy subject? In obtaining editors of the Regius, Cooke and Watson MSS., have we not secured, incidentally, a eulogist for each? Bro. Speth styles the second part of the Cooke, "the oldest and purest version" of the Charges, "neither more or less than the 'Boke of Chargys' itself." To him,

"It stands alone,—
"Like Adam's recollection of his fall."

It seems to me that recognition of our brother's extraordinary faculty—I had almost said instinct—of distinguishing truth from error, and of arriving at correct conclusions in doubtful cases, has led us to a too ready acquiescence in this conclusion. I tremble to stand alone against giants, but as a man and a Mason I dare not fail to say it seems very clear to me that lines 697-826 and 901-960 of the Cooke, separated in our version to permit the "Points" to be placed between them, originally formed a distinct document and a modern (*e.g.*, 14th century) one, drawn with exceeding exactness and care, for some particular purpose—perhaps to be laid before unfriendly civil authorities. It is far too exact, methodical and accurate to have come down the ages with Gemetria, Abraham, Englat, and "seynct ad habelle." It shines, amid its homely surroundings, like a polished marble ashler set in a wall of rubble. The adjoining stones are worn, and ground and scarred by the pressure of the glacier as they came down the stream of time. It, alone, is square and true and bright—the "purest" of all, as Bro. Speth says. But, in spite of its beauty, it was, to quote the same fascinating writer, "diverted into a back water, and [it] never reached the ocean"; it "was never handed down, and found no imitators." Why? Because, as I think, the Craft recognized it, not as a copy of their venerated Charges, but as the innovation of one who had undertaken, like Anderson, to "digest in a new and better method."

[2] From this, and the sentence next following in my text, the author of the Commentary on the Cooke MS. has drawn three very remarkable conclusions (*Q.C.A.*, II., and *A.Q.C.*, III., 28):

First, "That the freedom of the Craft was conferred at these meetings only." Assuming that "charging new men" means conferring the freedom of the Craft, I fail to find in the MS. the *slightest* justification for the word "*only*." *Second*, That "charging new men that never were charged before" means, conferring the freedom of the Craft, *i.e.* freeing apprentices from their indentures; and, incidentally, that taking an apprentice meant making a Mason. But are there not numerous objections to this theory? Where is there the slightest evidence that apprentices were to attend these assemblies? When a

(4) "They that be made masters" shall be there examined in the Articles, ransacked as to their ability and skill, and charged to well and truly expend their employer's goods.

(5) After that, inquiry shall be made as to whether any summoned master or fellow has broken any of the Articles.

(6) If any be found guilty of having done so, or have contumaciously disobeyed the summons, he shall forswear Masonry; or, neglecting to do so, shall be imprisoned, and his goods forfeited, by the civil authorities.

brother took an apprentice, did that make him *ipse facto* a member of our fraternity? Did releasing an apprentice make him *ipse facto* a fellow of the fraternity? Is not the charge prescribed for "new men," essentially less than the Charges of a Freemason? Finally, *were* apprentices "men who had never been charged before"? All these questions must be answered contrary to what seems to me the weight of evidence before Bro. Speth's second proposition can be allowed?

We have one charge as to taking apprentices, but an entirely distinct one as to making Masons. Within certain limits, any master or fellow could take an apprentice. If those limitations were respected, it was a mere business transaction between the two. But as early as 1583, the date of Grand Lodge MS. No. 1, a law had become so ancient as to be unintelligible to some transcribers, which required the consent of some of the fellows before the master could make his apprentice a "Masson," that is, a member of our fraternity. If the apprentice never became one of us, he probably became a "rough layer," or "cowan," or, in the delicate parliance of the modern trade union, a "scab." But what little evidence I have yet seen leads me to believe many apprentices became members of the fraternity—were made Masons—early in their term, or as soon as they were of lawful age; and this was, as I believe, the occasion when they were required to lay their hand upon a book, and take upon them our solemn charges. Never, after that, could they be described as "men who had never been charged before."

When freed from their indentures, they became fellows of the craft, and at this point were probably taught the great lessons which we learn in the third degree. This step, I believe, they took in the local Lodge, and I see nothing in the Cooke MS. to indicate the contrary.

I think the requirement that new men should receive certain charges is to be explained in this wise: These legal enactments were drawn up chiefly in the interest of the state and the patrons, and, quite likely, by or under the supervision of officials who were not of the fraternity, and knew nothing of our secret obligations. They would be very particular to insist that the right to hold these annual meetings should be limited to men who had become obligated to "trynly fufille here dayes werke and trauayle for here pay," and "be trewe to the kynge of englond and to the reme." Perhaps, also, they had found, among the operatives summoned by Athelstan, some who were not of our fraternity—"men who had never been charged before"—and had seen them obligated. Athelstan "made many Masons," say some versions. On the other hand, far-seeing members of the fraternity could laugh in their sleeve to see this clause inserted, perceiving how they could turn it against cowans, and have a monopoly of the right to hold meetings. The monopoly became established in a few years, the provision ceased to be of importance, and a record of its existence survived in but one MS.

Third, Bro. Speth assumes that the examination of those "that be mad masters" meant the examination of *apprentices* that are *to be* made masters, by being freed from their indentures. But is this possible? Does a butterfly hatch from the butterfly's egg? Was an apprentice suddenly converted into a Master? Master of what? Of what Lodge, or of what workmen? Artemus Ward, I believe it was, told of an army, every member of which was a General, but was there ever a Lodge of Masons which consisted of Masters and apprentices. For a thousand years, no one ever looked into a lodge or workshop of stonemasons without seeing three classes of workmen, apprentices, journeymen, and a boss. There is not a page of our Old Charges which does not allude to three classes of workmen, apprentices, fellows and masters. I am not speaking of Masonic degrees, but of classes of Masons. The apprentice became a *fellow*, but not a master. The "connynge were called maister"—the "lasse of witte" were called "felaus" (Cooke MS., 678-686). Probably nine-tenths of the fellows never became masters; but one who was ambitious and "more skilful than the rest" might "attain that high and honourable distinction," might acquire the right to take contracts, employ workmen, receive his fellows' pay from the patron and distribute it to them, and be called "Master" during the progress of the work.

That it was intended, by the civil authorities who inspired the clause in question, that the qualifications of those who aspired to, or had been elected to, these responsibilities should be tested in these annual meetings, I do not doubt. Nay, I will go farther: It is not at all unlikely that, just as freemen renewed the oath of fealty annually, it was intended that *all* masters should annually prove their fitness for their office, and be charged to "welle and trewly dispende the goodys of here lordis." Whether or not the fraternity quietly ignored this law, is another question. But, that apprentices were passed in the annual assemblies *only*; or were jumped into the office of master (I do not mean occasionally, but necessarily); or that all fellows were masters, is, it seems to me, not even intimated in the Cooke MS., or in any other that I have seen.

Thus far, I have kept "within the record," as we lawyers say; but if I may add a mere conjecture, not, however, unsupported by fragments of evidence, I would say that, with my present light, I am inclined to think that, anciently, an operative Mason's history was as follows: (1) He was apprenticed to a Mason by a civil contract, remaining a profane. (2) If found worthy to become a member of our fraternity, he was sworn upon a book, and charged. This could happen either during or at the close of his civil apprenticeship, and did not affect the latter. (3) When released from his indenture, if he had been so charged, he became a *fellow*, and was entitled to the lessons now taught in the third degree. (4) If made a Master, some ceremony followed—a ceremony of which I believe the private part of the 18th century installation service, and the essential part of our so-called Past Master's degree, or ceremony of "passing the chair" are reminiscences, if not survivals. To this ceremony, and not to our third degree, I think Dermott alluded when he claimed that the "Moderns" were ignorant of "the Master's part."

Curiously enough, very recently several Grand Lodges have enacted that no Master elect shall be installed until he has proved his knowledge of all the work and lectures of the degrees, thus reminding us of the provisions of the Cooke MS., that masters "be ransakyd whether thei be abulle and kunnynge."

The Articles alluded to, nine in number, are set out in full in the Cooke. They are, with a few exceptions, well-known "old charges." The Regius differs, in having fifteen Articles, and in appearing to ascribe to Athelstan's Assembly fifteen Points also, which are also, in the main, "old charges." The Cooke MS. gives nine Points, but does not connect them with this Assembly.

The Charter.

Probably our original declared, as a second thing done at the great assembly, that the king "gave them the charter to keep, and made an ordinance that it should be renewed from king to king" (2). A lawyer. attempting to make a strong case for the Masons, would not have used words implying that a renewal was necessary. The idea of the Regius shows more worldly wisdom—that every future Assembly was commanded to beseech the king to "conferme the statutes of kynge Adelston." It will be remembered that the Regius does not mention any charter; and it is by no means impossible that the charter and the decree of the great assembly were one and the same instrument—in other words, that the "certain rule" mentioned in the second part of the Cooke MS. as ordained in the time of King Athelstan, was incorporated into the "free patent" mentioned in the first part of the Cooke. But it is quite evident that the transcribers and editors of our ordinary versions—our Constitutions proper—thought otherwise. I believe they, or their original, attributed the charter to a date anterior to the death of King Edward, and probably made it a grant from him to Athelstan.

Old MSS.

Our book next undoubtedly declared that "he made a cry that all old Masons [? or young] that had any writing [? or understanding] of the charges and the manners that were made before in this land [? or in any other], that they should bring and show them forth" (2); and that some were found in various languages, of which our original mentioned English and French, probably Latin, and possibly others; and that "the intent thereof was found" (10)—*not* "found to be one"—"and therein he commanded a book to be made"—not a book of charges, although the older books consulted were primarily books of charges and manners, but a book "how the craft was first found and made" (10)—the book we have been considering—"and commanded that it should be read or told when any Mason should be made" (2), "and to give him his [*i.e.*, the candidate's] charge" (9).

Here, I think, ended not only what our book had to say of the Great Assembly, but the book itself. It is quite possible that it agreed with most, if not all of the existing versions in declaring that at that assembly the king "made many Masons," but I can find no warrant for the statement of the W. Watson that "he ordained that such congregation might be called Assembly and he ordained for them good pay." To claim that every friendly monarch, since Nimrod, ordained good pay, seems to have been almost a landmark with our ancient brethren. The word "Assembly" was unknown to the English tongue in Athelstan's day. Possibly the scribe of the Watson followed a version which read "called to assemble." The clause in regard to making Masons possibly refers only to the fact that if among the operatives summoned by the king there were some who had never been charged, or become members of our fraternity, one of the first steps would, naturally, be to receive them into our ranks.

MANNERS AND CHARGES.

To the narrative which we have been considering, would naturally be appended, in time, two other books, one comprising the Charges, and the other the Manners of the Masons. It is not my purpose to review these at this time, but I wish to say a word concerning each. The Manners were, in my opinion, exactly such treatises on good behaviour as we find composing the latter part of the Regius MS. They seem to have become nearly obsolete at a very early day, and, although the word frequently occurs in our old constitutions, its Masonic meaning was evidently unknown to many of the transcribers. Nearly all of section "VI., Of Behaviour," published in the Constitutions of 1723, is made up of old "Manners"; and a last survival of the institution is doubtless preserved in those almost puerile cautions against ungentlemanly conduct during sessions of the Grand Lodge, to be found in the By-Laws of some Grand Lodges.

The Charges seem, from a very early day, to have been divided into two parts, "Articles" and "Points," "Charges General" and "Charges Singular," "Charges" and "Other Charges," but the basis of the division is not absolutely certain, and was evidently unknown to early transcribers, some of whom seem to have supposed it to have been the difference between moral and trade duties; others, between charges for all Masons and charges for operatives only; and others, between ancient and recent charges. What seems to have been the theory of the compiler of the second part of the Cooke MS., that the articles were intended for Masters only, seems to me the least tenable of any. If it is not contradicted by his own statement that new men must be charged to keep "alle the

articles," it is by the Regius, which gives two "Articles" (the 11th[1] and 12th), which apply not merely to Masters but to every Mason; and, in *ll.* 409, 479, seems to imply that the second article of the Cooke—that Masters shall be forewarned to come to the assembly—applies equally to fellows. This, indeed, is shown by the language of another part of the Cooke itself (*ll.* 901-903), "Whan the master and the felawes, be forwarned, ben y come," the sheriff shall, *etc.* The view, which however is not supported by the Regius, that the Articles were those charges which had been given the force of secular laws by the civil power at the Athelstan assembly, is exceedingly plausible, and if it be the true one, the fact that, as early as the date of the MSS. from which the originals of the Regius and Cooke were compiled, there were at least two theories as to which of the charges deserved to rank as Articles, indicated that a long period of time—several centuries, I should think—had elapsed since the day when that rank was conferred. Thus, little by little, does evidence accumulate tending to show that our old books were, like Herodotus and Berosius, often speaking truths when we doubted them most; and warning us that when they tell us of a great assembly in the tenth century, we should pause before too confidently rejecting their tale.

CHINESE SECRET SOCIETIES.

BY BRO. J. COPLEY MOYLE, P.M., D.D.G.M., and D.G.H., Burma.

Barrister-at-Law and Government Prosecutor, Moulmein.

AT page 194, vol VI., *A.Q.C.*, illustrations of two prints in Chinese characters are given which Bro. Campbell suggests have reference to the admission into some secret society, probably that of the "Black Flags," and asks if further light can be thrown on the subject. Bro. Campbell's conjecture is probably correct, as the inscriptions appear to be similar to verses in the writer's possession, recited at the initiation of a candidate into another society—the "Ghee Hin"—said to be an offshoot originally from the Society of the Black Flags. As so little is generally known about the initiatory ceremonies and rules in use in Chinese Secret Societies, the following particulars may be read with interest.

It may be remembered that the "Black Flags" were very much in evidence when fighting against the French in Annam, about ten years ago. They, like all existing Chinese Secret Societies, are opposed to the existing Manchu Dynasty, and have been already so successful that they have in certain provinces of China established an *imperium in imperio*, where they reign virtually supreme and their fiat is law.

The most powerful Secret Societies in China at the present day are the "Tien-ti-Hwing," or "Union of Heaven and Earth" (having for the same object the overthrow of the Manchu and the restoration of the last Chinese Dynasty of the Ming), and the "Triad Society," which has its ramifications throughout Annam and Cambodia, and more would doubtless have been heard of this Society if the French had met with any check in Siam. Another Society, which is known as the "White Lily," is also very powerful, its members being generally credited with magical powers.

The "Ghee Hin" Society above mentioned has certainly existed for several centuries, and was founded for the purpose of overthrowing the Tartar rule and replacing the Ming Dynasty on the throne of China, and the Society has its branches in Burmah and the Straits Settlements. It is governed by three Principals or Headmen, who are assisted by Councillors, the former being elected for life. To the Secretary is left all the routine business of the Lodge. It is impossible to estimate the total number of members at present belonging to the Society, but the number must be very large, as in 1867 the number in Penang alone was estimated at 26,000, and the Society had at that time, besides its Lodge building, property worth over 20,000 dollars, invested in houses and lands in the Province of Wellesley. The fee levied for initiation into the Society is stated to be $3.60, in Penang, but at the present time in Burmah the fee is, I am informed, 24 rupees.

After paying this fee the candidate for admission is informed of the date and time he must attend at the Lodge. He is received at the entrance by certain members with drawn swords, and upon admission is required to take a particular oath. Blood is extracted from one finger of his hand and mixed with spirits and water in a bowl, from which the candidate and all the members present drink. At the same time a white cock is decapitated and a Chinese priest recites verses at great length, very much in character like those given at page 194 of the *Ars*. The practice of decapitating a cock when administering an oath of more

[1] I cannot agree with Bro. Gould (Commentary on the Regius MS., p. 5), that "he," in the second lines of Article II., means "the Master." It seems to me clearly to mean "the eleventhe artycul."

than usual solemnity is common among the Chinese. The common form, however, in Burma is setting fire to a slip of yellow paper on which is printed a form of words, but in India breaking a cup inside or just outside the Court is the more usual form of taking the oath, the meaning being symbolical and to the same effect in each case, namely, that as the cock was killed, the paper burnt, or the cup broken, it is imprecated that the party taking a false oath may likewise perish.

The following particulars, given by a witness subpœnaed to give evidence before the Commissioners appointed under the "Penang Riots Enquiry Act" (XXI. of 1867), will serve to describe an initiation into the above Society (premising only that the witness in his evidence does not refer to himself alone, but to a number of candidates who were admitted to the Society on the same occasion).

"At 11 o'clock" (the witness deposed) "we were taken into the 'Kongsee' house [Lodge] two by two, passing through four doors successively after certain questions were asked and answered at each door, two guards being stationed at each of the doors.

"At the first and at the other three doors we were asked:

Q. Where do you come from?
A. From the East.
Q. For what do you come here?
A. We come to meet our brethren.
Q. If the brethren eat rice, mixed with sand, will you also eat of it?
A. Yes, we will.
(The doorkeepers then showed a broad-bladed sword and asked)—
Q. Do you know what this is?
A. A knife (pisan).
Q. What can this knife do?
A. With it we can fight our enemies or rivals.
Q. Is this knife stronger than your neck?
A. My neck is stronger."

The candidate was told what answer to make and afterwards was allowed to enter. The secretary was standing upon a table, while another person was standing on the ground, in front of him, beside a tub of water.

The secretary ordered this person to prick the third finger of the left hand of the candidate with a needle, and the blood that trickled from it was allowed to drop into the tub of water.

After this the candidate was made to pass under another and higher table, behind the secretary, and upon which there was a Joss (Chinese god), where the candidate received three cents, and was told to go to a small charcoal fire at the back, and step over it, the left foot first. Near by were three square blocks of granite, on which the candidate was made to step with the left and right foot alternately. After passing these blocks, the candidate was conducted to a man who kept a kind of shop and received the three cents that had been given to the candidate, who got in return some cigarettes, Sirih leaves, and sweetmeats. There the candidate waited until all the new members had come up, when all were led round in front of a Chinese altar with a Joss on it. There all the candidates knelt, rose again, and from the tub each drank a little of the water, in which had been mixed the blood dropped from the fingers of all the new candidates, after which the candidates retired to a back room, and again returned to the altar, where the secretary was standing dressed like a Chinese priest, and all the candidates knelt whilst the secretary read, in Chinese, from numerous folds of red paper. Having finished reading, a fowl's head was cut off, and the secretary burned the papers he had read. When the fowl's head was cut off, the candidate was told that if he did not obey the rules of the Society he would meet with the fate of the decapitated fowl.

The oath administered contained 36 articles, and would take up too much space to set out at length, but punishments differing in severity from death to beating and fine were annexed for transgressing particular articles. Members were required by the oath to consider and treat the father and brother of another member as their own. To rise and join the standard of the "true Lord" of China when he should appear. Not to reveal the secrets of the Society, nor to show its diploma or statutes to anyone. To relieve a member in distress. Not to seduce a member's wife (death being the penalty imposed for the infraction of this article). To give money to enable a member to escape from justice. Not to cheat or rob a brother member (penalty attached, loss of one or both ears). Ridiculing a member on account of his poverty was made punishable with 36 blows. To keep secret the fact that a member smuggled opium (penalty for breaking this article being the loss of ears and 108 blows). A member was also forbidden to marry the widow of another member, and severe penalty was to be inflicted on anyone who *repented* of having joined the Society.

At the present day the only punishment inflicted in any Chinese Society existing under British rule are fine and flogging, the latter being, however, extremely rare. A member

of one Chinese Secret Society cannot join another until he has severed his connection with his former Society. Before a member can propose a candidate for membership he must have been a member of his own Society for at least one year. Office in the Society can be held by members only after a certain length of membership.

The rules and ceremonies above described are believed to be very similar in other Chinese Secret Societies. One reason for this is that many societies under different names exist which are the offshoots merely of the parent Societies. Thus the Toh-Peh-Kong Society was instituted fifty years ago in Penang owing to a dispute among certain members of the Ghee Hin Society, and the dissatisfied members left and set up the new Society, carrying with them the rules and ritual of the parent Society. In revenge for this, the Toh-Peh-Kong Society enacted that any of its members who should join the Ghee Hin Society should forthwith be expelled from the Toh-Peh-Kong. Again, every Society has its own distinguishing flag or banner and its own secret signs, by means of which its members may be known to one another. The following were some of the secret signs of the "Kyan Taih" Society as given in evidence by a witness in the commission already referred to.

How in offering a pipe to distinguish a member.

If a pipe be offeied, the same being held between the thumb and finger of both hands and both thumbs turned upwards and a member press the offerer's thumbs and touch his teeth with the end of the pipe before lighting it is sufficient.

How in offering tea to distinguish a member.

Three fingers must be used only, and if the cup is returned in the same manner it is sufficient.

How in offering rice.

Place chop sticks across the rice, and if the same be pushed away it is sufficient.

How to distinguish a member on a dark night.

Pull the member towards you and then speak in two different voices.

How to distinguish a member who has committed a murder.

The member having cut off some of his hair must tie it round his right arm, and when he seeks refuge or assistance he must wipe his left eye.

For recognition of a member.

The right hand is to be passed over the eyebrows as if wiping them, passing the forefinger between the lips at the same time.

The "Triad" Society has its ramifications at the present day in Siam and Cambodia, and a recent number of the *Courrier d'Haiphong* gives particulars of an insurrectionary plot just discovered against the French in Annam. The conspiracy was of a formidable nature, and had been carried out with the utmost secrecy. Part of the design was to cut off the retreat of the French after they had invaded Siam, and further investigation proved that the Chinese provinces of Annam and Tonquin under French rule are now completely honeycombed with Chinese Secret Societies affiliated to the Triad Society. Ostensibly, like other Chinese Secret Societies, the Triad Society exists principally for charitable purposes, but in reality its real object is, like theirs, purely political.



NOTES IN REFERENCE TO H.A.B.

BY BRO. JOHN YARKER, P.M.

THERE is in course of publication in the American *Boletin* of the Spanish Masons, an article which again calls attention to a subject which engaged the pen of a Jew of the name of Joel Nash, who printed a pamphlet in 1836 upon the subject; and I have recently met with an article upon architecture, written by Mr. H. W. Brewer, which embodies the same idea. The first-mentioned article is entitled *Habonim Hahophschim*, a translation from the Hebrew.

My object in this short article is to attract the attention of Masons to the point raised, and to elicit the views of such linguists as Bro. Ball (who recently gave us a paper upon the Hebrew words in our rituals), as these three writers argue that there were two Hirams, father and son, besides Hiram, king of Tyre.

Mr. Brewer contends that the addition of the word "was" (a verb not here in the Hebrew) has confused the sense, and that the passage, 2 Chron., ii., 14, should read, "The son of a woman of the daughters of Dan, and his father (. . .) a man of Tyre," thus alluding to father and son, whom the king of Tyre sent to Solomon. Brewer appears to consider that the outside of Solomon's Temple was what we might now consider a third-rate conventicle of wood, but that the internal accessories were of the most magnificent description.

Bro. Nash argues that the Biblical writer is purposely reticent upon a point interesting to all Masons. Again, 2 Chron., iv., 11, it is said that "Huram did make the pots" (but) "Hiram finished the works that he was to make," and again two different persons are alluded to in *v.* 16, "the pots also and the shovels did Huram, *his father*, make for king Solomon," and the writer adds, "it is therefore evident that the father was the modeller, and his son Hiram only the finisher, and that in the Hebrew copy there is a difference in spelling." It is further said in 1 Kings, vii., 14, that he (Hiram) was a widow's son of the tribe of Napthali, and that hence he could not be the same man as Huram of the daughters of Dan. Hence Nash holds that whilst the father (Abif) was a more accomplished man than his son, some accident happened him, and the son finished his work, and no doubt returned to Tyre. Apropos, he points out that Succoth and Isàràdàtha respectively signify *Booths* (or Lodges), and *sorrow*, *trouble*.

The writer of the Hebrew paper just mentioned advocates further that Huram learned the profession of an architect in Egypt, and that the legend of the third degree is founded on an actual occurrence. Renan has shown that Egypt supplied architects to Tyre, but unless there is something in the Talmud to support the idea, we can only look upon the Egyptian pupilage as probable.

I may add to this that it is said of the elder Huram (if indeed there were two) that he was "skilfull to work in gold, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device that shall be put to him." Hence it would appear that he was rather a chemist, or even an alchemist, than a practical Mason. This brings me to the fact that middle-age Alchemists used the same symbols as modern Freemasons, so much so, that it is in some cases difficult to distinguish between the two; that in the 15th, 16th and 17th centuries Freemasons are accused by some of searching into the Secret Chemy. Again, if Manus Græcus is the Marcus Græcus of the 8th century, he was rather an Alchemist than a Mason. I do not doubt that modern Freemasonry has a Guild origin, and I am disposed to think that in all time the Society of Geometricians, builders in stone and wood, etc., were also chemists. For instance, Castle Rushen, in Man, built of limestone, must have had some chemical applied—built as it was about 1000 years ago—to put on the limestone blocks a hard glaze, which has rendered the stones absolutely indestructible by the elements. Modern architects cannot do this.

My aim in this short article is to call attention to certain difficult points in Masonry, upon which modern lecturers have not attempted to enlighten us, and I hope they will do so.

THE TWO SAINTS JOHN LEGEND.

BY BRO. JACOB NORTON.

SO far as I have yet been able to discover, the first mention of the Grand Mastership of the Evangelist is contained in Moore's *Masonic Magazine*, printed in Boston, Mass., in 1842. Moore gave it as a Masonic tradition preserved in the English Lodges, but not known in America.

In his *Lexicon of Freemasonry*, 1845, Mackey introduces the legend in these words: "With respect to the original cause of this dedication (of the Lodges to the SS. John) the English Lodges have preserved a tradition, which, as a matter of curiosity, may find a place in this work. I am indebted for it to Bro. Moore's excellent *Magazine*, vol. II., p. 263.

"From the building of the first temple at Jerusalem to the Babylonish captivity, Freemasons' Lodges were dedicated to king Solomon; from thence to the coming of the Messiah they were dedicated to Zerubbabel, the builder of the second temple; and from that time to the final destruction of the temple by Titus, in the reign of Vespasian, they were dedicated to St. John the Baptist. But, owing to the many massacres and disorders which attended that memorable event, Freemasonry sank very much into decay and many Lodges were entirely broken up, and but few could meet in sufficient numbers to constitute their legality. At a general meeting of the Craft, held in the city of Benjamin, it was observed that a principal reason for the decline of Masonry was the want of a Grand Master to patronize it; they therefore deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at the time Bishop of Ephesus, requesting him to take the office of Grand Master. He returned for answer, that though well stricken in years, being upward of ninety, yet having been in the early part of his life initiated into Masonry, he would take upon himself that office: he thereby completed by his learning what the other St. John had begun by his zeal, and thus drew what Freemasons call a 'line parallel.' Ever since which, Freemasons' Lodges in all Christian countries have been dedicated to St. John the Baptist and St. John the Evangelist."

The whole of the last paragraph has been incorporated almost word for word in Dr. Oliver's *Dictionary of Symbolical Masonry*, 1853, under the heading "Dedication"; and although he gives as his reference "York Lectures," there can be no reasonable doubt that it is taken direct from Mackey. There are barely a dozen words slightly altered. Or he may have taken it direct from the original in Moore's *Magazine*.

But in a book published somewhat earlier, in 1848, though subsequently to the issue of Moore's *Magazine* and Mackey's *Lexicon*, viz., *A Mirror for the Johannite Masons*, our learned Dr. Oliver vastly improves upon his forerunners in the matter of dedication of Lodges. At page 48 he says:—

"In a catechism used a little later than the middle of the century (18th), which, by way of eminence, is called 'The Old York Lecture,' the two St. Johns occupy a prominent situation; and the passage where they are introduced is so characteristic of a cosmical institution, as well as illustrative of the subject under discussion, that I quote it at length. '*Q.* Our lodges being finished, and decorated with ornaments, furniture, and jewels, to whom were they consecrated? *A.* To God. *Q.* Thank you, Brother; and can you tell me to whom they were first dedicated? *A.* To Noah, who was saved in the ark. *Q.* And by what name were the Masons then known? *A.* They were called Noachidæ, Sages, or Wise Men. *Q.* To whom were the Lodges dedicated during the Mosaic dispensation? *A.* To Moses, the chosen of God; and Solomon, the son of David, king of Israel, who was an eminent patron of the Craft. *Q.* And under what name were the Masons known during that period? *A.* Under the name of Dionysiacs, Geometricians, or Masters in Israel. *Q.* But, brother, as Solomon was a Jew, and died long before the promulgation of Christianity, to whom were they dedicated under the Christian dispensation? *A.* From Solomon the patronage of Masonry passed to St. John the Baptist. *Q.* And under what name were they known after the promulgation of Christianity? *A.* Under the name of Essenes, Architects, or Freemasons. *Q.* Why were the Lodges dedicated to St. John the Baptist? *A.* Because he was the forerunner of our Saviour; and by preaching repentance and humiliation, drew the first parallel of the gospel. *Q.* Had St. John the Baptist any equal? *A.* He had; St. John the Evangelist. *Q.* Why is he said to be equal to the Baptist? *A.* Because he finished by his learning what the other began by his zeal, and thus drew a second line parallel to the former: ever since which time Freemasons' Lodges in all Christian countries have been dedicated to the one or the other, or both of these worthy and worshipful men.'"

It is needless to go into the subsequent history of this legend. Admitting that from at least the time of the 1723 Book of Constitutions, the SS. John were honoured by the Masons

in having the meetings of Grand Lodge held on their days, my object is to discover the origin of the tradition, if such it be, that the Evangelist was made a Grand Master in his old age, being over ninety, or indeed at any other time. That the tradition was not known in Moore's time in America, I gather from the following considerations.

Firstly: The Rev. Dr. Theodore Harris, the most famous American Masonic historian and essayist of the last century, to whose profound learning and research the world is indebted for the valuable information that Joseph in Egypt was the original founder of Freemasonry, did not know in 1798, when he published the second edition of his *Masonic History*, that the Evangelist was made a Grand Master, being upwards of ninety years old.

Secondly: Thos. Smith Webb, to whom we are not only indebted for the American Masonic ritual, but for making new Masonic degrees too, does not mention in the first edition of his *Monitor*, 1797, the name of St. John, either in the ceremony of constituting Lodges or that of dedicating Masonic Halls, whence we may conclude that up to 1797 American Lodges were not dedicated to St. John, at least not in Albany, New York, and Rhode Island, where Webb resided and held Masonic offices. In the second edition, 1802, and the third, 1805, the name of one St. John is mentioned in both the above ceremonies. In the 1808 edition the "parallel lines" appear, and Webb gives as a reason for dedicating the Lodges to the Saints John, "Because they were both eminent patrons of Masonry," but he knows nothing of the tradition that the Evangelist was made a Grand Master.

Thirdly: Webb died in 1819 and was succeeded by Jeremy L. Cross as a ritual improver and instructor. Cross discovered a tradition that king Solomon erected a monument to the memory of H.A., showing a "virgin weeping and a broken column," but I could not find in Cross's Monitors printed before 1842 or for sometime after 1842, the story of St. John the Evangelist and the Grand Mastership.

Fourthly: The great Frederick Dalcho, the first Sovereign Grand Commander of the very first 33rd degree in the history of the world, who edited an *Ahiman Rezon* for South Carolina in 1822, who had visited England and was undoubtedly the best informed Mason of his generation, even Dalcho did not know that the Evangelist was ever a Grand Master.

Fifthly: Twenty-seven years ago a member of Massachusetts Lodge, Boston, who was initiated in 1818, told me that the Evangelist tradition was not introduced into the Boston Lodges till years after his initiation.

Lastly: Moore himself acknowledges the legend was not preserved in America, and Mackey frankly avows himself indebted to Moore for his information.

Was it known previously in England? Oliver in one case evidently goes to American sources for his inspiration, and in the other case, writing after the date of the American publication, he gives as his authority an old York Lecture, THE York Lecture *par excellence*, and discloses a great deal more about the past dedications and titles of Masons that even Moore knew. Did this lecture really exist? Does any Brother know of it? Can any Brother point out to me any hint of the legend before Moore introduced it? If Oliver's lecture existed when he wrote, not fifty years ago, surely somebody must know something about it. And if no information be forthcoming, and I personally have failed to find any, I shall believe that Moore invented the legend, that Oliver cribbed from Moore and improved upon his model, and that his "York Lecture" is as much a creature of his own vivid imagination as so much else of what he wrote. In that case, may we not call Moore and Oliver the two lines parallel of Masonic tradition, inasmuch as Oliver finished by his learning what Moore began by his zeal? But, joking apart, I shall be anxious to learn whether any member of the Quatuor Coronati can refer me to any earlier hint of the Grand Mastership of the Evangelist.

RANDOM COURSES OF SCOTTISH MASONRY.

BY BRO. C. N. McINTYRE NORTH,

P.M. 1559, I.P.Z. 1275.

THE papers recently written by Bros. Vernon and McBean, and the discussions and suggestions which followed, have reminded me of sundry fragments I have from time to time extracted from various records, the which, ranging from the middle of the 13th century to the beginning of the 17th, throw light more or less directly on the past history and constitution of our Order.

Instead of launching out with a theoretical dissertation, and taking up much valuable space, I think literal extracts will be more useful to those brethren who are unable to get access to records; in which the names of rulers in the craft and craftsmen are mentioned, some information is given, or statement made; that may perchance supply a missing link in the chain of evidence we are all anxious to perfect.[1]

1264 A — Majistro **Ricardo** cementario.

(Exp Comp, Andree de Garuaich Vicecomitis de Aberden.)

"Magistro Ri cementario ad operacionem castri XX marcas, de quibus respondebit." * * *

"Inde decidunt x,li. per expensas regis factas apud Kintore et Aberdene vltimo quando dominus rex fuit ibi eundo versus Moraniam et redeundo"

1288 — Item Magistro Ricardo cimentario per literam preceptoriam custodum regni Scocie patentem et ostensam super computo x,li., &c. (at Edinburgh.)

(Computun Hugonis de Dalzall vicecomitis de Lanarch.)

"Computum Majistri Ricardi cementarii redditum ibidem xij Marcij M.CCLXXXVIII de receptis et expensis suis, factis in castro de Striuelin."

1265 A — Majistro **Petro** cementario.

"Expense Magistro Petro cementario ad operacionem castri de Dumfreis."

1266 A — "Magistro Petro cementario (Ita vt non excedant xl marcas sine speciali mandato domini regis) ad reparandum domos infra castrum de Wigeton &c., &c."

1284 C — John son of the K's faithful servant Bernard le Maison Burgess of Bordeaux

1303 C — Indenture on 2nd March 32nd year that Richard de Wardington received in Edinburgh Castle from Henry of Kerwardyn vallet of Master Walter of Hereford mason 100 pickes except 2, 155 ameraxes & stonax, 10 malles, 6 gavelokes, 200 cheseles and pounzons 80 coignes and 100 trouelles. Edinburgh ut supra.

The said Richard delivered tools to Sir Peter de Colyngbourne by Adam of Umbersands hands . . . . also to Master Giles the Mason; also on the 15th of May same year *delivered* to Henry of Kerwardyn 103 pickes, 136 stonaxes & ameraxes, 7 malles, 5 gavelocks, 200 chesselles and pounzons except 2; 50 coignes and 100 trouelles.

1326 A — **Roberto, Johanni & Ade.**

"In primis computat in solucione facta Roberto cementario per duas indenturas factas inter ipsum et computatem pro fabrica murorum castri del Tarbart ccciijxx li. iv,s. Et eidem ex curialitate domini regis, quia in absencia domini regis augmentauit muros in latitudine vltra conuencionem cvj,s. viij,d. * * * et Johanni cementario per duas indenturas pro fabrica dicta castri xxviij,li. vij,s. viij,d. . . . et Ade cementario ix,li. x,s."

"Et pro combustione septem centum sexaginta celdrarum calcis pro dicta fabrical li."

(Roberto is again mentioned in 1329.)

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[1] The course I have adopted in marshalling the extracts, is to give (in addition) the names of the persons referred to as a heading, with a marginal reference to the date of the record from which the extract is taken.

The Extracts from the Exchequer Rolls of Scotland are marked A, from the records of the Privy Council of Scotland are marked B, and those from the English Calender of Documents relating to Scotland are marked C.

1329 A "Et diuersis cimentariis, carpentariis, et aliis diuersis operariis (at Turnberry).

Item computat ex dono domini regis cuidam cemetario, et cuidam molendinario ij martos (at Cardros).

1330 A **Thome de Padenhame** or Patynhame repaired the walls of Berwick.

1335-6 C From sundry acc/s of Sir John of Strivelyn Keeper of Edinburgh Castle.[1]

Magistro **Johanni de Kilbourne.**

Magistro Johanni de Kilbourne cementario percipienti per diem xij,d.[2] Johanni Yong et Alano de Whelpyngton quodlibet eorum percipiente per diem viij,d. et xxvj alius cementariis quorum xv quodlibet percipiente per diem vj,d.; v quodlibet percipiente per diem v,d.; et vj quodlibet percipiente per diem iiij,d. . . . . xxxiiij operaris eis dem cementariis servientibus, quodlibet eorum percipiente per diem iij,d. per idem tempus per iij dies operabiles xxv,s.; iiij hominibus cum iiij equis cariantibus aquam pro cementario; terram et turbas pro daubatura et pro coopertura diversarum domorum quodlibet eorum percipiente per diem v,d. per idem tempus, &c., &c., &c.

Several other accounts were prepared as the work proceeded. We also find, "Magistro Johanni de Kilbourne veniente de Castro de Bothenile et existente in Castro de Edinburgh super operibus eiusdem castri."

Another account says that William de Brumpton received vj per diem; 2 other masons receive v,d.; and 4 iiij,d. (evidently another lodge).

Nicholao Masun or Maceon.

1359 A Item: allocantur Nicholao Masun in partem solucionis feodi sui, scilicet, decem marcarum de terminis sancti Martini et Pentecostes vltimo preteritis v,li. xv,s. et iiij,d. (at Stirling).

1360-2 A Nicholai cementarii custumarii de Striuelyne (this Nicholas died in 1364) feodo suo capienti per annum decem marcas de duobus terminis, &c., &c.

Willelmo de Dalgarnok (Canonico Brechinensis).

1375 A Et in solucione facta pro fabrica turris castri Edynburgh tam pro meremio et feodo magistri operis quam pro ipso opere, ut patet per literas dicti domini comitis, ostensas super compotum, ccxxvij,li. xiij,s. iiij,d. super quo computandum est cum dicto comite. Et pro quibusdam minutis expensis factis pro trona infra tempus compoti xxvij,s. viij,d. Et in liberacione facta ad opus domini regis, testanto magistro Willelmo de Dalgarnok xj,li. xviij,s.[3]

Johanni de Carnys.

1376 to 1379 A Et in liberacione facta Johanni de Carnys armigero domini comitis de Carryc, ad fabricam turris porte castri de Edynburgh, vt patet per literas dicti comitis de precepto ipso Johanne fatente receptum super compotum lxvj,li. xiij,s. iiij,d. de quorum expensis dictus dominus comes faciet responsionem per suos ministros ad dictam fabricam per ipsum deputatos (the work was finished in 1379, and in the account which records the gift to Master Mason Nicholas a payment is made to Johanni de Carnis de mandato regis, &c., &c.)

Magistro **Nicholao** cementario **de Hane** or Haen.

1377 A Et in Solucione facta magistro Nicholas cementario, de mandato regis, Leoni heraldo, et Ade de Favside vt patet per literam domini nostri regis ostensam super compotum viij,li. viij,d.

[1] The Castle of Edinburgh being in the hands of the English, Master John of Kilbourne and 18 other English Masons not named in the muster roll were sent to put the place in a defensible condition, and in addition the following Scotsmen were employed: Willelmus de Dunfermelyn, Adam Skyer, Johannis de Scotlandwell, Johannes de Freres; Alexander de Edinburgh, Alan de Edinburgh, Willelmus younger Dovenaldus de Dunfermelyn (masons) and Reginaldus, Michael et Ricardus quarreours.

[2] This would appear to be the wage of a Master Mason, for in the Dublin Exchequer accounts, A.D. 1284, William de Spyneto was paid 12d. per day for work done at the King's Castle in Roscommon. Thomas de Isham was paid for work at the Castles of Roscommon, Randown and Athlone 20 marks; John the Mason, for divers works at the Exchequer, x,li. xvj,s. viij,d.; and in 1402 (Henry 4th) Master John the Mason was paid a balance of £40 for making a new vawte house in Denbigh Castle by agreement with the Lord.

[3] Accounts of John, Earl of Carrick.

1377 A — Magistro Nicholao cementario de dono regis xiij,s. iiij,d.

1379 A — Item idem computat in solucione facta magistro Nicholao cementario in partem solucionis sibi faciendi pro factura tumbe domini nostri regis (Robert 2nd) qui nunc est, xiij,li. vj,s. viij,d.

"Magistro Nicholao cementario, facienti opus sculpture tumbe regis, in partem salarii sui; videlicet, centum viginti librarum, super quibus conuentum est secum pro factura dicte tumbe, vj,li. xiij,s. iiij,d. et sic solute sunt sibi quadraginta sex libre, tresdecim solidi et quatuor denarii de summa conneucionis predicte.

In 1382 he is described as Nicholas of Hane and a King's Macer; in 1394 he was paid an account for work done at Perth and Scone.

1398 A — Et Nicholao de Hane clavigero regis, pro servicio suo integro sibi impendendo pro toto tempore vite sue, percipienti decem libras annuatim ad festa Pentecostes et Sancti Martini de magna custuma burgi de Dunde.

(The last payment I can find was in 1402).

1426 A — Waltero Masoun magistro fabrice castri de Edinburgh (died in 1435).

1438 A — **Thome Blak & Kemlok.**

Thome Blak, lathomo[1] pro incisione mille centum et sexaginta quatuor pedum lapidum, precium pedis unus denarius, summa v,li. xvij,s. et Kemlok latamo pro quadringentis pedibus lapidum hujus-modi xl,s. (at Kyndromy).

Johanni de Peblis.

1438 to 1487 A — Johanni de Peblis lathomo magistro fabrice pontis de Tay ad fabricam dicti pontis ex concessione domini regis Roberti tercii.

Johannis Weir.

1450 A — Johannis Were Magistri fabrice palacii domini regis de Linlithqw.

1451 A — Computum Johannis Weir de omnibus receptis suis, et expensis ad fabricam dicti palacii.

Johanni Flemyng.

1451 A — Johanni Flemyng vicario de Houstoun magistro fabrice castri de Dunbrettane ad suas expensas circa dictam fabricam xxxviij,s. de quibus respondebit, Et pro feodis latomorum, et carpentarioum et servitorum suorum laborancium circa reparacionem rubei turris de Dunbrettane per tres ebdmadas et pro una vanga, tribulo, et le gavillok de ferro que remanent cum dicto magistro fabrice, ut patet per literas regis sub signeto de precepto et cedulam computantis hujusmodi expensas continentem particulariter examinatam super computum, iiij,li. ij,s. xj,d.

1460 A — **Alexandro Flemyng.**

Et eidem per solucioem factam Alexandro Flemyng magistro fabrice de Invernys, pro super expensis suis factis, super dictam fabricam, ut patet, dictis expensis ostensis super compotum et ex consideracione auditorum vij,li. xj,s. vij,d.

Henrico de Kinghoore senescallo (expenses of).

1461 A — Ed idem pro edificacione novi stabuli in manerio de Faucland intra portas, videlicit lapidibus, calce, luto, sabulo, lignis, asseribus, ferro, tectura dicti stabuli, ceris, clavibus, stipendiis latamorum, carpentariorum, *architectorum*, et eorundem serviencium.

Et idem in le drinksilver dato latimiis in collegio episcopi Sanctiandree tempore quo domina regina ultimo erat ibidem scilicet in Quadrigesima, xx,s.

1465 to — Et idem per solucionem factam **Georgeo Smalehame** latimo.

1469 A — **Roberti Jacsone** magistri latini.

1486 A — **Johanne Hadingtoun.**

Johanne Hadingtoun latimo magistro dicti pontis.

[1] The word cemetario seems to have dropped out after this date.

Finlaio Fell.

Finlaio Fell latimo pro certis tegulis lapideis ad capellum domini regis contiguam ecclesie parrochali de Lestalrig ut patet per literas sub signetto et subscripcione compotanti directas ostensas super compotum, &c., &c.

Compotum **Jacobi Redheuch** camerarii de Menteith.

1499 A — Et eidem pro ducentis saccis portantibus grana et farrinam de Menteith versus Insulas et postea deliberatis ad lathomos pro calce et sabulo portandis ad edificacionem castri de Tarbert ex consideracione auditorum x,li.

1502-7 A — **Thome Fothringhame.**

Thome Fotheringhame lathomo magistro fabrice pontis de Taya.

1504 to 1520 — Thoma Fothringhame lathomo principali (? to the Tay Bridge only).

1504 A — Account of Sir John Lundy Chamberlain of Fife (Stirling, 5th July, 1504).

"Et eidem pro emptione terre et domus lathamorum *vocate masonluge*[1] prope portam palatii de Faulkland de Jacobo Cordonar ad proprietatem domini regis hereditarie iiij,li. vj,s. viij,d. Et per structura et edeficio unius le fauld in parca de Faulklande pro cervis capiendis de mandato domini regis, xiiij,s."

1504 A — **Thome Masoun.**

Et Thome Masoun lathomo pro suis laboritus in castro de Dingvale de anno compo iiijli., j celdra ferrine, viij bolle ordei.

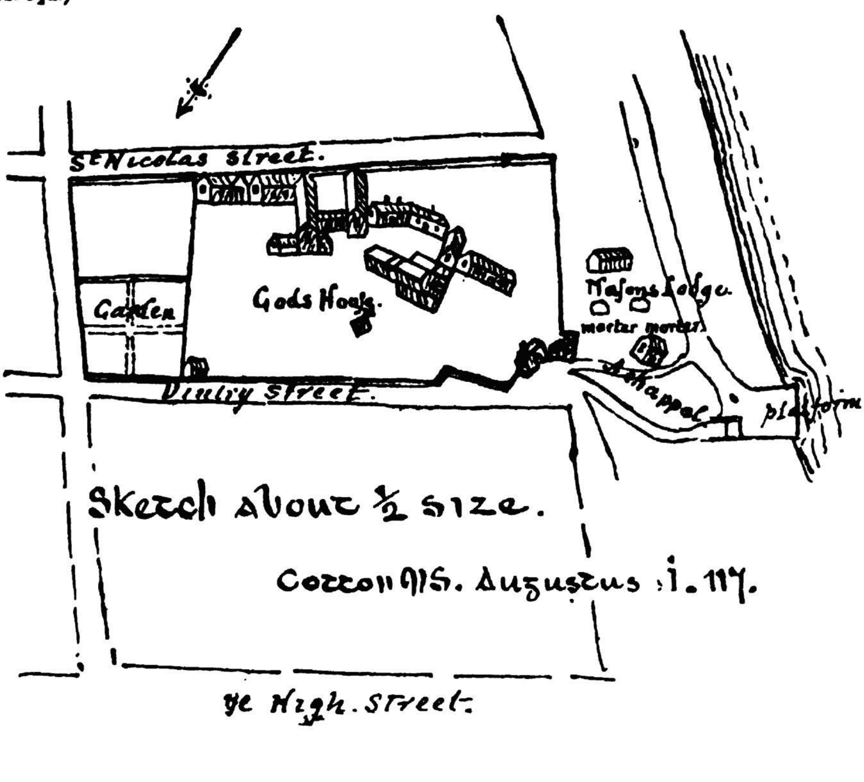
[1] This was no doubt a similar sort of building to that shewn on an ancient map of Portsmouth (see *A.Q.C.*, vi., 61), a rough sketch of a portion of which, drawn to about half the actual size, is shewn herewith.

The map is drawn on parchment, and the names of the occupiers are written near the houses. The Masons' Lodge is shewn near the shore to the west of God's house.

The grounds of "God's house," or "Domus dei," were situate in the angle formed by the south side of Penny Street and the west side of Pembroke Road, and were bounded on the south by St. Nicholas Street. They were enclosed by a wall with an entrance under a gateway at the north-west corner.

To the north of the church (a portion of which is now used for the garrison chapel) was a cross, and on the south were the main portions of the Hospital buildings.

Dugdale says Peter de Rupibus, Bishop of Winchester, founded at Portsmouth, temp Johannis, an Hospital called God's house, dedicated to St. John Baptist and St. Nicholas (valued in the 26th Henry VIII. at £33 19s. 5½d.)



1507-8 & 1510 — (Again mentioned at the same place).

Et Thome Masoun lathimo et duobus carpentariis et uni fabro laborantibus in dicti castro vij,li,, celdra, vj bolle farrine, viij bolle ordei de anno compoti.

1506 to 1513 A — Thome Wallace lapidario.[1]

Et eidem per solutionem factam Thome Wallace lapidario domini regis, in decem libris pro feodo suo sibi concessis per literas domini regis sub magno ostensas super compotum x,li. (Edinburgh).

1508 C — Sir William Conyers, captain of the Town of Berwick-on-Tweed, enters into an indenture with the King, in which provision is made for the employment of 5 *fre masons*, 20 *rough masons*, and 25 laborers for the repair and building of the Town and Castle during the peace.

1514 A — **Stephano Bawty** (and his apprentice).

Et per solucionem factam Andree Episcopo Cathanensi, tunc rotulatori in decem libris et liberatis Stephano Bawty de quibus redidet compotum in supervisione sua ultimo reddita, &c., &c.

(again) Linlithgw compotum Nicholaii Craufurde et Roberti Danestoune custumariorum dicti Burgi (Edinburgh July 4, 1514).

Et eidem per liberationem factam Stephano Bawty lathomo in suo feodo et sui servi, videlicit *le prentys*, per preceptum domini regine manu sua et certorum dominorum consillii subscriptum ostensam super compotum de anno compoti tantum xxix,li. xiij,s. iiij,d.

Stephen and his prentys are recorded in 1515 "pro sustentatione palatii de Linlithgw in arte sua," etc., etc., and in 1516 mention is made of the late Stephen Bawty.

1600 B — "Stevin Cunninghame son and heir of the late Gilyeame Cunninghame mason to his Majesty" is troubled about sundry masons and others, *i.e.*, James Johnnestoun mason Cannogait, Johnne Robertsonn Elder mason Leith & Johne Robertsonn his son (Edinburgh May 12th).

1604 B — In July an act was passed compelling of masones to come and build the ruinous parts of Hallirudhouse.

1617 — The following was issued in 1617.

"Forasmekle as the necessitie of reparatioun and accomplisheing of his Majesties workis at his Majesties Pallace of Haliruidhous is so urgent in respect of the neir approtching of the tyme appointit for his Majesties comeing heir, that choise mon be maid of *Craftismen* from all the pairtis of the countrie to further the said workis and thairfore the Lordis of the Secreit Counsall ordanis letteris to be direct chairgeing the provost and ballies of the burrowis of Dundie, St. Androis Dysert and Pittenweyme and Johne Skryngeour of Dudop Constable of Dundie to compair, and to bring put and exhibit with thame the personis particularlie underwritten nychtbouris and inhabitantis of the saidis townis with thair workloomes befoir the Lordis of the Secreit Counsaill unpon the ellevint day of Februair instant that is to say" (from Dundie[2] Andro W—— *maister masoun*; Thomas Norie, James Hunnyman, Johne Norie, David Norie, John Donaldsonn, George Hunnyman, Thomas Buquhannane, and Adam Lowry, *maissonis.* (from Dysert) Thomas Hird and —— Hird *maissonis.*

(from St. Andrews). Andro Wilsoun, Thomas Wilsoun[x] [3] Thomas Robertsonn,[x] David Robertsonn,[x] Hen[x] Phrew, James Phrew, Alexander Miller, Thomas[x] Pady (or Pettie), Johne Wilsoun[x] *maisonnis.*

(from Pittenweyme) John Cowye, William Cowye and Thom Masoun *maissonis*, to the effect that the saidis craftismen may be employed in his Majesties workis forsaidis at Haliruidhous, quhair they salbe weele used with reddie and thankful payment for thair labour; under the pane of rebellioun, and putting of the *provest and ballies* of the burrowis foirsaidis; and the said Johne Skryngeour of Dudop to the horne, &c., &c.

John and Thomas were summonsed from Culross; James Aytoun, Henry Pitticrew, J —— Fendar, and Niniane Gournerre from Preston; and the

[1] ? Lapidary.
[2] The Masons' names only are given here, but the summons included two or three of other trades.
[3] Those marked x failed to attend, as we find ir later records.

Provost and ballies of Glasgow and Linlithgow had to send "to his Majesties Palice of Haliruidhous the personis particularlie underwritten with their workloomes"

(from Glasgow) James Rankene, David Sclaiter, Johne Rankine, Johne Boyde, Johne Stewairt, James Richie, James John Davie, *maissonis.*

(from Linlithgow). —— Nicholl and Johne Gibsonis *maissonis* and at thair comeing at Haliruidhous that they may present thame selffis to the *maister of his Majesties workis, or his deputis who attendis the said worke,* &c., &c.

1628-1669

William Aytoun, Measter Meason.

On the 1st of July, 1621, the foundation stone of Heriot's Hospital was laid in a field of 8½ acres in extent, called the High Riggs, near the Grass Market, Edinburgh.

The building is said to have been erected according to a design prepared by Inigo Jones, "with variations to suit the taste of the Founders ——

The building was conducted under the direction of Mr. William Aytoune, Measter Meason. He was of a family in Fifeshire of that name and his portrait is preserved in the council room of the Hospital; the portrait, as reproduced, is copied from an engraving published by Constable in 1822.[1]



WILLIAM AYTOUNE MEAST, ER MEASON To HERIOTS VORKE

The above quotations, taken from the voluminous records of the past, need no comment from the compiler; but the material is placed on the Banker for the inspection of the more experienced workman.

[1] Memoirs of George Heriot.


W. Kelly. P.P.G.M.



FRIDAY, 5th OCTOBER, 1894.

THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Dr. W. Wynn Westcott, W.M.; Rev. C. J. Ball, S.W.; E. Macbean, J.W.; G. W. Speth, Sec.; E. Kupferschmidt, S.D.; C. Purdon Clarke, J.D.; R. F. Gould, P.G.D., P.M., D.C.; Sir Charles Warren, Dis. G.M. Eastern Archipelago, and W. H. Rylands, P.G.St., Past-Masters; Admiral A. H. Markham, Dis. G. M. Malta; J. Lane, and E. Conder, jun. Also the following members of the Correspondence Circle:—Bros. H. D. Willock, J. S. Gibson-Sugars, Fried. Convent, G. R. Cobham, J. J. Hall, W. T. Grant, H. M. Ffrench Bromhead, T. Charters White, T. Cohu, C. B. Barnes, E. L. Shepherd, W. A. Dingle, E. A. T. Breed, C. N. MacIntyre North, A. Digby Green, Dr. J. Balfour Cockburn, Prov. G.M. Guernsey; C. E. Ferry, C. W. Mapleton, R. J. Hall, Surg.-Capt. W. Kiddle, R. Stephen Ayling, W. F. Stauffer, J. Leach Barrett, R. Manuel, R. Martyn, H. Tipper, Rev. J. W. Horsley, R. Palmer Thomas, W. E. Morrison, S. W. Morris, Dr. R. T. Cooper, W. H. Joye, R. A. Gowan, G. S. Gildersleve, C. H. Bestow, G. A. Nock, A. G. Hall, and H. G. Herman. Also the following visitors:—Bros. Col. Campbell, P.M. 257; P. Trickett, 2374; H. Armfield, 1642; and Gordon Miller, W.M. 1910.

Two Lodges and eighty-nine brethren were elected to the membership of the Correspondence Circle.

The ballot for Worshipful Master and Treasurer resulted in the unanimous election of the Rev. C. J. Ball as W.M., and the re-election of Bro. Walter Besant as Treasurer.

It was moved and carried by acclamation, "That Bro. William Wynn Westcott, M.B., having completed his year of office as W.M. of the Quatuor Coronati Lodge No. 2076, the thanks of the brethren be and hereby are tendered to him for his courtesy in the Chair, and that this resolution be suitably engrossed and presented to him."

Bro. Speth then delivered the following address:—

WILLIAM KELLY,

Born 1815, — died 23rd August, 1894.

Brethren,—

IT must affect us all sadly to see our Lodge once more draped in mourning, as has been so frequently the case of late. This is but natural: we require a certain eminence before a brother is allowed to join us, and it follows that our members must be, on the average, of more advanced age than is usual in other Lodges. But such considerations are powerless to affect our sorrow on each succeeding occasion, especially when the lost brother is such a one as our dear Bro. Kelly. I question whether the word "dear" is sufficiently powerful to express our sentiments, for those who knew him will agree with me, that a more lovable nature never existed. Although Bro. Kelly was, as I shall attempt to show you, a prominent man in civil, literary and Masonic circles, I am confident that the first feeling of the brethren who knew him personally will be not so much that a mighty man is fallen, as that they have lost a cherished friend. In the years to come his literary attainments, or his civic deserts, or his Masonic services may preserve his memory to a younger generation, but those of his own time will remember the man himself.

Bro. Kelly was essentially a Leicester man. No one was better known there or more respected. I remember that some years ago I was in the smoking room of an hotel in that city, awaiting the hour to go to the Masonic meeting for which I had travelled down. Entering into conversation with one of the gentlemen present—it was just after the luncheon hour and the room was full of local business-men—I happened to mention that the purpose of my visit was to attend a banquet in honour of Mr. Kelly. There was not a Mason in the room, but every man there knew him and was delighted to think that he was being entertained by the Craft. One elderly man remarked, "No honour that can be conferred on Mr. Kelly will be undeserved," and elicited a chorus of approval. The mere fact that I was sufficiently his friend to have travelled a long distance in his honour, induced several gentlemen to offer their services to me in order to render my stay in their town agreeable, and one of them devoted the next day to showing me the points of interest in the city. Our brother held the post of Borough Accountant from 1849 to 1863, and in 1849 also he became secretary to the Highway Committee. In 1862 he was elected actuary to the Leicester Savings-Bank, and to his vigilance and indefatigable exertions the growth and success of that institution are in

no small measure due. He filled the post until in 1891 advancing age compelled him to resign, and the directors, in reluctantly accepting his resignation, paid a well-deserved tribute to the value of his services.

Bro. Kelly's position in literature was the inevitable result of strongly marked antiquarian tastes, and his efforts were as naturally local in their scope. The archæology of Leicester has benefitted by his industry. Among his works may be quoted, "Visitations of the Plague at Leicester," "Royal Progresses and Visits to Leicester," "The Old Guildhall of Leicester," "The Drama in Leicester in the 16th and 17th Centuries," "The Great Mace of Leicester," and "Anacreon Moore in Leicester." But he also contributed to Masonic literature "A History of Freemasonry in Leicester and Rutland," 1870, and "Fifty Years of Masonic Reminiscences," in 1888. In 1868 he was elected a Fellow of the Royal Historical Society, and in 1879 of the Society of Antiquaries.

Bro. Kelly was initiated into Masonry in 1838, at the age of 23, in St. John's Lodge, Leicester, No. 279, and served as its W.M. in 1841, 1867, 1868, and 1890. At that time only two out of the 14 Lodges now in the Province were in existence, and he was a founder of no less than 10 out of the remaining 12. For years he has been the acknowledged father of Leicester Masonry. He was the founder and first W.M. of John of Gaunt's Lodge, No. 523, in 1846, the forerunner of a long series of similar services rendered to the Craft. In 1852 he was Dep. Prov. G.M. under Sir Frederick Fowke; in 1854 he became Prov. G.Sec., and in 1856, on the death of Sir F. Fowke, he installed Lord Howe as Prov. G.M. In 1870 Lord Howe retired through ill-health, and at the earnest request of the brethren of the Province, Bro. Kelly was appointed to succeed him, on which occasion the Earl presented to him the gold chain he had worn as Dep. Grand Master of England and the whole of his Masonic jewellery and regalia. Bro. Kelly retired from the Provincial Grand Mastership in 1873, and was succeeded by Earl Ferrers: but he continued to hold the office of Superintendent of the Province in the Royal Arch, to which he had been appointed at the same time, till the day of his death. On his retirement he was presented with an illuminated address and a purse of 150 guineas. But although he had resigned his high office, he remained still the chief motive power in the Province, and his advice was eagerly sought to the end. Among the functions at which he presided may be mentioned the laying of the foundation stones of St. Paul's, St. Peter's, and St. Mark's Churches, and of the Municipal Buildings.

It was my good fortune to meet our Brother in his own province on several special occasions. The first was in January, 1888, to which I have already alluded, when St. John's Lodge celebrated the 50th anniversary of his initiation and gave him a complimentary banquet. Then again in November of the same year, when he in turn entertained the Lodge and his friends to dinner on the completion of his fifty years as a mason, and read his *Reminiscences*, mentioned above. And finally in November, 1890, when the same Lodge celebrated its centenary and had placed our Brother in the Chair of the Lodge for the fourth time, in order to do honour to him and the event. On many other occasions have I seen him the life and soul of the brethren at Leicester, though not in such a prominent position as on these. I am glad to think that the last time I visited the city, in April last, not having seen him at Lodge, I delayed my departure till next day, in order to call upon him at his house, to which he had been practically confined for some time. He was still in the habit of taking the air in a wheel-chair, but his increasing infirmity and the attacks of an incurable disease had so far weakened his powers that although still able to move about his sitting-room he could no longer get out of bed unaided. He received me with all his old geniality, and evinced an unabated interest in matters Masonic. Well aware of his approaching end, no trace of sadness or repining could be detected, neither would he suffer his interest in passing events to diminish. The memory of the charming, kindly old man passing his few last days in cheery content, on the brink of the next world and willing to have it so, and yet taking his part manfully to the last in this, with a kind message for me to deliver to mutual friends, with a keen memory of past events in which we had both assisted, eye undimmed, ear and brain unblunted in spite of his fourscore years, quietly enjoying what was left to him of this life and fearlessly looking forward to the life to come: the memory, I say, of our Bro. Kelly in his last days, will never leave me. I cannot sorrow for him, he has lived a good life, fought a good fight, and passed from a good world to a better; my grief is for us, his brethren, who will see him here no more.

Bro. Kelly joined our Correspondence Circle in February, 1887: he was the twelfth to send in his application. It was not long before he asked to join our Inner Circle, to which he was admitted on the 8th November in the same year. He died somewhat suddenly, but without suffering, on the night of Thursday, 23rd August, in his 80th year, and on the 28th was laid to rest in the presence of a large number of brethren and friends.

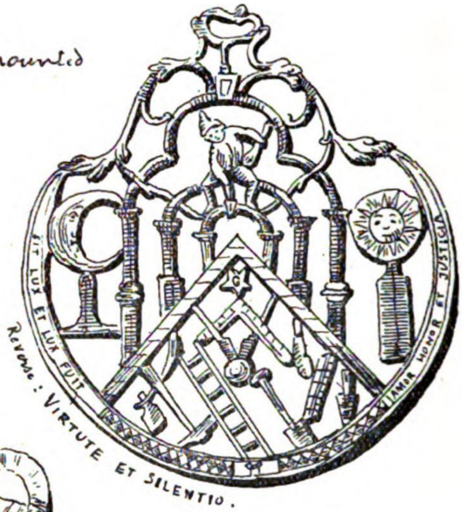
Brethren, there are some members of this Lodge who have known Bro. Kelly longer than I have, and who might have claimed the privilege which has been accorded me of

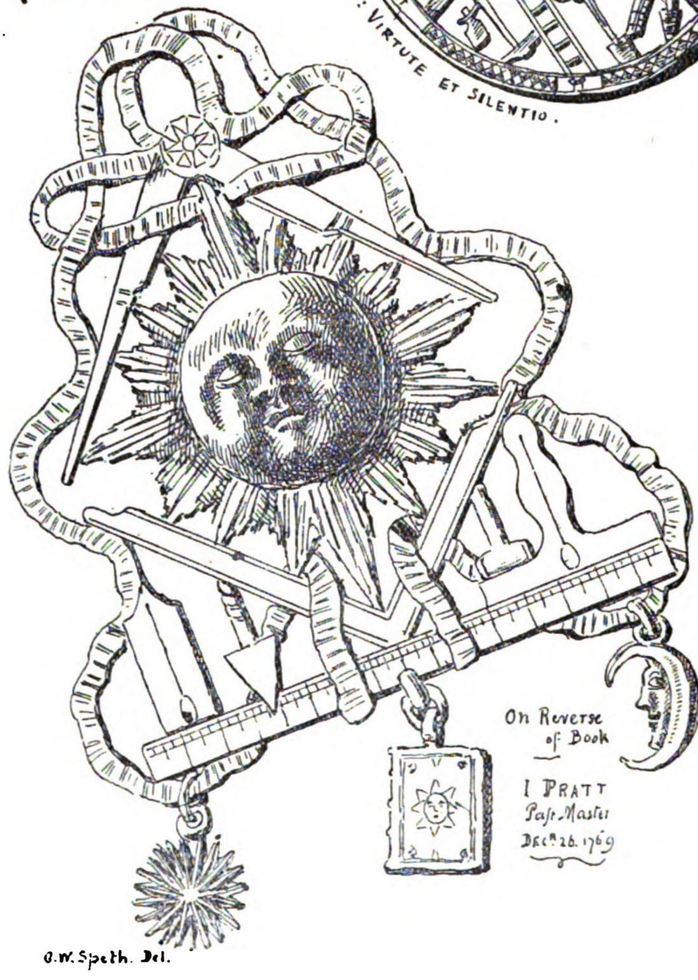
Pierced Silver Jewel, now mounted as a Brooch; no date.

and

Silver Past Master's Jewel, part gilt, with hangers, date 1769.

Exhibited by Bro J. T. Thorp of Leicester, 5 Oct. 1894.
In the Custody of Leicester Masonic Hall.





G. W. Speth. Del.

addressing you to-night; and there are many who could have rendered a more eloquent tribute to his memory. I thank them for having permitted me the sad pleasure of testifying to my love for the man and my high appreciation of his character. I feel that my poor words must be utterly inadequate to depict to those who did not know him the lovable character of our dead brother; and those who did know him will be the first to recognize the feebleness of my effort. Let us not mourn our Brother; his end was righteousness and peace: rather let us imitate to the best of our capacity those virtues and traits of character which have endeared him far and wide, and made to him a friend of every man, woman or child, who ever came within his influence.

The Secretary drew attention to the following exhibits :—

An arm plate, copper gilt, with an irradiated eye and motto, apparently Masonic but probably not so, date last century in all probability. To two jewels, illustrated and described on plate herewith. These were forwarded for exhibition by Bro. J. T. Thorpe, Hon. Librarian of the Leicester Masonic Library.



Reverse: the same emblems, except that the ladder is converted into a foot-rule. The legends are, under the broken hanger:- A M (an eye) 5768. and at bottom: Sit Lux et Lux Fuit

To two silver badges, Maltese-cross shaped, with wreath in centre surrounding bee-skep and level respectively, presented to the Lodge by Bro. C. B. Barnes. These were pronounced not Masonic but appertaining to the tee-total society "Phœnix."

To two jewels presented to the Lodge by Bro. Larter of Glasgow. The one is the copper pear-shaped jewel figured at p. 87 of this volume; the other in silver is represented herewith.

To three photographs of a Masonic jug, Liverpool or Leeds ware, with Masonic and Templar emblems, in the possession of Bro. Tolloday of Birmingham.

To a Master-mason's certificate written in Spanish and granted in 1851 by a Lodge of that nationality, owing allegiance to the Grand Orient of Spain, but established in London, and to a Rose-croix apron and collar belonging to the former owner of the certificate. These were exhibited by Bro. Songhurst, and will be referred to in a future number, after some enquiries have been instituted.

To an engraved, hand-coloured apron in splendid preservation, formerly the property of a Mr. Henwood, owner of a sulphur mine in the island of Saba, Lesser Antilles. Exhibited by Bro. Mapleton.

Bro. Gould read the following paper :—

THE MEDICAL PROFESSION AND FREEMASONRY.

BY BRO. R. F. GOULD, P.G.D.

PART I.

THAT the Medical profession has distinguished itself more than any other in the service of symbolical Masonry, is the main thesis which I shall endeavour to make clear to you in the paper of this evening.

That famous surgeons and physicians, eminent either professionally or in other walks of life, though not as *brethren*, have likewise figured extensively among the warmest supporters of our Society, is also a position which I shall lay down with confidence, albeit neither time or space will admit of my dealing with this secondary proposition at any fulness on the present occasion.

The fact, however, for such it undoubtedly is, that a very large number of eminent men, medicists by profession, who having found their way into Masonry by accident, have developed into active workers from deliberate choice, is a part of my general case, upon which a word or two will not be out of place.

To begin with, and I hope you will hold your judgment in suspense if I seem for a few moments to be digressing from the professed tenor of the evening's discourse, it has long seemed to me that—by no means exclusively from the point of a Freemason—there is something seriously amiss in the science of biography. The oldest song of the Craft includes among the standing puzzles which beset the external critic of our Institution,

"Why so many great Men of the Nation,
Should Aprons put on
To make themselves one,
With a *Free* and an *Accepted Mason.*"

The lines last quoted were printed in 1723, so far as we know for the first time—that is to say a little over 170 years ago—but the sentiment they embody is the same now as then. No one outside the pale of the Craft—and not everybody within it—has yet been able to grasp the fact that Freemasonry is capable of exercising a profound influence upon the minds not only of men of action, but upon those of scholars, thinkers, and men of the highest intellectual attainments. This brings me back to my arraignment of the science of biography, which I will proceed with accordingly.

Carlyle tells us, that "Universal history, the history of what man has accomplished in this world, is at bottom the history of the Great Men who have worked there." This, we all feel to be true, and I don't suppose there is one of us in the Lodge-room, at the present moment, to whom the perusal of the biographies of eminent men in all stations of society, and all countries of the globe, is otherwise than a most agreeable recreation.

But what has often struck me,—as I had occasion to observe at the meeting of this Lodge held on the 1st of May, 1891, when a paper was read to us on "Masonic Musicians" —is the profound indifference displayed by historical writers, who are not members of the Craft, with regard to the evidence which so constantly crops up, not only of persons distinguished in every walk of life being Freemasons, but of their actions being in a large number of instances shaped and influenced by the teachings of Masonry.[1]

To-night, however, I must carefully refrain, however inviting the prospect, from speculating upon the extent to which the members of the Medical profession, or some large portion of them, have benefited from their admission into the Craft. My task lies in the opposite direction, and I must show you, if I can, that it is by the influence of brethren who have been or are, practitioners in Medicine or Surgery, more than to the members of any other single profession, that Freemasonry has been shaped and moulded into the form, or perhaps it would be best to say the system (or set of systems) in which we now possess it.

Dealing first of all with tradition, I must go back to the patriarchal dispensation, though candour demands the acknowledgment, that on the subject of the patriarchs, both Jewish and Masonic tradition have much to relate which is not to be found in canonical history. Thus we learn from the former that Noah was a distinguished writer on medicine, and the possessor of a library, which he bequeathed to his son Shem. Shem was also celebrated for his knowledge of the medical art, and so was King Solomon.[2] While, if we follow Masonic tradition, as gravely related by the Rev. James Anderson, D.D., Historian of the Grand Lodge of England, and published with the "Sanction" of that body, Noah and his three sons were Masons and Grand Officers—and the Wise King, as the youngest among us will be aware, is still traditionally reputed to have been the "Grand Master of all Masons at Jerusalem."[3]

When, indeed, Masonry had its origin, and the extent to which it may have borrowed from, or assimilated within itself, the teachings and symbolism of older though cognate Societies, are questions of supreme interest, but I must enter into them no farther at the present moment, than by postulating (without any fear of being taken to task for extravagance of statement), that the forms and ceremonies now in use among Freemasons, are relics and survivals of some method (or methods) of Symbolical instruction, of which the antiquity is incalculable.

It will be in the recollection of many who are now present, that in the last paper I had the honour of reading before the Lodge, I quoted from the *Autobiography* of William Stukeley, M.D., that in 1721, "his curiosity led him to be initiated into the mysteries of Masonry, suspecting it to be the remains of the Mysteries of the Antients."[4]

With very little latitude of interpretation, the conclusion he arrived at, may be safely accepted as a correct one. The mysteries of Freemasonry are evidently the fragments of some ancient and nearly forgotten learning, and the channels in which they are believed by many persons to have come down from remote antiquity to a period within three or four centuries of the present era, I shall next (for reasons that will presently appear) proceed to consider.

The Cabbalists, the Hermetical (or Occult) Philosophers, and the Rosicrucians, are the intermediaries by whom the germs of our existing Freemasonry are said to have been cultivated and propagated. This view, or at least one aspect of it, viz., the belief in an Hermetic origin of our Craft symbolism, or a leading portion thereof, was firmly held by the late Bros. Woodford[5] and Pike,[6] and that the opinion of our present W.M. goes a long way

[1] *A.Q.C.*, iv., 96. [2] *Story of the Jews*, 270. [3] *Book of Constitutions* (1738), 4, 15.
[4] *A.Q.C.*, vi., 130. [5] *Hist. of F.*, ii., 123; *A.Q.C.*, i., 28. [6] *A.Q.C.*, iv., 131-37.

in the same direction, is plainly evidenced by a lecture which he delivered from the Chair during the current year.[1]

With the lecture in question, should, however, be also compared the first paper he read in this Lodge, rather more than seven years ago, on the "Kabbalah."[2]

It is far from my intention to linger over the tenets which are ascribed on more or less authority to the Cabbalists, Hermeticists, and Rosicrucians—but this much may be safely affirmed, that if the Freemasons of the 15th, 16th, or 17th centuries, *were* indoctrinated with the peculiar wisdom of any separate sect, society, or set of men, it must have been to one or more of the Classes of Mystics to whom reference has been made.

If this be so, and I am not asking you to surrender your private judgment in favour of any hypothesis that I may advance, but merely to yield me your patient attention while I hurry over the preliminary stage of an argument which I experience great difficulty in compressing within due limits—then the further statement may be proceeded with,—

That the precursors, if such indeed they were, of the Freemasons, as represented by the Cabbalists, the Hermetical philosophers, and the Rosicrucians, numbered among the leading minds which illuminated their mystical studies, those of the most renowned physicians of the age and time.

Avicenna (980-1037), the prince of Arabian philosophers and physicians, at the age of twenty-one conceived the bold design of incorporating, in one work, all the objects of human knowledge, and carried it into execution in an Encyclopædia. His famous "Canon" was the sovereign authority in medicine for centuries. His garment, in a sense, may be said to have fallen on

Averroes (1190-1198), also an illustrious Moorish physician and philosopher, and the first person who translated the works of Aristotle. In the third canto of *Hudibras*, where the interview between the Knight and Sidrophel the "Rosy-Crucian" is related, we meet with,

> "Quoth *Sidrophel*, It is no part
> Of Prudence to cry down an *Art*;
> And what it may perform, deny,
> Because you understand not why.
> (As *Averrhois* play'd but a mean Trick,
> To damn our whole *Art for Excentrick*).[3]

Inasmuch as in Sidrophel we are presented with a fancy portrait of William Lilly (1602-81), the astrologer, who was looked upon, and apparently with good reason, as a knave of the first water, the lines last cited must be regarded as indicative of a real respect for the famous Averroes on the part of the author of the poem. In no other instance are the Mediæval philosophers—Cabbalists, Mystics, or Hermeticists—alluded to by Butler, except by way of ridicule.

Maimonides (1135-1206), the pupil and friend of Averroes, was deeply skilled in all the Arabian and the Rabbinical learning. He was physician to Saladin. His knowledge of medicine, however, was but a small portion of his immense learning, which, together with his peculiar views regarding Jewish law and tradition, led to his acquiring an extraordinary influence in the Jewish Community. His chief works are *A Commentary on the Mishna*; *The Second Law*: and *Guide to the Perplexed*. Maimonides (Moses ben Maimon) was one of, if not the greatest, of the mediæval Jewish philosophers.

Leaving the Cabbalists, let me take you to the Hermeticists, though there can be little or any doubt, that much which is associated with the names of either sect, was common property, and survived until comparatively recent times in the dreamy philosophy of the Rosicrucians.

For instance, though I am here slightly anticipating, the Rabbi Saadias Gaon (*circa* 927, A.D.), wrote a work entitled the *Philosopher's Stone*, which is not, as might be expected, Alchemic, but Cabbalistic; Paracelsus (and other Alchemistical philosophers) drew inspiration from the Cabbala, as well as from the Hermetic art; while by Robert Fludd, all the mysterious and incomprehensible dreams of the Cabbalists, Alchemists, and Paracelsians were compounded into a new mass of absurdity.

Hermes Trismegistus, or the Thrice Great, is referred to in the Manuscript Constitutions of our Society. He was supposed to be the inventor of all the Arts and sciences. His reputed writings include six books on Medicine. All secret knowledge was believed to be propagated by a series of wise men called the "Hermetic Chain." Later still, Hermes and the writings ascribed to him were held in great esteem by all kinds of enthusiasts, who called themselves "Hermetici."

[1] *Ante*, 86. [2] *A.Q.C.*, i., 55.

[3] Referring to "Averroes," *Astronomiam propter Excentricos Contempsit*—Phil. Melancthon, *In Elem. Phis.* 781.

The Hermetic learning embraced the sciences of Astrology and Alchemy,[1] between which and the medical art there was an acknowledged union, even so late as that mediæval period, when especial attention was given to the perusal and study of the great Arabian writers.[2] It may, indeed, be added that an acquaintance with medicine was deemed essential to the culture of an unprofession scholar at the same date.[3]

Moreover, the Alchemists of the Middle Ages, as a necessary adjunct to monastic education, cultivated medicine, and among those who attained great eminence from the solidity of their intellectual culture and undisputed distinction was Albert of Bollstadt (1193-1280), usually cited as Albertus Magnus,[4] who is said by some writers to have invented Gothic Architecture, revived the symbolic language of the ancients, and given new laws to the Freemasons.[5]

Albert, indeed, was not a physician by profession, but an Archbishop, yet as may be equally said of Gerbert, a still higher ecclesiastic, his genius embraced all the branches of learning.

Gerbert (10th century), afterwards Pope Sylvester II., was skilled in geometry, music, magic, and astronomy. We find him also a proficient in astrology, then and at a later period in the Middle Ages regarded as a branch of the curative art. Yet notwithstanding mathematical science and its cognate branches of astrology and geometry were his favourite studies, he had obtained profound insight into the theory and practice of medicine, as understood and professed among the Saracens of Spain.[6]

Christian and Judaic civilization certainly assisted in developing the Arabic mind to that erudite culture afterwards so famous, and to which modern scholarship owes so much. To the Syrian followers of Christ, large numbers of Greek books were committed for translation into Arabic, and among these were the medical writings of distinguished scientists. The principal personage among these eminent scholars was a Chaldean Christian, John, son of Mesuach. Syrian physicians, surrounding the sacred caliphs, were enabled to fan the intellectual fires which began to illumine these sovereigns, into a glowing inextinguishable flame. Mahomet, himself, from whatever source originally drawn, perhaps from refugee scholiasts, was of high excellence in the art of medicine.[7]

It will be remembered that at an earlier portion of this discourse, I stated that the earliest alchemist of whom there was any record was the half-mythical Hermes Trismegistus. But before leaving the Arabians, let me mention that the earliest of their great chemists or alchemists was Abu Musa Jafar al Sofi, better known as Geber (8th century), who was regarded as an oracle by the chemists of the Middle Ages, and is said to have written 500 works on his art. He was also a famous astronomer, though the result of his labours in all branches of science, is summed up with much severity by Dr. Johnson, who observes in his dictionary, *s.v.* "gibberish,"—that "it is probably derived from the chymical cant, and originally implied the jargon of *Geber* and his tribe."

In the 10th century Alchemy was brought to Spain by the Arabs, and soon spread over Europe. It taught principally three things: first, that there was a *philosopher's stone*, the *great elixir* or *red tincture*, which could convert substances into gold; second, another stone, the small elixir, or *white tincture*, which could convert substances into silver; and third, that the philosopher's stone was at the same time a wonderful drug, which could restore youth to the aged, and give health and long life to the sick.

In this connection, I may briefly mention that as late as 1722, a work was printed in London, called *Long Livers*, which professed to give a "History of Such Persons of both Sexes who have lived Several Ages, and Grown Young again: with the rare Secret of REJUVENESCENCY, and a Great many Rules to prolong Life; As also, How to prepare the UNIVERSAL MEDICINE." It was dedicated, curiously enough, to the "Grand Master, Masters, Wardens and Brethren of the Free-Masons of Great Britain and Ireland," and the "Dedication" (which has been largely relied upon as indicating a close connection between Hermeticism and Freemasonry), together with an "Introduction" from my own pen, will be found in the second volume of Bro. Bain's *Reprints*, published through the medium of this Lodge.

According to the late Bro. A. G. Mackey, M.D., the American Masonic Encyclopedist, —"Freemasonry and Alchemy have sought the same results (the lesson of Divine Truth and the doctrine of immortal life), and they have both sought it by the same method of Symbolism."[8] But I shall refer you more particularly to the writings of our deeply lamented Bros. Woodford and Pike, which are to be found in previous volumes of our *Transactions*,[9] for a justification, if one is needed, of my regarding as at least a plausible conjecture, that there *may* have been a real connection between Hermeticism and Masonry.

[1] *Hist. of F.*, ii., 123. [2] Fort, *Medical Economy of the Middle Ages*, 387.
[3] *Ibid*, 428. [4] *Ibid*, 311. [5] Heideloff; *Baühutte des Mittelalters*, 15. [6] Fort, 266, 268.
[7] Fort, 248, *ut supra*, citing Gagnier, *Vie de Mahomet*, ii., 405.
[8] *Encycl.*, 54. [9] I., 28; IV., 131. See also, *Hist. of F.*, ii., 123.

The point, however, which I am mainly concerned with at this stage of my argument, is the remarkable fact that the leading Alchemists of the Middle Ages, or Hermetical philosophers, if not actually physicians (as occurred in the majority of instances) were medical writers of weight and reputation.

Michael Scott (13th century), celebrated in the British annals as the Wizard of the North, was skilled in philosophy, mathematics and medicine. Roger Bacon and Cornelius Agrippa were among his panegyrists, and Dante has introduced him in his *Inferno.*

Roger Bacon (1214?-1294), known by the significant cognomen of "Doctor Admirabilis," was profoundly skilled in chemical science, and is said to have been the author of eighty works of one kind or another. He was a student of Astrology and the occult sciences. The scholastic monk wrote *Speculum Alchemicum*, also an elaborate treatise on the mistakes of physicians—*De Erroribus Medicorum*—and exhibited remarkable knowledge of Saracen pharmacy.[1] To employ the words of our lamented Bro. Woodford, "the Rosicrucians seem to have looked up to him."[2]

Raymond Lully (1235-1315), a philosopher and alchemist, wrote on divinity, medicine, chemistry and metaphysics. He was styled "Doctor Illuminatus," and his method which prevailed in Europe during the 14th, 15th and 16th centuries was dignified by the title of *Ars Lulliana.* The production of pure and unalloyed gold by means of chemical processes, at the request of King Edward III., has been ascribed to him.[3]

Henry Cornelius Agrippa (1486-1535) was celebrated as a writer and physician, and also as one of the greatest of the occult philosophers. In the year 1510 he came to London, and as appears from his correspondence (*Opuscula*, ii., 1073), founded a secret society for alchemical purposes, similar to one which he had previously instituted at Paris. The members of these societies are said to have agreed upon private signs of recognition, and to have founded in various parts of Europe corresponding associations for the prosecution of the occult sciences.[4]

Paracelsus (1493-1541), a celebrated physician, alchemist, theosophist and mystic. He made great use of the Cabbalistic writers, and much of their mystical science was taken from his writings and incorporated with Hermetic Masonry by the founders of the so-called "High Degrees."

Jerome Cardan (1501-1576), an Italian physician, mathematician, and philosopher. He was also an astrologer, though as such, not to be implicitly relied upon, for when on a visit to England, he predicted on astrological principles that Edward VI. would have a long life.

John Baptista van Helmont (1577-1644), lecturer on Surgery in the Academy of Louvaine, studied with indefatigable industry mathematics, geometry, logic, algebra, and astronomy. A voice in a dream bid him take up the science of chemistry. He improved both the chemical and the medical arts, but his vanity led him into empirical pretensions.

The last of these philosophers that I shall have occasion to mention is Robert Fludd (1574-1637), who having travelled for six years in France, Spain, Italy, and Germany, was admitted a physician on his return to England, and became renowned, not only for the depth of his chemical, philosophical, and theological knowledge, but for his singular piety. So peculiar was his turn of mind, that there was nothing ancient or modern, under the guise of occult wisdom, which he did not eagerly gather into his magazine of science.[5]

The name of Robert Fludd, or "De Fluctibus," brings in the Rosicrucians or Brothers of the Rosy Cross, an impalpable fraternity of which he is known to have been a follower and defender.

The story of the Rosicrucians has recently been told in the Lodge by our W.M.,[6] so I shall go on to say that Christian Rosenkreuz, after travelling extensively and acquiring a variety of mystical knowledge, is supposed to have returned to Germany about the year 1402, and to have founded a Society which was called after him. Peculiar to this Society were six rules, the first of which was,—"*to profess no other thing than to cure the sick.*"

The History of Christian Rosenkreuz, as related in the *Fama Fraternitatis*, was first printed in 1614, and at once occasioned a great *furore.*

That the *legendary* followers of Christian Rosencreuz were to make the practice of the medical art their principal profession, you have already heard, and it may now be observed that the actual living personages by whom the doctrines and aims of the sect were most powerfully defended (after the publication of the *Fama,*) were physicians.

It will be sufficient to cite the names of Robert Fludd and Michael Maier, and of the works of the former I shall say no more than that one of our profoundest scholars, the illustrious Selden, highly appreciated the volumes and their author.

[1] Fort, 262. [2] *Kenning's Cyclopædia*, 51. [3] Fort, 312.
[4] *Hist. of F.*, ii., 76; *A.Q.C.*, iii., 80. [5] A list of his works is given in *Hist. of F.*, ii., 112.
[6] *Ante*, 36; and see *Hist. of F.*, chap. xiii.

Michael Maier (1568-1620), physician to the Emperor Rudolph II. (supposed, in the beginning of the 17th century, to have manufactured upwards of 80 cwt. of gold and 60 cwt. of silver!), is said to have been the first to introduce Rosicrucianism into England. Kloss enumerates no less than seven works of his on the system, of which the most noted are, *Atlanta Fugiens*; *Themis Aurea, Hoc est de legibus Fraternitatis Rosæ Crucis*; and *Septimana Philosophica.*

Also, it may be observed, to the credit of so distinguished and learned a profession, there were not wanting members of it who, holding convictions of an opposite character, had the courage to avow them. For example, Andreas Libavius, a physician of great eminence, who died at Coburg as Rector of the Gymnasium there, in 1616, was a vehement opponent both of the Paracelsians and the Rosicrucians. In 1613, he published at Frankfort his *Syntagma Selectorum Alchimia Arcanorum*, in two folio volumes, and subsequently another work, in which he attacks the "Society" of the Rosicrucians, and analyses the *Confessio* of Andrea. De Quincey borrowed largely from Libavius when writing his well-known article on "Secret Societies."

Anthony à Wood tells us in the *Athenae Oxonienses*, that "he began—April 23, 1663—a Course of Chimistry under the noted Chimist and Rosicrucian, Peter Sthael of Strasburgh," and that among the other pupils under the same instructor, besides John Locke (the eminent philosopher) and Mr. (afterwards Sir Christopher) Wren, were "Dr Joh. Wallis; Mr Thom. Millington of Alls. Coll., afterwards an eminent Physitian and a Knight; Dr Ralph Bathurst of Trin Coll., a physitian, afterwards president of his College and deane of Wells; Dr Hen. Yerbury, Dr Tho. Janes; Richard Lower, a physitian Ch. Ch.; Rich. Griffith, M.A., fellow of University Coll., afterwards D^r^ of phys. and fellow of the Coll. of Physitians, and others."[1]

It will be seen, therefore, that at the period when Wood placed on record his reminiscences as above, the lectures at Oxford of Peter Sthael—a Rosicrucian of the older type, or Alchemistical philosopher—were chiefly attended by members of the medical profession.

There are a few other names, however, which must be cited before I leave the *Ancients* and proceed with the *Moderns*. In strict order of time these should have come in before, but I was unwilling to disturb the regular sequence of the Cabbalists, Hermetical philosophers, and Rosicrucians. The first is that of Adelard, or more properly Æthelard, of Bath, who flourished about the beginning of the 12th century. "Geometry," observes Wright, "is found in the Anglo-Saxon list of sciences, and tradition, apparently in after times [herein alluding to the Manuscript Constitutions of the Freemasons], has given to the reign of King Athelstan the honour of its first introduction."[2]

That Æthelard knew Greek is almost certain, but it has not yet been determined whether the translation of Euclid's "Elements" (undoubtedly executed by him, though often ascribed to Campanus of Novara, with whose comments it was published at Venice, in 1482), was made from an Arab version or from the original.

If "Masonry" was formerly called "Geometry," as we are told in the Regius, Cooke, Dowland, and other MSS., then the merit of having introduced it into England must be assigned to the scholar and philosopher of Bath. He had travelled through Spain, the north of Africa, Greece, and Asia Minor, and was one of those Englishmen who lived for a time in the Norman kingdom of Sicily. On his return to England, through the medium of a correspondence with his nephew, he published certain details concerning his successful acquisition of Moorish learning, and one of his discourses—advancing various reasons why married women cannot be infected with leprosy—would seem to leave no doubt as to his studies in the Arabian Sciences having taken, to some degree at least, a medical turn.[3]

Dr. Johann Faustus, whose story furnished the theme of a remarkable poem by Christopher Marlow, and has been immortalized by the genius of Goethe, lived in the beginning of the sixteenth century. He was a proficient in medicine, astrology, and magic, and greatly addicted to alchemical experiments. According to legendary tradition he had familiar dealings with the devil, though if we may credit the diverting history of *Le Compte de Gabalis*, of which the "Rosicrucian machinery" was used by Pope in his *Rape of the Lock*, poor Doctor Faustus was really very much behind the age, and not an "adept" at all, since he could otherwise have easily secured the affections of a bevy of infinitely more beautiful and unchanging Marguerites—without the slighest assistance from so questionable and dangerous a matchmaker as Mephistofeles.[4]

[1] Wood, *loc. cit.* [2] *Biog. Brit. Lit.*, i., 83.

[3] Fort, 260; Halliwell, *Rara Mathematica*, 67; *Dict. Nat. Biog.*; and *A.Q.C.*, i. (*Com. on Regius MS.*), 11.

[4] *Hist. of F.*, ii., 96.

François Rabelais (1495-1553), Friar and physician, of whom it is said, that in his world-renowned work, "from the Cloister to the Throne no class escaped him." Whether the Freemasons were an exception to the general rule, it is not easy to decide, but the point is one which I shall leave—with confidence—to be determined by the superior judgment of our Treasurer, Bro. Besant.

Robert Plot (1640-96), was a doctor, not of Medicine, but of Laws, but as the first professor of chemistry at Oxford, I shall venture to bring in his name as being one of the earliest contributors to the *true* history of Freemasonry.[1]

PART II.—THE MODERNS.

It is common knowledge that the old system of Masonic Lodges working by inherent right and without the supervision of any governing authority, was gradually undermined by the erection of Grand Lodges, of which the first was that of

ENGLAND, established A.D. 1717. The Duke of Montague accepted the Grand Mastership in 1721, and the Society rose at a single bound into notice and esteem. The first of our "Noble Grand Masters[2]" was a Fellow of the Royal College of Physicians (as was also the fourth of the series, the Duke of Richmond). The first Deputy Grand Master was Dr. John Beale, 1721; and the first Initiate—after a Masonic torpor of some duration—was Dr. William Stukeley, whose admission took place in the same year.[3]

The Lists of Lodge members for 1723 and 1725, show the names of Drs. Arbuthnott, (of whom presently); Sir Richard Manningham, F.R.S. (whose ripe Masonic knowledge was a source of strength to his still more famous son, the Deputy G.M. in 1757)[4]; John Beale, "Master"; George Bayley; John Birch (a noted man midwife in Bow Lane); Thos. Collins; — Dawson; Stephen Hall (physician to Greenwich Hospital); Hezekiah Hall, "Master, Batchelor of Phisick"; Nathaniel Hickman, "Master," (present with the Duke of Richmond, Dr. Désaguliers, Lord Waldegrave, and others, in 1735, at an Occasional Lodge held at the Hotel Bussy, in Paris, for the admission of the Duke of Kingston and various French and English gentlemen of distinction)[5]"; Edward Harrington; Thos. Lloyd; Geo. Murray; Thos. Pellett; Richard Price, "apothecary"; John Radcliffe (physician to St. Bartholomew's Hospital, a person of excellent parts and sound learning, whose only crime was his singular modesty, which hindered him from being an ornament to his profession)[6]; William Rutty; John Rathbone; Alex. Stuart; — Taylor; John Tempest; George Wharton (described by Stukeley as "My particular fr^d")[7]; John Woodward (whose identity is not sufficiently revealed, but who may have been the celebrated geologist and F.R.S., born 1665, died 1728, founder of the Chair of Geology at Cambridge, 1727, and whose chief work was *A Natural History of the Earth*, 1695); and Robert Warrin (who with George Wharton and John Woodward, was a member of the Lodge at the "Crown, behind the Exchange.")

Drs. Taylor (S.W.), Pellett, Rutty, and Arbuthnot belonged to the Lodge at the Bedford Head in Covent Garden (1725), and among the other members, were "Martin Ffoulks Esqr." (D.G.M. 1724), Sir Thomas Jones, Sir Charles Cox, "Honble Mr Cornwallis," Robt. Gray, Heever Edgley Heever, Walter Bagnall, Robt. Knight, and William Thornton, "Esquires," "Honble John Trevor," and "Rev." Messrs Webster and Barclay.

Martin Folkes—who succeeded Sir Hans Sloane, M.D., as president of the Royal Society—and Dr. Pellett, were the joint editors of the edition of Sir Isaac Newton's *Chronology of Ancient Kingdoms*, which appeared in 1728.[8]

Dr. Rutty was Gulstonian Lecturer, 1722, Secretary of the Royal Society, 1727, and died in 1730.

Dr. John Arbuthnot (1667-1735) took the degree of M.D. at St. Andrew's, 1696; F.R.S., 1704. Physician extraordinary to Queen Anne, 1705—Swift calls him "the Queen's favourite physician." Fellow of the Royal College of Physicians, 1710; Censor in 1722, and pronounced the Harveian Oration in 1727. "The doctor," said Swift, "has more wit than we all have, and his humanity is equal to his wit." Lord Chesterfield observes, "Dr. Arbuthnot was both my physician and my friend. Without any of the craft, he had all the skill of his profession. His imagination was almost inexhaustible, and whatever subject he treated, or was consulted upon, he immediately overflowed with all that it could possibly produce." Dr. Arbuthnot was the author of various learned works, and by so competent a critic as Dr. Samuel Johnson, has been assigned the *first place of all* among the eminent writers in Queen Anne's reign.[9]

[1] *A.Q.C.*, vi., 120. [2] *Constitutions* (1738,) 111. [3] *A.Q.C.*, vi., 127-45. [4] *Ibid*, v., 93, 109.
[5] *St. James's Evening Post*, Sept. 20th, 1735.
[6] Munk, *Roll of the Royal College of Physicians of London*, ii., 86. [7] *Memoirs*, i., 134.
[8] Munk, ii., 56.
[9] *Dict. of Nat. Biog.*; Munk, *Roll of the Rayal College of Physicians*, ii., 27; *Wit and Wisdom of the Earl of Chesterfield*, edit. W. E. Browning, 318.

Among the Medical brethren named in the Grand Lodge list for 1730-32 (omitting those to whom I have already referred) are, Philip Chandler, Nath. Cotton, George Douglas, Jas. Farsie, Rich. Flewelling, William Graham, William Groom, — Pyle, — Presgrove, and William Sowton.

No further lists of names were furnished by private Lodges until the year 1768, from which date a copious supply is obtainable, but the time at my disposal has been insufficient for any further examination (at the present moment) of the manuscript records of Grand Lodge, and I must therefore content myself, for the most part, throughout the remainder of this section, with mentioning such members of the Medical profession as have distinguished themselves in English Masonry.

Some names, indeed, of Medical brethren, in South Britain, who have been eminent professionally, though only to be classed among the rank and file of our ancient Society, I shall be able to give, but only from a comparatively recent date, and from information fraternally communicated by physicians and surgeons in actual practice at the present time, to whom it will in due course become a pleasure to more particularly refer.[1]

Returning to the early history of the Grand Lodge of England we find, among the members of the medical profession who were Grand Officers (in addition to Dr. John Beale), —William Graeme (F.R.S.), J.G.W., 1736-7, D.G.M., 1839-40, and S.G.W., 1744; Edward Hody (F.R.S.), S.G.W., 1742-3, and D.G.M., 1745-6; and Thomas Manningham, D.G.M., 1752-56. Each of these brethren had previously served as Grand Steward, and it may be observed, that from the date of the original appointment of Dr. Beale as "deputy" in 1721, down to the retirement from that office in 1757, by Dr. Manningham, a period of 36 years, during which the vice-chair had been filled by 17 brethren, four of them were physicians, and their total tenure of office, amounted to a period of ten years. A literary portrait of Thomas Manningham, has appeared in the sixth volume of our *Transactions*, and it will serve as my authority for the remark, that as virtual ruler of the English Craft from 1752 to 1757, he presided over it—at the most critical epoch in the history of the Grand Lodge—with an ability and sagacity, which will ever reflect the greatest honour on his memory.

A very representative number of Medical brethren were Grand Stewards, a position which, in the last century, corresponded, as nearly as may be, with that attaching to actual Grand Lodge office (in the minor grades) at the present day.

But I must pass to the Grand Lodge of "All England" at York, a title invented by Francis Drake, the eminent antiquary and surgeon, author of *Eboracum*, on the occasion of his delivering an Address as Junior Grand Warden, on St. John's Day (in winter), 1726.[2] Drake, though at a later date (1761) Grand Master of the Grand Lodge at York, is chiefly recollected as a Mason in connection with his famous "Speech" of 1726. This, with the two subsequent Addresses of Martin Clare (1735)[3] and the Chevalier Ramsay (1737),[4] together make up a chain of Orations, which, unlike the vast majority of their modern successors, will be found to yield fresh pleasure each time they are perused and compared.

Another and still earlier Grand Master of the same Grand Lodge, was Dr. John Johnson (1733).

The lists of members sent up to the Grand Lodge of England by private Lodges, from the year 1768 down to the present date, as already explained, I have had no time to examine —that is, consistently with the design of placing before you as much information as I could possibly collect, from sources not so generally accessible to English students as the archives of our own Grand Lodge. My next step, therefore, must be to invite your attention to the existence, and I am glad to be able to say, the continued prosperity, of the three Charitable Institutions which are the pride, and in the opinion of many, the justification of English Freemasonry.

The earliest of these Institutions was founded by the Chevalier Bartholomew Ruspini (1730-1814), who studied surgery at Bergamo, and dentistry under the dentist of the King of France. He settled in London in 1766, and afterwards became surgeon-dentist to the Prince of Wales. It is supposed to have been at the instance of Ruspini that the Prince of Wales's Lodge was established in 1787, and in the following year he founded the Royal Masonic Institution for Girls. He was Treasurer of the above-named Lodge until his death, a period of twenty-seven years, and held the office of Grand Sword-Bearer from 1791 to 1813.[5]

The Royal Masonic Institution for Boys appears to have had its origin in 1798, through the charitable prevision of Bro. William Burwood, an "Ancient," and a similar school seems to have been organised in 1808, by Surgeon F. C. (afterwards Sir Francis Columbine) Daniel,

[1] The *lacunæ*, at this part of the narrative, can be easily filled in by any brethren who reside in the Metropolis.

[2] *Hist. of F.*, ii., 278, 405. [3] *A.Q.C.*, iv., 38. [4] *Hist. of F.*, iii., 84.

[5] *Notes on the Prince of Wales's Lodge*, by Thomas Fenn, 1890.

a "Modern." A union of these was effected in 1817. The honour, therefore, of having founded the existing charity, must be divided between the two men[1]—whereof *one*, as already shewn, was a member of the Medical profession.

The present Royal Masonic Benevolent Institution, may also claim a plurality of founders, the "Asylum" scheme (1835), having originated with Dr. R. T. Crucefix, and the "Annuity Fund" (1842) with Isaac Walton, a P.M. of the Moira Lodge, (*now*) No. 92.[2] The two competing charities were amalgamated in 1850.

Robert Thomas Crucefix (1797-1850), the projector of the Asylum Scheme, was a highly successful surgeon, and on retiring from the actual practice of his profession, which had lain in an extremely important though wholly unfashionable department of it, threw himself into all the highways and by-ways of English Masonry, with a zeal and energy which has rarely been surpassed. In 1834, he established the *Freemasons' Quarterly Review*, in 1836 he was appointed Junior Grand Deacon, and in 1845 he was the chief founder of the Supreme Council 33°. for England and Wales. His exertions in the cause of Masonic charity—notably with respect to the Asylum for Aged Freemasons—were most meritorious and long sustained. But though actuated by the best possible motives, he nevertheless contrived to alienate the sympathy and support of many leading brethren from his undertaking, and ultimately, by the use of intemperate language in a letter to the Grand Master (Duke of Sussex), and in other ways, he brought himself within the disciplinary jurisdiction of the Board of General Purposes, by which body he was suspended for a short period from his Masonic privileges.

It would not be easy to present a complete list of the Medical men who have been appointed *Provincial Grand Masters* within the English jurisdiction, as in a great number of cases there is nothing to denote the profession or occupation of the holders of this office. But the following is a list of *Provincial Grand Masters* (recently styled *District* Grand Masters, in the Colonies and abroad), commissioned by the Grand Master of England for the time being, which, without claiming to be exhaustive (for the reason stated above, and also because many *English* patents were issued to foreigners whose use of them lies outside the scope of the current section), will be found to contain the names of some highly distinguished brethren, who have either done good suit and service in the past, or are worthy representatives of the Grand Master and Grand Lodge, in their own Provinces or Districts, at the present moment.

The first to be mentioned is David Creighton, the "Provincial" for Cape Coast Castle, 1736. Then follow,—Dionysius Manasse, *Armenia*, 1762-64; William Perfect, *Kent*, 1794; Philip Beckmann, *Hamburgh and Lower Saxony*, 1800; David Kay, *St. Helena*, 1803; Terence Gahagan, in the service of the East India Company, and head surgeon of Vellore, 1789. Present in the Grand Lodge of England, on February 5th, 1777, and reported that the eldest son of the Nabob of the Carnatic had been initiated into Masonry. Appointed Provincial Grand Master (having previously served as "Deputy") for the *Coast of Coromandel*, 1806,—over which Province another "Dr."—Richard Jebb—was placed in charge, 1814; Sir Michael Benignus Clare, *Jamaica*, 1816 (whose activity as Provincial Grand Master at an earlier period under the *Ancients*, had pretty well cleared the Island of the *Moderns*); B. A. Kent, *South Australia*, 1856; Robert Hamilton (to be again noticed in connection with the A.A.S.R.), *Jamaica, East*, 1858; St. John Edwards, *Malta*, 1864; Charles Egan, *South Africa*, 1876; G. T. Ryan, *Argentine Republic*, 1886; and a brother happily present with us to-night, Brigade Surgeon J. Balfour Cockburn, the recently appointed Provincial Grand Master for *Guernsey*.

Among the office-bearers of the Grand Lodge of England since the memorable "Union" of 1813, are to be included the following Medical brethren:—

Grand Warden:—John Havers, Initiated 1838, S.G.D. 1848, J.G.W. 1862, died 1884. The greatest Masonic Statesman of the century. When summoned to the Councils of the Grand Master, in 1855-6, the entire English Craft was in a state of insubordination and discontent. The great Canadian question was definitely settled by him, and the proposal of the Earl of Zetland (Grand Master) that the sum of five hundred guineas should be applied from the Grand Lodge funds to purchase for him a life nomination to each of the Masonic Schools, he declined in a graceful letter (1862), wherein the crowning labour of his Masonic life is shadowed forth, in the expression of a belief "that the honour and dignity of Masonry demands a fitting temple devoted to its use." A few years later (1869), at the Inauguration of the New Buildings, Havers (who had been Chairman of the Building Committee) said that "he had now seen carried out the dearest Masonic wish of his heart."

Grand Deacons:—Thomas Joseph Pettigrew, 1828, F.R.S., Senior Surgeon to the Charing Cross Hospital. Surgeon to the Dukes of Kent and Sussex, and subsequently to the Duchess of Kent when Her Majesty the Queen was born. Many honours were about this time conferred upon him, notably by the University of Gottingen, the Academies of

[1] G. B. Abbott, *Hist. R.M.I.B.*, 1885. [2] *Hist. of F.*, iii., 17.

Medicine at Marseilles, and of Arts and Sciences at Dijon, the Egyptian Society of Cairo, etc. His works, which range over a vast number of subjects, include *Life and Writings of Dr. Lettsom*; *History of Egyptian Mummies*; *Medical Portrait Gallery*; and *Bibliotheca Sussexiana*, a descriptive catalogue, in two volumes, of the collection of MSS. and printed books in the possession of the Duke of Sussex, Grand Master of English Freemasons, whose librarian he was. Joseph Moore, 1831. Augustus Bozzi Granville (1783-1872), F.R.S., joined the Prince of Wales's Lodge, 1825, Grand Steward 1830, J.G.D. 1834. Born at Milan, and after serving as physician to the Turkish Fleet, as naval surgeon in several English ships, and as a medical practitioner in many foreign countries, became, in 1817, a member of the Royal College of Physicians. After his death appeared his *Autobiography*,—"being 88 years of the life of a Physician who practised his profession in Italy, Greece, Turkey, Spain, Portugal, the West Indies, Russia, Germany, France, and England[1]"; R. T. Crucefix (of whom previously); Henry Hancock, 1842, President of the Royal College of Surgeons, and for many years one of the surgeons of Charing Cross Hospital. The author of several surgical works which are much esteemed. Sir John Doratt, 1842. G. R. Rowe, 1846. Author of several important works on the diseases of women and children. J. Newton Tomkins, 1855, for many years Inspector of National Vaccination, and previously Demonstrator of Anatomy at St. Thomas's Hospital, was a member of the *Lodge of Antiquity*, a student and writer in many branches of science, and assisted in founding several Lodges. His elder brother was Grand Treasurer for a great number of years. George Fearnley, 1863. J. Cooper Foster, 1869, Pres. R.C.S. J. Pearson Bell, Initiated in the Humber Lodge, Hull, 1838, W.M. 1842, Prov. G. Sec. Yorkshire (N. & E. R.), 1860-65, D.P.G.M. 1866 until his death (1886), and Prov. G. Superintendent R.A. 1866-86; S.G.D. 1872. Author of a valuable chart, *The Stream of English Freemasonry*, and of *A Short History of the Provincial Grand Lodge*. Jabez Hogg, 1867. A brother who turned aside from his Medical studies, and joined the staff of the *Illustrated London News*. From the press of that paper many works were issued in the preparation of which he took a leading part. The *Illustrated London Almanac* he has edited from its commencement, now more than half a century ago. In 1847 he returned to the Medical profession, and giving his attention to Opthalmic Surgery, has attained the greatest possible distinction in this branch of practice. His *Manual of Opthalmic Surgery* is a text-book in the profession. Author of many other Medical works, and a contributor to numerous journals of general circulation. The Honorary Fellowship of various learned Societies on both sides of the Atlantic has been conferred on him. Initiated in 1855, he has been from that time consulting surgeon to the Educational Institutions of the English Craft, and has been gratefully elected, in token of his skill, attention, and generosity, a vice-patron of the Girls' School, and a vice-president of the Boys. Lorenzo Pastor Metham, 1867, practised for many years in Devonport. Author of *The Sanitary Condition of Large Towns*, etc. As D.P.G.M. for Devon, he delivered a number of Masonic Orations, which, on their recent appearance in book form, were described by the Editor of our *Transactions* as being "admirable in tone, matter, manner and diction."[2] Sir Erasmus Wilson, 1878, Pres. R.C.S., distinguished alike as a philanthropist, and as the greatest authority, in his own time, on diseases of the skin. Ralph Gooding, 1883. Completed his medical education at King's College Hospital, and while connected with this distinguished College and Hospital, gained the botanical, clinical, medicine, and "Leathes" prizes. In 1863 awarded the Society of Apothecaries' medal for proficiency in botanical knowledge, and was shortly afterwards elected a Fellow of the Linnæan Society. M.D. University of London, 1867. The author of various medical and scientific papers, and of a work on domestic medicine, which has already passed through three large editions. Alfred Meadows, 1885, the author of several leading Medical text-books, and one of the most distinguished specialists that has ever existed in the branch of his profession (diseases of women) which he had selected for his own practice. Died, after a brief illness, in 1887, deeply lamented by all who knew him. A more enthusiastic Freemason, or devoted friend, it has never been my fortune to meet with.

Thomas Trollope, Physician to the Sussex Infirmary; George B. Brodie, consulting Physician to Queen Charlotte's Lying-in Hospital; and J. J. Eardley Wilmot, Medical Officer, Middlesex County Asylum, Tooting; 1887. Clement Godson, 1893; and Alfred Cooper, 1894; the former, consulting Physician to the City of London Lying-in Hospital; the latter, Surgeon to St. Mark's, and both Medical writers of repute.

Deputy Grand Directors of Ceremonies.—J. H. Paul, 1885, and Lennox Browne, 1894.

Assistant Grand Directors of Ceremonies.—George Harcourt, 1860. W. Rhys Williams, 1876. W. E. Stewart, Deputy Inspector General (R.N.), Thos. Purchas, John le Cronier, W. S. Adams, and W. Dreamer, 1887. H. J. Strong, 1892; and Hugh Macintosh, 1893.

Grand Sword Bearers.—John Daniel Moore, 1871. W. Robert Woodman[3] (one of the

[1] Fenn, *op. cit.* [2] *A.Q.C.*, ii., 168. [3] *Ibid*, v., 70.

earliest members of our Outer Circle), 1875. J. H. Bryant (educated in the R.M.I.B., and who has entered upon a brilliant career in science) and G. J. Ryan, 1887.

Grand Standard Bearer.—Deputy Inspector General (R.N.) Belgrave Ninnis,[1] 1892.

Edward Jenner, the discoverer of vaccination, who was born at Berkeley, Gloucestershire, in 1749, after studying in London under John Hunter, settled at his native place as a medical practitioner. In the Grand Lodge Register, *London book*, there appears at the No. 449, and under the year 1792, *Country Stewards Lodge* (constituted July 25, 1789). The last entry is dated 1793, and a memo states,—"Removed to Berkley, Gloucester." In the *Country book*, and at the same *number*, 449, will be found, "*Lodge of Faith and Friendship*, Berkely, Gloc."; also the words,—"Removed from London." Among the entries are,

"4. Nov. 1802, Wm. Fitzharding Berkeley, Ld Viscount Dursley, age 17, Berkly Castle," and,

"30 Dec. 1802. Ed. Jenner M.D. Berkly."[2]

It would seem probable that Dr. Jenner had been initiated in earlier life, and became one of the first joining members of what was virtually a new Lodge established at the place of his abode?

Other and later names of highly distinguished Surgeons or Physicians can be freely cited, for example, in the *Grand Master's Lodge*, No. 1, at the present time, of Gordon Brown, Surgeon to the City Police; John Chippendale, initiated 1838; A. G. Medwin; R. J. Reece, Inspector to the Local Government Board; H. J. Johnson, of the County Asylum, Gloucester; and G. W. Davis, of Sidcup. In the *Prince of Wales'* Chapter (259). besides a number of Grand Officers whose names have been given above, J. H. P. Wilson, H.M. Military Prison; and D'Arcy Power, St. Bartholomew's Hospital. The *University of London* Lodge, at the consecration of which in 1884, I had the pleasure of being present, as the guest of my very dear friend, the late Dr. Alfred Meadows, has on its roll the names of A. E. Sansom, London Hospital, Examiner in Medicine, R.C.S.; Henry Sansom; Prof. John Curnow, King's College; A. C. Maybury; Edmund Owen, St. Mary's, on the Court of Examiners, R.C.S., and Senior Surgeon to the Hospital for Sick Children, Great Ormond Street; Charles Gross; A. J. Norton, St. Mary's; G. E. Halstead; Peter Horrocks, Guy's; E. H. Booth, Brighton; Prof. W. Rose, King's; F. R. Cross, Bristol; G. B. Browne; Henry Juler, St. Mary's; Edgar Hughes; S. Spicer; A. J. Routh; Boyce Barrow, King's; O. Kauffman; A. E. Taylor; E. M. Crookshank, King's; A. H. Tubby, St. Bartholomew's.

Joseph S. Lavies, M.D., was for many years surgeon to the Westminster House of Correction. Possessing great musical talent he joined the *Orpheus* Lodge, No. 1706, (of which at the present moment, George Cowell, author of *Lectures on Cataract*, &c., is P.M. and Sec.), and subsequently the *Apollo*, Oxford. He then founded the *Parthenon*, No. 1826, and a few years afterwards the *Earl of Mornington*, No. 2000, becoming in each case the first W.M. The respect entertained for Dr. Lavies by his medical brethren, was evinced by an unusually large number of them following him in the chair of the *Mornington* Lodge, *viz.*, F. Woodhouse Braine; J. T. Griffith; Sir Hugh Beevor, Bart., King's College; R. S. Fairbank, "King's"; D. Hubbard, late Army Medical Staff; Edgar A. Hughes, "King's"; J. Hood; Richard Lake, who served in the Nile Expedition; Joseph Pollard, formerly Demonstrator of Physiology, King's College, and one of the most rising Masons in London or Surrey; Edwin Haward; J. K. F. Naumann, Italian Hospital; W. E. Stewart, Medical Officer to the London Amicable Assurance Society, A.G.D.C., 1887; W. H. Turner; W. Turner; H. B. Lavies, and Joseph W. F. H. Lavies, sons of the Founder—who died after a short illness in 1888.

The *Galen* (2394) and *Æsculapius* (2410) Lodges are of more recent institution (1891). The former is composed of brethren who are either chemists, or students of chemistry. The first W.M. was Dr. (*phil.*) B. H. Paul, editor of the *Pharmaceutical Journal*, and the first Initiate, Michael Carteighe, President of the "Pharmaceutical Society." The members of the latter are either medical men or dentists with registered diploma. Among the past or present members, may be named Thomas Wakley *junior*, who received his Medical education at St. Thomas's Hospital, and is joint editor and proprietor (with his father) of the *Lancet*, the leading Medical journal of the day; Danford Thomas, coroner for London and Middlesex, author of several works; H. W. Kiallmark; C. Luxmoore Drew, coroner for the Western Division of the County of London; and Arbuthnott Lane. The present W.M. is Jacob Pickett, a specialist on diseases of the throat and ear, and the Secretary, Thomas Dutton, M.D.

[1] *A.Q.C.*, iv., 227.

[2] This entry I extracted from the *Grand Lodge Register* 15 or 16 years ago, when searching for other things, and can only regret that the subject of the present paper had not then occurred to my mind.

Among other leading practitioners, in all branches of the Faculty, may be enumerated Sir William MacCormac, V.P. Royal College of Surgeons; Frederick Treves, London—W. K. Treves, Margate—and Edward Treves, Brighton—alike brothers in the *Craft* and in the *flesh*; Ernest Lane, Examiner in Anatomy, R.C.S.; H. Spencer Smith, late member of Council, R.C.S.; Thomas Whipham, a former Examiner in Medicine, R.C.P.; A. T. Norton, Senior Surgeon, St. Mary's, and Examiner in Surgery at the Apothecaries' Society; Thos. Bridgewater, Harrow, late President of the British Medical Association; W. H. Causton and F. Lawrance, Hammersmith; Surgeon Major-General J. B. C. Reade, who served throughout the Crimean Campaign, 1854-5 (medal with three clasps and Turkish medal), the Indian Mutiny, 1857-8 (medal with clasp for Lucknow), and the Afghan War of 1878-9 (medal). Created C.B. 1886; and Wharton P. Hood "King's," favourably known as a surgical writer; William Travers, Physician to the Chelsea Hospital for Women; Surgeon Lieut.-Col. C. W. Calthrop, a medallist in various subjects at Charing Cross Hospital, who gained the Herbert Scholarship at the Army Medical School, Netley. Appointed Professor of Anatomy, Chemistry, Physiology, and Medical Jurisprudence at the Medical College, Lahore. At present the Brigade Surgeon and military store-keeper at Mean Mir. One of the most active Freemasons in the Punjab District. Robert Percy Middlemist, House Surgeon, King's College Hospital. Surgeon to the Theatrical Fund and Artist's Benevolent Fund. An occasional contributor to the Medical Journals, and member of the *Lodge of Antiquity*, No 2; and Arthur Conan Doyle, physician and man of letters, whose "Mother Lodge" was the *Phœnix*, No. 257.

Deceased Brethren.—Sir Charles Ferguson Forbes, K.C.H., K.C., Deputy Inspector of Military Hospitals. Entered the Army, 1798, and saw much service. Received the War Medal with four clasps for Corunna, Busaco, Badajoz, and St. Sebastian. Joined the Prince of Wales' Lodge, 1848; Frederick John Lilley, in practice for many years in South Lambeth; J. F. I. Caplin, who having obtained his medical degree in France, afterwards achieved a considerable reputation in London, in connection with the treatment of Rheumatism by the Electro-chemical Bath. His house at York Place was a veritable realm of science, and his system was based on highly philosophic principles, which since his death have taken deep root and greatly spread among the profession. He wrote several works on the use of the bath in the cure of disease. Dr. Caplin had been a member of the Grand Orient, while at Paris, and was W.M. of *La Tolerance*, No. 538, in this Metropolis; Hugh Welch Diamond, for many years Medical Superintendent of the Surrey Lunatic Asylum. An active member of the Society of Antiquaries, and many papers read by him before that body will be found in the *Archæologia*. He was also a collector of Medical portraits, which at his death were purchased by the Trustees of the British Museum. Dr. Diamond, who was initiated at an early age in the *Mount Moriah* (34), and subsequently became a member of other Lodges, remained throughout his life an earnest and devoted supporter of the Craft. His eldest son, Dr. Warren Hastings Diamond (still living), is also a Freemason. Sir Oscar P. Clayton, K.C.M.G. Edwin Canton, Surgeon to the Charing Cross, and Royal Westminster Opthalmic Hospitals. Served as President of the Medical Society, and wrote many valuable works on surgery and diseases of the eye. Robert Cross, a valued contributor to the Medical Journals. John Whitmore, Medical Officer of Health, and Chemical Examiner of Gas for Marylebone. Author of *Effects of Recent Sanitary Legislation on the Health of the Metropolis*; and George Harcourt.[1]

In our own Lodge and Correspondence Circle, rather more than one member out of every eleven belongs, if the calculation I made a year or two ago still holds good, to the Medical profession.

Our numbers are now verging on 1800, consequently the proportion of doctors must be very large. In our Inner Circle of 28 members, three out of the total are M.D.'s. The career of our W.M., I sketched in some detail when he was placed in the chair,[2] and of Dr. Belgrave Ninnis, who has already been referred to under the heading of *Grand Officers*, a short biography has been presented in an early volume of our *Transactions*.[3] Hence I have only to mention the name of Sir Benjamin Ward Richardson, M.D. and F.R.S., with which I shall terminate this portion of my lecture, as to speak at any length about the scientific eminence or the genial disposition of a brother so well-known to you all, would be an act of supererogation which I shall certainly not commit.

[1] Bros. Jabez Hogg, Ralph Gooding, Edmund Owen, Thomas Dutton, H. D. Sandeman, Henry Sadler, J. B. S. Lancaster, and the Rev. C. H. Malden, have assisted me greatly in the *English* portion of this lecture.

[2] *A.Q.C.*, vi., 205. [3] *Ibid*, iv., 227.

SCOTLAND.—The first Medical Initiate in the Northern Kingdom of whom there would appear to be any record, was William Maxwell, physician in ordinary to the King, the entry of whose admission into the Lodge of Edinburgh, in the year 1647, has been kindly extracted for me from the actual Minutes by the R.W.M., Bro. George Dickson, M.D. and F.R.S.

"27 day of Joulay 1647

"The quhilk day the heall mrs being convined John Myllne being decan and "Bartellniou Fliming Wardend off the Ludg off Edenbur with consent off the "forsides William Maxwell doctor off fisik ordinarie to hes Majstie hines) and "to the qwhich wie heau set to our hands or markes.

"Bartholomew Fleming	A. Hamilton
"Thomas Patersone	R. Moray
"Robert Alisone	John Mylln
"Quenteine Thomsone	Will: Maxwell
"Robert Patersone	

A. Hamilton and R. Moray were Generals in the Scottish Army, the former was admitted to the Lodge 20th May, 1640—the latter at Newcastle 20th May, 1641.

From the year 1647 to the present date embraces a period of nearly two centuries and a half, and I cannot do more than present a severely curtailed list of Scottish surgeons or physicians who—during that long interval of time—have also been Freemasons. To-night, indeed, in order that my paper may not occupy too long in delivery, I shall only read to you a few of the names which appear on my notes, but all the remainder of them will be duly printed in the next number of our *Transactions*.

The first name I shall mention is that of John Douglas, surgeon, a member of the Lodge of Kircaldy who, on the 4th of August, 1736, "was, in consideration of proofs 'done and to be done,' affiliated into the Canongate Kilwinning, and appointed 'Secretary for the time, with power to appoint his own deputy, in order to his making out a scheme for bringing about a Grand Master for Scotland.' The whole facts seem to show that the Lodge Canongate Kilwinning had taken the initiative in the agitation for a Grand Lodge for Scotland, and the circumstances connected with the affiliation of Dr. Douglas, render it probable that he had been introduced for the purpose of perfecting a previously-concocted plan whereby the election of a Grand Master might be made to contribute to the aggrandisement of the Lodge receiving him. His subsequent advancement and frequent re-election to the chair of Substitute Grand Master would indicate the possession of high Masonic qualifications, and to these the Craft may have been indebted for the resuscitation of the St. Clair Charters, and the dramatic effect which their identification with the successful aspirant to the Grand Mastership gave to the institution of the Grand Lodge of Scotland."[1] Douglas was Substitute Grand Master in 1737, also from 1740 to 1751[2]—in the December of which year he died, and was much lamented by the Canongate Kilwinning (of which he was the R.W.M.), and other Metropolitan Lodges.

Charles Alston, J.G.W., 1737; Sir G. Ballingall, Professor of Military Surgery, J.G.W., 1837; John Hughes Bennett, Professor of the Institutes of Medicine, I.[3] 1836. Author of *Clinical Medicine, A Treatise on Pneumonia,* and other works; Robert Beveridge, Prov. G.M., Aberdeen City, whose comparatively recent death deprived the Scottish Craft of an advanced student, and our Inner Circle of a brilliant recruit; John Boswell, I. 1742, Censor of the Royal College of Physicians, the uncle of Dr. Johnson's biographer. Member of a Committee appointed by the Grand Lodge in 1759 "to inquire into and inspect the condition and situation of the French prisoners in the Castle of Edinburgh, particularly such of them as they shall find to be Freemasons"; John Brown ("*Bruno*"), author of *Elements of Medicine*; *Observations on the Old System of Physic*, etc., was the Founder of the *Brunonian* System of Medicine, and of the Roman Eagle Lodge, No. 160. The Lodge was established in 1785, and membership was restricted to doctors and students of Medicine. The proceedings were conducted and recorded in the Latin language. I am informed by the present R.W.M., Bro. James Craig, that during his own time there have been several Medical brethren in the chair,—among them being Drs. Peel Ritchie; John Middleton (whose two sons, James the M.D., and John A., now a teaplanter in India, were initiated in the Lodge during his tenure of office); Andrew Cairns, and Sherrif.

Sir James Burnes, a distinguished Medical officer in the service of the East India Company—who, with his brother, afterwards Sir Alexander Burnes (murdered at Cabool in 1841), arrived at Bombay in 1821. Dr. Burnes, who was the most remarkable Mason that ever resided in Western India, returned home in 1834, and among other honours conferred

[1] Lyon, *History Lodge of Edinburgh*, 167, 174, *ut supra*.
[2] Laurie, *History Grand Lodge of Scotland*, 508. [3] Initiated.

upon him, he was created a Doctor of Laws by the University of Glasgow, elected a Fellow of the Royal Society of London, and of the Royal College of Physicians of Edinburgh, and received the distinction of knighthood.

In 1837 he returned to Bombay, and in 1846 he was appointed Grand Master of Scottish Freemasonry in India. Author of *A Sketch of the History of the Knights Templars* (1840), and Founder of a new Order or Brotherhood, *The Olive Branch of the East* (1845).[1] The Masonic career of Sir James Burnes, I cannot attempt to portray within the limits of the present article, though I indulge in the hope of being some day able to present my brethren with a full, or at all events a half length, literary portrait of this famous Scottish Freemason, in a future volume of our *Transactions.*

John Cairnie, Substitute G.M. 1770-71; Walter Scott Carmichael, godson of the author of "Waverley," who published shortly before his death a volume of Masonic Songs, was the R.W.M. of No. 48, which was presided over some years later by Dr. James Carmichael, and became dormant during his mastership; Henry Cunningham, S.G.W. 1755-6; Sir John Rose Cormack, I. 1735; Andrew Duncan, I. 1774. Founder of the Edinburgh dispensary; George Dickson, F.R.S. (*Scotland*), the present R.W.M. of No. 1, to whom I am much indebted for valuable notes on the subject of this paper; William Farquarson, I. 1780, J.G.W. 1781; Sir William Fergusson, Bart., I. 1830 (like many others on the present list in Lodge *Canongate Kilwinning*, No. 2), Professor of Surgery, and serjeant surgeon to the Queen; James Gregory, I. 1789, one of the brightest ornaments of the University of Edinburgh. Professor of the Practice of Physic. Author of *Philosophical and Literary Essays*; *First Lines of the Practice of Physic*; *Conspectus Medecinæ Theoreticæ*, etc.; Thomas Hay, I. 1774, R.W.M. No. 2, 1781, J.G.W. 1782-3, Substitute G.M. 1784-98; James Lind, I. 1758, R.W.M. (2) 1769, S.G.W. 1770; Charles Morison of Greenfield (1780-1848). An army surgeon who in the latter portion of his life resided chiefly in Paris, where he had been admitted a member of the Supreme Council 33° in 1825. Established a similar Supreme Council for Scotland, 1846. His large and valuable library was presented by his widow to the Grand Lodge of Scotland in 1849; David Macbeth Moir, poet and miscellaneous writer, I. 1829, the "Delta" of *Blackwood's* Magazine, the columns of which were enriched for more than thirty years by his varied contributions. Author (*inter alia*) of *Mansie Wauch*, one of the most laughable embodiments of Scottish humour; *Outlines of the Ancient History of Medicine, being a view of the progress of the healing art among the Egyptians, Greeks, Romans, and Arabians; Sketches of the Poetical Literature of the past Half-Century* (1851), etc; John Mitchell, R.W.M. of the Caledonian Lodge, in 1807, was the prime mover in a Schism which at one time assumed alarming proportions. Believing their privileges to have been assailed by the Grand Lodge, the Caledonian, Canongate Kilwinning, St. David's, and St. Andrew's Lodges, organized themselves (1808) into a separate body, under the title of "The Associated Lodges seceding from the present Grand Lodge of Scotland." During the continuance of the Schism, the Masters of the Seceding Lodges occupied the Chair by rotation at the Annual Festivals, and the minutes of the meeting were engrossed in the books of the Lodge whose Master presided on the occasion. Ultimately, the Seceders, with the exception of Dr. Mitchell who it is probable might also have been forgiven had he so desired, were again gathered under the wing of the Grand Lodge; John Middleton, who as R.W.M. of the *Roman Eagle* initiated Bro. James Craig (the present Master, upon whose notes I am now relying). Dr. James Middleton—now Prov. G.M. for Peebles, Selkirk, and Roxburgh-shires—son of the above, was also "made a Freemason" in that Lodge, and the father was R.W.M. of Lodge *Canongate Kilwinning* at the celebration of its bi-centenary, on December 20th, 1877; Alexander Munro, I. 1762. Professor of Anatomy, University of Edinburgh; John Moncrief, the first Grand Treasurer of the Grand Lodge of Scotland, 1736; John Rutherford, I. 1767, Professor of Medicine, University of Edinburgh. The maternal grandfather of Sir Walter Scott, who says of him in his *Autobiography*, "He was one of those pupils of Boerhaave, to whom the School of Medicine in our Northern Metropolis owes its rise, and a man distinguished for professional talent, for lively wit, and for literary acquirements"; Peel Ritchie, a former Master of the *Roman Eagle*, and late President R.C.S. Edinburgh; Nathaniel Spens, I. 1751, R.W.M. (2) 1778; Substitute G.M. 1776-82; Deputy G.M. 1782-86; Sir James Young Simpson, I. 1830, in Lodge *Hopetoun*, at Bathgate, Linlithgowshire. His great discovery of the properties of Chloroform as an anæsthetic is well known, but perhaps not equally so, the fact that besides contributing largely to the literature of his profession, he won a solid reputation as an archæologist. His *Archæological Essays* were published in 1872; Samuel Somerville of Ampherlaw, I. 1840 in *Canongate Kilwinning*, R.W.M. 1843; and William Watson Somerville, the writer of several valuable articles on "Masons' Marks,"[2] who was assistant surgeon in the 69th Foot, (serving therein with the late Lt.-Col. W. J. B. MacLeod Moore), and after his promotion to surgeon, went to India from Gibraltar (1857) in medical charge of the 92nd Highlanders.

[1] Laurie, 397; *Hist. of F.*, ii., 68. [2] *Freemasons' Quarterly Magazine*, 1851, p. 450; 1852, p. 316.

Concerning Scotsmen who have been great travellers, Mungo Park was a doctor, and I *think* also a Freemason, though the reference has escaped my memory. However, the Provincial G.M. of the district within which he was presumably—if ever—initiated (Dr. James Middleton) is kindly looking into the matter for me, and the result shall be duly notified in the pages of *Ars.* Dr. Joseph Wolff, whose name I only bring in because I meet with it in the *History of the Grand Lodge of Scotland*[1]—*was* a Freemason, and his missionary equipment may have, and probably did, include some acquaintance with the healing art. But with James Bruce of Kinnaird, I. 1753, in Lodge *Canongate Kilwinning*, I am on firmer ground—for in the course of his travels, having reached Gondar, the capital of Abyssinia (1770), he is said to have there captivated the Emperor by his skill in Medicine.

The names of many *Provincial Grand Masters* might be added to the foregoing list, but in order to deal with the general subject as a whole, an outline at best is all that I can attempt to show of the medical influence which pervades any particular jurisdiction.[2]

IRELAND.—James Brennan, S.G.W., 1732-3, D.G.M., 1734-37; Anthony Rellhan, G. Sec., 1742-3; Sir Fielding Ould, one of the most eminent Medical men of his day, G. Sec., 1772-3, J.G.W., 1774, S.G.W., 1775; Walter Wade, D.G.M., 1794-98; William Saunderson, who occupied a leading position in the North of Ireland; James Reynolds, foremost among the United Irishmen in 1793, and also among the Masons of that time; Philip E. Brabazon, Surgeon to the County Down Infirmary, whose portrait was placed by his brethren of Downpatrick in their Hall, and a monument erected to his memory in Down Cathedral; Francis Scott, and Andrew Young, Province of *Armagh*; William Browne, D.P.G.M., *Londonderry and Donegal*, 1856-62; Sir Richard Franklin, and J. Dempster, *North Munster*; Thomas Murphy, presented by Lodge No. 2 Dublin (of which he was a P.M.), with "a very handsome silver snuff box," 1835; Thomas Wright, presented by Lodge No. 50 with a silver snuff box, 1835, by No. 4 with a piece of plate, 1836, and again with an Address and Service of Plate, 1845; and Sir E. B. Sinclair, W.M. No. 4, 1857.

Among the Medical brethren of Ireland, who are still happily to be numbered among the living, may be named,—Sir John T. Banks, K.C.B., one of the most respected members of the profession in Great Britain, G. Stwd., 1881, G.D.C., 1884-5, J.G.D., 1887-8, S.G.D., 1891-2; Sir Charles A. Cameron, also of great eminence in the healing art, S.G.D., 1869-74; Humphrey Minchin, G.S.B., 1878, and former Secretary of the G. L. of Instruction, a position of much distinction, which is at present held by one of our own body—Bro. W. J. C. Crawley; Obadiah Ternan, Prov. G. Sec. Tyrone; Rev. Francis E. Clarke, M.D., P.G.Sec. Meath, D.P.G.M. North Connaught, for zeal and enthusiasm unsurpassed in the Fraternity; J. C. Sugars, the mainstay of the Craft in the Province of Tyrone and Fermanagh, of which he is a P.G.W.; Sir Philip Crampton Smyly, Grand Representative of the *three* Grand Lodges at Berlin; H. A. Auchinleck, Chief Scribe, G. Chapter R.A.; Joseph G. Burne, Founder and Sec. of the Victoria Jubilee Masonic Annuity Fund.

Also the following distinguished Provincial Grand Officers,—George St. George, *Antrim*; James Taylor, *Armagh*; A. F. Dobbs, *South Connaught*; G. W. O'Flaherty, *Down*; Sir William Miller, *Londonderry and Donegal*; William Carleton, *Meath*; James P. Myles, and William Neale, *Midland Counties*; C. Y. Pearson, *Munster*; William Frazer, the eminent Antiquarian; Sir George H. Porter, Bart., Surgeon to the Queen, and Hon. Surgeon Masonic Orphan Boys' School; George H. Kidd, the leading gynecologist of Ireland; Sir William Wilde, Oculist, Antiquary, and Author—husband of "Speranza" and father of Oscar Wilde—W.M. No. 143, 1842; Rev. Samuel Haughton, M.D., Senior Fellow of the University of Dublin, and one of its most distinguished *alumni*, W.M. No. 33, 1874; E. Hamilton, Rawdon MacNamara, W. G. Smith, and H. G. Croly, former Presidents Royal College of Surgeons; C. B. Ball, W. Bealtz, J. H. Benson, H. Fitzgibbon, A. W. Foot, K. Frank, R. H. Hayes, James Little, J. W. Moore, and L. H. Ormsby, physicians or surgeons to Hospitals; E. H. Bennett and J. M. Finny, Professors respectively of Surgery and Medicine at Dublin University; T. W. Grimshaw, Registrar General for Ireland; and J. H. MacCullagh, Mayor of Derry.

One hundred and more names of Medical brethren who, at the present time of writing, are alike leading members of the Irish Craft, and of the profession they adorn—yet remain on my notes. But I must content myself with citing a single one—namely, that of Francis C. Crossle, M.B., Prov.G.Sec. *Down*, *to* whom I tender my most cordial thanks for having supplied me so lavishly with materials for the purposes of the foregoing sketch,—and *from* whom we are all expecting a History of Irish Freemasonry, that will be worthy of the subject and the Author.

[1] Laurie, 259.

[2] In connection with the Scottish section, I have received very valuable assistance from Bros. D. M. Lyon (G. Sec.), William Officer, W. F. Vernon, J. T. Loth, James Middleton, James Craig, George Dickson, and Allan Mackenzie—whose *History of Lodge Canongate Kilwinning* is of itself quite a Dictionary of Masonic Biography.

One name, indeed, but of a brother whose career and achievements are recorded in the remote past, I have intentionally kept back until the last moment. It is that of *Fifield Dassigny*, M.D., author of *The Impartial Answer to the Enemies of* FREE-MASONS (date unknown); and of *A Serious and Impartial* ENQUIRY *into the Cause of the present Decay of* FREE-MASONRY *in the Kingdom of* IRELAND,, 1744. The latter work has lately been reprinted by Bro. Richard Jackson of Leeds (1893), together with an Introduction by Hughan—to which, therefore, for further particulars relating to an Author without whose *Serious and Impartial* ENQUIRY, our knowledge of early Royal Arch Masonry, would be next door to a blank, my hearers (or readers) are now referred.

GERMANY AND NORTHERN EUROPE.—P.G.A.W. Blumenhagen (1781-1839), for a long time the Master of a Lodge at Hanover, where he also practised as a physician. A novelist, and the author of several volumes of Masonic poetry and prose.

I.P.M. Richard Barthelmess, born 1820 at Nuremberg, went to America in 1852, and became W.M. of Lodge Pythagoras at New York. Published a Bibliography of Freemasonry (1856) and a catalogue of the library and medals of his Lodge. Returned to Nuremberg in 1872, and became the Master of *Zu den drei Pféilen*. Died a few years ago, but his brother, J. A. E. Barthelmess, also in medical practice at Nuremberg, is still living, and fills the Chair of Lodge *Joseph z Einigkeit*.

Horst Bretschneider (1819-1859), physician in ordinary to the Duke of Gotha, and a member of the Council of State, was distinguished by his Masonic zeal and culture, edited a Freemason's Calendar from 1852, and left materials behind him for a song book.

Henry William Buek, born 1796, Grand Master of the Grand Lodge of Hamburg from 1847 to 1872—a period of twenty-five years.

C. F. Burdach (1776-1847), physician, professor, and physiologist. The W.M. of *Zu den drei Kronen*, at Konigsberg, from 1834 to 1841.

D. W. H. Busch (1788-1858), a Military Surgeon, and in 1814 Staff-Surgeon General of the Hessian Army Corps. Appointed in the same year Professor at Marburg, where he lectured first of all on surgery, and subsequently on midwifery. Transferred to Berlin, 1829, and joined (1830) the Lodge *Zum Pilgrim im Oriente*. Deputy G.M. of the National Grand Lodge of Germany, 1842, and in the following year Grand Master, which office he retained, throughout five successive triennial elections, until his death. The Provincial Grand Lodge in Königsberg and fifteen private Lodges were constituted during his administration.

Victor Carus, M.D. and LL.D., Professor of Medicine in Leipsic, W.M. of "Minerva of the Three Palms," and President of the Union of the Five Independent Lodges of Germany. A most distinguished member of the Craft, and of our own Correspondence Circle.

P. J. Cretzschmar (1786-1845) served as a Military Surgeon with the French Army, but returned to Frankfort in 1813, and remained there until his death. A member, it is said, of thirty-six learned societies. Joined the Lodge *Socrates z Standhaftigkeit*, at Frankfort-on-Main, and was the W.M. from 1835 to 1842.

C. F. von Eckleff, the founder and first Grand Master of the National Grand Lodge of Sweden, December 25th, 1759. He had travelled much in Europe, and thereby acquired a complete familiarity with the Masonic (or *quasi*-Masonic) ceremonies of that period. On his return to Sweden in 1750, he devoted the ensuing nine years to the preparation of a ritual, founded chiefly on the French (so-called) high degrees, which in consequence became the basis of the present Swedish system. Dr. Eckleff, who died in 1789, had been in all probability an Army Surgeon. Zinnendorff, a practitioner of this class, was indebted to him for the formulary adopted at the establishment of the National Grand Lodge of Germany in 1770.

J. C. Ehrmann (1749-1827), member of Lodge *Zur Enigkeit*, Frankfort-on-Main, and founder of the *Orden der Verrückten Hofräthe* (Order of the demented Court-Councillors), which, in spite of its name, attracted such supporters as Jean Paul, Iffland, E. M. Arndt, Goethe, and others.

B. A. Erdmann, a medical practitioner of great eminence at Dresden, and present Grand Master of Saxony.

J. A. J. Engel-Reimers, Chief Physician of the Town Hospital at Hamburg, and present Provincial Chapter Master of Lower Saxony.

J. F. Fritze, I. 1763, a Military Surgeon, and medical writer of some renown.

J. F. G. Goldhagen (1742-1788), Physician and Professor, W.M. of *Zu den drei Degen* at Halle from 1778 to 1786.

C. F. von Graefe (1787-1840), a famous Surgeon and Professor at Berlin. Initiated at Halle in 1808.

G. F. Hildebrandt, Doctor and Professor of Medicine in Erlangen, the W.M. for several years of *Libanon zu den drei Cedern*, but together with four other Professors, was forced, in 1813, by the Government, to retire from the Lodge, which had greatly prospered under his wise direction.

William von Horn, born 1803, a Physician of great renown, deputy G.M. of the Grand National Mother Lodge of the Three Globes, in 1863, and for several successive years.

G. J. Jaenisch (1707-1781). Prov. G.M. of Hamburg and Lower Saxony, under England, 1759. Afterwards joined the STRICT OBSERVANCE, though without absolutely severing the English connection. Jaenisch was succeeded by T. G. von Exter (1734-1799), also an M.D., who after renouncing the STRICT OBSERVANCE, lent a willing ear to the blandishments of the New or Gold Rosicrucians, and others, but was ultimately installed as English Provincial Grand Master of Hamburg and Lower Saxony (1786), which position he continued to hold until his death.

C. G. Jung, born (at Mannheim) 1793, died 1864. Doctor and Professor of Medicine at Basle. Took a foremost part in the foundation of the Grand Lodge "Alpina" at Zurich, of which he became the second Grand Master, in 1850, and was so much respected that he was elected Honorary Grand Master on resigning office in 1856.

J. G. B. F. Kloss, (1787-1854) was repeatedly Grand Master of the Mother Grand Lodge of the Eclectic Union at Frankfort-on-the-Main, where he resided and enjoyed a high reputation as a physician. The titles of his works, given in English are as follow:—*Annals of the Lodge Zur Einigheit*, Frankfort, 1840; *Freemasonry in its true meaning, from the ancient and genuine documents of the Stonemasons*, 1846; *History of Freemasonry in England, Scotland and Ireland*, 1848; *History of the Freemasons of France*, 1852; and a *Bibliography of Freemasonry*, 1844. The last of these publications contains a list of more than six thousand Masonic works in all languages. Dr. Kloss was the pioneer of Masonic history—properly so-called—and as such his memory will always be held in grateful recollection by genuine students of the Craft. Most of his conclusions are still unimpared by time, notwithstanding the numerous additions to our knowledge during the 40 years that have elapsed since his death.

Alexander Knoblauch, physician and *Sanitätsrath* in Frankfort-on-Main, Grand Master of the Eclectic Grand Lodge, 1885-93.

F. H. A. Lachmann, born 1797, died (*circa*) 1879, W.M. of the Lodge, Karl zu gekrönten Säule, Brunswick, 1848-57. Famed throughout Germany for his work *History and Usages of Masonic High Degrees, and High Grade Systems* (1866).

J. B. Lampe, distinguished both as a physician and Freemason, W.M. of *Zum Schwarzen Baren*, Hanover, 1785-1802; and Second Principal of the *Chapter of Zion*, 1785-1805.

Diethelm Lavater (1743-1826), a member of the Grand Council of Zurich, and W.M. of the Lodge there, 1772-80, Grand Prior of Helvetia, under the STRICT OBSERVANCE, 1779-86, but when the Lodge resumed work in 1811, he again became a member of it. He was the acknowledged leader of the Craft in Switzerland for upwards of half a century, and when he died, the Baron von Turkheim said of him, "for fifty years he has established, preserved, and restored the Sacred Order in his country."

John Henry, nephew of Diethelm, and son of J. Kasper Lavater, the famous Physiognomist (also a Freemason, though not a medical practitioner), was initiated in Regensburg, afterwards joined the Pilgrim Lodge in London, and finally settled at Zurich, where he practised as a physician. W.M. of the Lodge there in 1817, died in 1819. Having travelled over the whole of Europe, and joined in Masonic fellowship with brethren of numerous nationalities, it afforded him much pleasure to embody the impressions he had derived from his attendance at foreign Lodges, in a series of papers, which he read to his Masonic associates in Zurich.

J. M. Leopold, born 1794, Professor of Medicine in Erlangen. Obliged to retire from the Lodge there in 1818, owing to an edict of the Bavarian Government. A well-known Medical writer, and in his *Autibiography* (1868) will be found a long Essay on Freemasonry.

F. L. Meissner (1796-1860), a very famous accoucheur in Leipsic, and W.M. of the Apollo Lodge in that city, 1835-51. D.G.M. of Saxony 1841-48 and 1854-57. Grand Master from 1857 until his death. Founder of the matchless *Latomia* (1842-73).

F. A. Mesmer (1734-1815), a German Physician, the author (or reviver) of the famous doctrine of animal magnetism, or "Mesmerism." A Freemason, and the founder—at Paris in 1782—of a Magnetic Society or Order, *quasi*-Masonic in its character. This was called the "Rite of Universal Harmony," and at the hands of French writers has been expanded into a system of "Mesmeric Masonry."

Jacob Mummsen practised first in Hamburg, afterwards in Berlin. Grand Master of the Grand National Lodge of Germany, 1777-79.

J. H. Pierer, (1767-1832). Physician and medical writer at Altenburg, and W.M. of the Lodge there, 1812-29. Shared with J. A. Schneider the chief labour of compiling the famous *Constitutionsbuch.*

Christain Raiser, present S.G.W. of the Grand Lodge *Zur Eintracht* of Hesse, is in medical practice at Worms.

F. J. W. Schröder (1733-1778), Doctor and Professor of Medicine at Marburg. A zealous Freemason, but greatly imposed upon by the New Rosicrucians and other Charlatans of the last century, who acquired and then misused the confidence he was so unwise as to repose in them.

J. F. Siemess, born in Hamburg 1792, died at Oldenburg when on a journey with his, son-in-law J. L. T. Mersdorf—the well-known Masonic writer—in 1863. W.M. of Lodge "Emmanuel," Hamburgh, 1832-46; and President of the *Mutterbund*—a union of Master Masons for purposes of historical inquiry—1838-48.

J. C. A. Theden, born 1714. First General Surgeon of the Prussian Army during the Seven Years War (1756-63): W.M. of the Lodge *Zu den drei Zirkeln*, at Stettin, 1765-67; and *Zur Eintracht* at Berlin, 1771-84. From 1784 to 1794, leading Master of the Mother Lodge of the Three Globes. In the latter year Deputy Chief Scottish Master, and in 1795 Chief Master. A Masonic medal was struck in his honour, on his retirement—through advanced age—in 1796.

S. G. Vogel, (1750-1837). Professor of Medicine at Rostock. A world-renowned Medical writer and an enthusiastic Freemason. W.M. of the Lodge *Tempel der Wahrheit*, Rostock, 1807-11. Either Vogel, or his intimate friend the Grand Duke Friedrich I., of Mecklemburg-Schwerin, I am not sure which, founded a Masonic hospital for poor people at Heilegendamm near Doberan.

G. H. Warnatz, born 1801, died 1872. A high medical officer in Dresden. Grand Master of Saxony from 1866 until his death, and the chief founder of the German Union of Grand Lodges.

G. C. G. Baron von Wedekind (1761-1831), doctor and professor of Medicine at Metz. Founded a new Lodge, *Zur Eintracht*, at Darmstadt under an English warrant (No. 864) in 1816, but which seceded from the Prov. Grand Lodge of Frankfort and formed a new Grand Lodge—retaining its old name—in 1839. Wedekind, whose literary reputation stood equally high in the estimation of both his professional and Masonic brethren, continued to preside over the Lodge until 1823.

C. A. Wendler (1783-1862), doctor and professor of Medicine at Leipsic. Greatly renowned for his Lodge work. W.M. of "Minerva of the Three Palms," from 1827 until his death, a period of thirty-five years!

Johann Wendt, doctor and professor of Medicine at Breslau. A well known medical writer and for very many years W.M. of the Lodge *Friedrich zum Goldenen Zepter.* A medal (omitted in Merzdorf's book) was struck in his honour.

C. F. Uden, a Physician at Berlin. Afterwards Professor at Dorpat, 1802; and at St. Petersburg, 1807; died about 1730. Editor of the *Archiv für Freimaurerei und Rosenkreuzer* (1783) and the *Ephemiden der gesommten Freimaurer* (1785).

J. K. T. Zschokke (1806-66), son of the celebrated novelist and Freemason. Physician and Professor at Aarau. W.M. of the Lodge *Zur Brudersreue*, from 1858 until a few months before his death. A devoted Craftsman, and a contributor to the *Asträa* and other Masonic journals. A writer also on medical subjects, and on natural science.

J. W. von Zinnendorff (1731-82). Initiated at Halle, his birthplace, but was subsequently quartered at Berlin, where he received the appointment of General Staff Surgeon, and Chief of the Medical Corps of the Army. Joined the STRICT OBSERVANCE, 1764, and became Master of the *Three Globes*, 1765. Threw over both in order to establish the National Grand Lodge of Germany in 1770, of which he was G.M. 1774-5, and again, 1780-82. The rituals he procured from Dr. von Eckleff, and thus introduced the Swedish system into Germany. Zinnendorff was one of the most remarkable and masterful Masons of whom there is any record, and has been widely held up as one of the most unscrupulous. About this latter characteristic, however, opinions differ greatly, and his entire freedom from it, has been, and is, very stoutly maintained by a large and influential circle of admirers.

The custom, in Germany (and other foreign jurisdictions) of placing the very best man in the chair of a Lodge, *and keeping him there*, must be briefly alluded to, as unless this practice is carefully borne in mind, the leading *rôle* played by our medical brethren in Continental Masonry will scarcely be accorded the full importance which I am desirous of claiming on their behalf.[1]

[1] My thanks may be here expressed to the Sec. and S.D., 2076; also to our *German* Bros. Karl Nies, G. Sec., Darmstadt; Professor A. Flohr, D.G.M., Royal York G.L. Berlin; and *very particularly* to Dr. (*phil.*) W. Begemann, P.G.M., Mecklemberg.

FRANCE.—Boileau, Physician to the Hospital for Hollanders at Paris, died 1802. Founded the Lodge *St Alexandre d' Écosse*, and revived the Chapter *du point parfait.* Took a leading part in the introduction of the *Rit écossais philosophique* into France. In the *Annales Maçonniques* (*t.* iii., p. 5) he alludes to the following books:—*Constitutions of the Fraternity of Free and Accepted Masonry*, 1689, 1690, 1701; *A Short Analysis of the Unchanged Rites and Ceremonies of the Freemasons*, London, printed for Stephen Dilly, 1676, 8vo.; and *Observations and Inquiries relating to the Brotherhood of Freemasons*, by Simeon Townshend, London, 1712, 8vo. These, however, have so far eluded all research, and are not supposed to have ever existed.

J. Claude Besuchet, born 1790, a military surgeon, and served in numerous campaigns of the French Army. A contributor to the *Encyclopédie Moderne*, in which he wrote the article on Freemasonry. Published several orations, and a very useful work, *Précis Historique de l'Ordre de la Franc Maçonnerie, Suivi d'une Biographie* (1829).

Bourdois de la Motte, a distinguished physician, member of the Lodge *L'Aigle de St. Jean*, Orient de Joigny.

Guillaume Burard, a medical man and Mason at Paris, said to have been connected with the Mother Lodge of the *Rite Philosophique.*

Pierre J. J. Carbanis (1757-1808). A celebrated physician and member of the Lodge *Les Neuf Sœurs* at Paris from its formation. Chiefly known, besides his medical and other works, by a translation into French of the Iliad of Homer.

Benedict de Chastanier, W.M. of the Lodge *Socrate de la Farfaite Union* at Paris, 1767, and is said to have brought to England, in the same year, a modification of the Rite of Pernety, and established a Lodge in London under the name of the "Illuminated Theosophists." Soon, however, the Masonic forms were abandoned, and the society was converted into a mere theosophic sect, having for its sole object the propagation of the religious system of Emmanuel Swedenborg. White, in his Life of Swedenborg, gives the names of twenty-five of the members, and among them occurs that of "Bendict Chastanier, French Surgeon, 62, Tottenham Court."

Gustave Desmons, Military Surgeon. An active member of the Supreme Council 33° of France, and present Grand Master of the Grand Lodge of Tunis.

B. R. Fabre de Palaprat (1775-1838), a Paris Physician. The restorer, or to be more correct, the organizer of the Order of the Temple, of which he became the Grand Master in 1804. A writer on various subjects.

J. J. Guillotin (1738-1814). Practised medicine for many years at Paris, and proposed from motives of humanity, the use of the instrument of death which was called after him, but was not, as has been commonly reported, the victim of his own contrivance. Took part in the foundation of the Grand Orient of France.

J. T. Gardane, deputy of the Lodge *Jeanne d'Arc* of Orleans in the Grand Orient of 1775, and one of its officers. The author of several medical treatises.

Cadet de Gassicourt. An apothecary of Paris, who published in 1796 a work entitled *Le Tombeau de Jacques Molai, on histoire secrète et abregée des initiés anciens et modernes.* But subsequently acknowledged his folly in traducing a Society of which he knew nothing, and was initiated into Masonry in Lodge *l'Abeille*, where in the offices of Orator and Master he eulogized that Institution which he had formerly defamed, and pronounced a glowing panegyric upon the Chevalier Ramsay, against whom, in terms of great bitterness, he had previously inveighed.

— Garon (1789-1859). For many years one of the most active of the Parisian brethren. The representative of his Lodge in the Grand Orient from 1826 to 1857, and medical adviser of the *Maison de Secours.*

— Mercadier, a French surgeon and Freemason. The founder of *La loterie Maçonnique dit du Reveil de la Nature*, in 1804.

Pierre Gèrard Vassal (1769-1840). A Paris physician in very extensive practice, and one of the most learned and enthusiastic Masons of France. A member of several medical societies, to whose *Transactions* he contributed numerous essays of great weight. Is said to have introduced to the profession the use of the *digitalis purpurea* as a remedial agent. He presided in the Lodge, Chapter, and Areopagus of the *Sept. Ecossais-Réunis* for many years with great zeal and devotion. In 1819 elected Secretary General of the Grand Orient, and in 1827 President of the College of Rites. His principal Masonic works are *Essais historique sur l'institution du Rit Ecossais*, 1827, and *Cours Complet de la Maçonnerie, ou Histoire générale de l'Initiation depuis son Origine jusqu'à son institution en France*, 1832. A medal was struck in his honour, and presented to him by the members of the *Sept. Ecossias Réunis*, in 1830, a mark of distinction which he had richly earned by his impartial criticism of the defects, as well as his unwearied support of the laudable aims of the Grand Orient, and the (so-called) Ancient and Accepted Scottish Rite.

Humbert Gerbier de Werschamp. A physician at Paris, who about the year 1784 claimed to be the supreme authority with respect to the Rose Croix degree. His claim was admitted, and in 1785 there was a treaty of fusion between the *Chapitre Général de France*, and de Werschamp's *Grand Chapitre*. He deposited his papers (about which, at the present date, the less said the better), in the archives, ceded his rights, and received the title of Past G.M.

The title of "Grand Master" was discontinued by the French Craft in 1871, from which date that of "President of the Order" has been used to distinguish the highest officer of the Grand Orient. Among these "Presidents" I find the name of De Saint Jean (1872-1882), who is styled "docteur en médecine" in the official Calendars, and also that of Dr. H. Thulié (1889-92)—a former President of the Municipal Council of Paris—who is similarly described in the *Annuaire* of the Grand Orient, 1893. Drs. (*Med.*) Antoine Blatin, P. M. Deputel, E. Gérard, J. F. Convers, H. J. B. S. Gaudicher, A. Gérard, L. A. Ormières, and A. Lieberls, are mentioned in the same publication as members of the leading committees of the Grand Orient.

The Lieut.-Grand Commander of the Supreme Council 33° for France (to be carefully distinguished from the Supreme Council under the Grand Orient), is Dr. Claude Gonnard, who informs me, that though French Masonry no longer attracts the members of the medical profession as it formerly did, "the doctors still furnish a large contingent which may be estimated at $\frac{1}{10}$ of the Masonic Army." The same brother goes on to say "there are four or five members in our own Academy of Medicine, who *have been Masons*," from which we may perhaps conclude that the present anti-religious tendency of French Masonry supplies the reason of their withdrawal from it.

Hungary.—Dr. Abraham Szontagh was formerly deputy G.M., and is now an Hon. Grand Master of the Grand Lodge. Thecdore Bakody, formerly a leading Mason and W.M. Adolph Schermann, Deputy Chief Physician of Buda-pest, is the present W.M. of a Lodge at that capital and S.G.W.; and George Kovats, Chief Physician of Pressburg, is a P.M. and P.G.W.

Holland.—J. A. Bouvier, born 1791, assisted in planting Freemasonry in Batavia, where he died in 1821; and Bro. J. P. Vaillant, Grand Secretary, tells me that a very dear friend of his own, lately deceased, L. J. Egeling, Inspector of the Medical Service in South Holland, was Deputy Master of the Lodge *Reunion Royale*, and Grand Treasurer of the Grand East. Nor can I pass over the name of Dr. H. W. Dieperink, D.G.M. for the "High Degrees" in South Africa, under the Netherlands Constitution, and our own much valued Local Secretary for the Western Division of Cape Colony.

Italy.—Sebastian Giraud, or Giraudes, born 1735, a medical man in Turin, became in 1774 P.G.M., and Grand Chancellor of the Grand Chapter of the Strict Observance at that City, and was present at the convent of Paris in 1785. At the present time in the Lodges and Chapters of Italy there are more than 2,000 physicians, but the Grand Lodge has recently decided, as I am likewise informed by Bro. Teofilo Gay, Sec. Gen. of the S.C. 33°, that the names of the brethren are not to be made public. But it is common knowledge, that Timoleo Riboli, the physician to Garibaldi, Grand Commander of the Supreme Council 33°, and Achille Ballori, Grand Secretary of the Grand Orient (1893) are among the number.

Spain.—I have only succeeded in obtaining particulars from one out of the many Masonic jurisdictions of this country, the Grand Oriente Nacional de España. Under this Grand Body there are no less than 797 medical men actually on the Lodge lists. To Don Mateo Seaone, the father of the Marquis de Seoane, who was afterwards the Grand Master of the Grand Orient, is due the formation and organisation of the Sanitary Corps of the Spanish military service. Among other prominent Medical brethren may be named:—Don Anastasio Garcia Lopez, initiated 1847, founded lodges in Salamanca, Truvia, Oviedo, Aviles, Alicante, and in almost every place where he held a professorship and was Chief Sanitary Officer. He is at present Lieut.-Grand Commander of the Grand Orient. Don Manuel Mexino y Jimenez, born 1852, W.M. of the Lodge at Cordova, and holding other high appointments in the Craft, is the first surgeon in his province, and to show an example of what Masonry ought to do, maintains at his own expense a dispensary at which over 200 indigent patients attend daily Don Pablo Gomez Monre, the foremost physician in Tarifa, where he enjoys the honourable title of "Father of the poor," has so impressed upon the people of the district the beauties of Freemasonry that the public musicians of Tarifa are in the habit of serenading the Lodge when the brethren assemble for their solstitial festivals and banquets. He founded the Lodge *Berzelius* in that town, which

during one severe winter kept its doors open day and night for the relief of the hungry and distressed, and has educated at its own expense many orphans of deceased brethren. Our Brother himself has been the subject of special and honourable mention by the Municipality for his heroic conduct during a terrible epidemic, when he devoted his days and nights, without personal rest, to the suffering poor.

UNITED STATES OF AMERICA.—Three valued friends write to me as follows:—"In our country there is scarcely a medical man of standing who is not a Mason" (*S. F. Chadwick, G. Sec. Oregon*); "The greatest medical men are found in large eastern cities. Few of the Grand Lodge *Proceedings* have any data for such an inquiry ∴ Separated by hundreds and perhaps thousands of miles, we often do not know the occupations of those who for the time being are the representative men of the Craft" (*Dr. Joseph Robbins, P.G.M., Illinois*); "The ranks are full of them [*i.e.*, medical Brethren], but as titles are not given in Masonic *Proceedings* it is not always possible to tell the business" (*Stephen Berry, G. Sec., Maine*) To these and other Brothers in the U.S.A., notably Sereno D. Nickerson, Josiah H. Drummond, Theodore S. Parvin, Lawrence N. Greenleaf, Enoch T. Carson, and Charles Inglesby (all of whom I hope to thank in person, at no very remote date, for the trouble they have taken on so many occasions to oblige me), I am mainly indebted for the information which it will become my next duty to impart. Taking, therefore, the American Masonic Commonwealths as nearly as possible in alphabetical order, we find arrayed in the past and present:—

Alabama.—G. N. Norris, P.G.M., a physician of world-wide fame; Myles Jefferson Greene (1827-92), a physician of high reputation. Initiated in 1849, and Master for *nineteen* years of the Lodge he was instrumental in forming. G.M. 1877, and in the following year G. Secretary, an office which he retained until his death.

Arkansas.—J. H. Van Hoose, P.G.M., the leading man of his profession in the western portion of the State.

California.—P.G.M.'s J. Mills Browne, now Treas. Gen. Sup. Coun. 33° (S.J.), and at the head of the Medical department. U.S. Navy; Isaac S. Titus, afterwards of *Arizona*, Superintendent of the Institution for the Insane in both States; D.G.M., H. S. Orme of Las Angeles.

Illinois.—Of the 35 Grand Masters (down to 1893), five have been physicians. Meredith Helm. 1842; W. B. Herrick, 1855; Ira A. W. Buck, 1858-60; Joseph Robbins——one of the most brilliant ornaments of the Inner Circle of American Masonic writers and thinkers, to wit, the Corps of Reporters on F.C.—1876-7; and Alexander T. Darrah, 1885-6: Drs. J. V. Z. Blaney, D.G.M., 1856, and Davis occupied leading positions at the Rush Medical College, Chicago, and N. M. McCurdy of Vandalia is reported to have been a distinguished Masonic scholar.

Iowa.—Among the dead may be named Drs. Reynolds, 1st S.G.W., and Sanford, P.G.M. Among the living, E. A. Guilbert, G.M., 1863; L. J. Baker, J.G.W., 1889, and Bros. Shraden, Hobby, and Lacey.

Louisiana.—J. C. Batchelor (1818-93), a medical practitioner before the war, in which he served until severely wounded. G.Sec. 1867-91. Succeeded Albert Pike as Grand Commander Supreme Council 33° (S.J.).

Maine.—Seth C. Gordon, of Portland, whose fame as a specialist is not confined to his own country; Edwin M. and Andrew J. Fuller, of Bath, former Presidents of the State Medical Society; Moses Dodge, of Portland; and the Hon. Frank Sleeper, of Sabattus, a prominent member of the State legislature, who has been G.M. and G.H.P., and is now Grand Lecturer.

Maryland.—P.G.M.'s Charles H. Ohr, 1849-51, for many years Reporter on F.C. to Grand Lodge and Grand Chapter; John Didier Readel, 1852, who previously served as G.Sec. and Reporter on F.C.; Grand Wardens, J. R. W. Dunbar, 1845; W. Wroth, 1863; and F. G. Gorgas, 1870, for many years Reporter on F.C., and who has filled the highest Medical offices in the State.

Michigan.—Dr. Adams, who removed to Illinois, and became a leading physician in Chicago, as he had previously been in Detroit. Also distinguished as a Masonic editor.

Minnesota.—Azariah T. C. Pearson (1817-89), graduated from a Medical college in New York, 1837. Grand Master (*Minn.*) for eight years; G.Sec. 1854, and again in 1876, until his death. For many years Reporter on F.C. to Grand Lodge, Grand Chapter, and Grand Commandery. Author of the *Traditions of Freemasonry*, and of an elaborate work on Masonic Jurisprudence, the MS. of which was unfortunately destroyed by fire.

Missouri.—J. W. S. Mitchell (1800-72), G.M., 1844-5, G. Sec., 1847-48. Established at St. Louis a monthly journal called the *Masonic Signet and Literary Mirror*, 1848; and author of the *History of Freemasonry and Masonic Digest* (2 volumes), which appeared in 1858.

New Hampshire.—G. W. Currier, P.G.M., and Thomas E. Hatch, 33°, the representative of the Northern near the seat of the Southern Supreme Council.

New Jersey.—Jepthah B. Munn, G.M. 1820-23; Thomas J. Corson, the leading physician at Trenton for many years, Grand Warden 1860-1, and a distinguished Reporter on F.C.

North Carolina.—Eugene Grissow, P.G.M., 33°, and Masonic writer.

New York.—Peter Middleton, the Deputy (and acting) Prov. G.M. during the Revolutionary War. He was extremely popular, and much respected even by his political opponents; J. J. Crane, G.M. 1862; James W. Powell, G. Sec. 1850, who was succeeded in 1853 by James A. Austen (1813-81), who held the office until his death.

Ohio.—Our lamented Bro. H. J. Whymper, in an instructive lecture on *Masonic Bibliography*, read before the Albert Victor Lodge, No. 2370, Lahore, on January 31st, 1891, observes: "Some time ago I came across a discursive paper by Bro. Cornelius Moore on Masonic Book Collectors. Its opening reference is to the year 1837, and you will find it very instructive and explanatory as to how America has depleted England of old Masonic Books."

"About this time," writes Bro. Moore, "I became acquainted with two young Masons, zealous, intelligent, and anxious to learn; one was Dr. James S. Reeves, now of the Niles, Michigan, then a practitioner of medicine in Ohio; the other was Enoch T. Carson, still a resident of Cincinnati. [Reeves was initiated in 1844, and Carson in 1845.] We soon began to enquire of the old book stores in Boston, New York, and Philadelphia, and whenever an old book on Masonry was unearthed, it generally found its way to the Review Office, or into the growing collections of Dr. Reeves or Bro. Carson.

"The work went on, and I did what I could with limited means; Dr. Reeves, slow but sure and watchful, was quite successful; while Bro. Carson, with more means than either of us, was proportionately more fortunate." The fourth collector, that is, on any extensive scale, appears to have been Bro. T. S. Parvin.

Dr. James S. Reeves, who died in 1888, at the age of 76, became a Mason in 1844. During the Civil War he served as regimental Surgeon with the 78th Ohio Infantry for three years, and then re-enlisted for the whole period of the war. He was offered the position of Surgeon-General in the Army, but at the urgent solicitation of his comrades remained in the position of regimental Surgeon. At the conclusion of the war he held the rank of Surgeon-in-Chief of the Third Division of the 17th Army Corps. Dr. Reeves was the W.M. of Washington Military Lodge, for the three years of its existence, and carried the Lodge Warrant, enveloped in oiled silk and wound round his body, from Bolivar, Tennessee, in 1862, until Washington City was reached in 1865. His defence of Regimental, or Travelling Lodges,[1] in reply to the severe strictures which had been passed upon their utility, will repay perusal. The doctor's library is believed to be still intact, but if consisting chiefly of the *Proceedings* of Masonic bodies in the United States, as there is some ground for supposing maybe the case, it will be shorn of the greater part of its attractions, or what would otherwise be regarded as such by the generality of students and collectors.[2] Dr. Vatier, P.G.M., is (or was) a physician in extensive practice at Cincinnati.

Pennsylvania.—Thomas Cadwallader, an eminent medical practitioner, was a member of St. John's Lodge, Philadelphia in 1737; Dr. Smith was G. Sec. during the early years of the G. Lodge; Professor Joseph Leidy, a renowned Medical teacher and zealous Mason, in Philadelphia; Elisha K. Kane (1822-57), entered the U.S. Navy as assistant Surgeon, 1843. Famous for having made two voyages in search of Sir John Franklin, which he described in his accounts of the first and second *Grinnell Expeditions*. Initiated in the Franklin Lodge, No. 134, Philadelphia. His last spoken farewell, before proceeding on his second expedition, was delivered in the Grand Lodge of New York, which had been specially convened in order to bid him God speed on his perilous journey. A Masonic banner was afterwards planted at the nearest point to the frozen pole that was reached by this intrepid Explorer.

Rhode Island.—Lloyd Martin, G.M., and G. H. Kenyon, P.G.M.

South Carolina.—Albert G. Mackey (1807-81), for many years a practising physician. Initiated, 1831; W.M. No. 1 Charleston, 1843. G. Sec. 1844-66. Sec. Gen. Sup. Counc. 33° (S.J.) from 1844 until his death. One of the ablest, most scholarly, and voluminous writers on Freemasonry that has ever lived. Editor of *Mackey's National Freemason*, began 1871, 3 vols.; *American Quarterly Journal of Freemasonry*, 1857-8, 2 vols. Author of *A Lexicon of Freemasonry*, 1845; *Mystic Tie*, 1849; *History of Freemasonry in South Carolina*, 1856; *Principles of Masonic Law*, 1856; *Book of the Chapter*, 1858; *Manual of the Council* (Cryptic), 1869; *Manual of the Lodge*, 1865; *Masonic Parliamentary Law*, 1875; *Text Book of Masonic Jurisprudence*; *Ahiman Rezon, S. Carolina*, 1852; *Masonic Ritualist*, 1867; *Symbolism of Masonry*, 1869; and *Encyclopædia of Freemasonry*, 1874. Many of these works have passed through several editions.

[1] *New Eng. F.* ii., 481. [2] *Ibid*, 288, 483; and Letters from E. T. Carson, 1893.

Texas.—Thomas M. Matthews, P.G.M. and Reporter on F.C.

Virginia.—John Dove (1792-1876), at the time of his death had been a Mason for 63 years, Grand Secretary of the Grand Lodge 54 years, of the Grand Chapter 58 years, and Grand Recorder of the Grand Commandery 31 years. It is said that he never missed attending a session of either of these Bodies during his entire official life. President of the Masonic Convention held at Baltimore on the 8th of May, 1843. Author of the *History of the Grand Lodge of Virginia*, and *The Virginia Text-Book*. Dr. Dove was engaged in the practice of his profession at Richmond, and continued in it up to near the end of his long life.

Washington.—Thomas D. Mirror, P.G.M.; in the U.S. Marine Hospital Service, and one of the leading men of this new State.

Massachusetts, I am bringing in at the end, for reasons that will briefly be related. The "Old Bay" State has a long and interesting Masonic history—which I have been able to peruse at leisure in the goodly collection of official and other publications, presented to me by my old and tried friend, Sereno Dwight Nickerson, G.Sec. and P.G.M. To proceed, however, with the narrative—Joseph Warren is pre-eminently the New England hero. He was young, handsome, energetic, patriotic, brave—and the first man of distinction to lay down his life in the cause of American liberty. Born at Roxbury, 1741, he began to practise as a physician at Boston in 1763. At the breaking out of the American War, the Provincial Congress offered him the appointment of Surgeon-General, but he declined it and accepted a commission as Major-General. Three days afterwards, at the battle of Bunker Hill, he was killed. Warren was initiated in St. Andrew's Lodge, Boston, 1761; elected Master, 1769, and in the same year received from the Grand Master of Scotland a patent dated May 30th, 1768, appointing him G.M. of Masons in Boston and within one hundred miles of the same. In 1773, a second commission from the same source, dated March 3rd, 1772, reached him, extending his jurisdiction over the whole Continent of America. John Warren (1753-1815), commenced the study of Medicine with his brother Joseph (12 years his senior), who had become one of the most successful practitioners in Boston. The younger brother began to practice first of all at Salem, then he joined the medical department of the Army, and finally settled down at Boston, where he is said to have acquired a larger practice than any physician ever had, either before or after him. On the 10th of June, 1782, he was chosen on a Committee to draught resolutions explanatory of the powers and authority of the Massachusetts Grand Lodge (a continuation of the body of which his brother Joseph had been the first G.M.) In their report, the Committee recite and defend the action of the Grand Lodge on March 8th, 1777, in choosing a Grand Master and constituting an independent Grand Lodge—*the first on the American Continent.* John Warren, who was G.M. of this Grand Lodge in 1783, 1784, and 1787, was present on March 5th, 1792, when the Union between the "Massachusetts" and the "St. John's" Grand Lodges (representing the "Ancients" and "Moderns" respectively) was consummated. On the 19th of the same month, the G.M. elect was installed by Warren in Ample Form. Among the subsequent *Grand Masters*, who were members of the Medical profession, may be named Josiah Bartlett, 1798-99, and again in 1810; John Dixwell, 1821-23; Joshua B. Flint, 1835-37; and Winslow Lewis (to whom I shall presently return). The *Deputy Grand Masters* include John Lowell, 1786-88,93; Abraham T. Lowe, 1855-6; and J. V. C. Smith, 1860. *Grand Wardens.*—John (son of Joshua B.) Flint, 1852; Richard S. Spofford and Jonas A. Marshall, 1854; Bradford L. Wales, 1857; Joel Spaulding, 1860; William J. Sawin, 1875. All these Grand Officers were men of distinction, not only in their Masonic and professional capacities, but in other walks of life—unfortunately, however, my fast dwindling space will permit me to do no more than indicate in a note where their biographies can be referred to.[1]

Winslow Lewis (1799-1875), after graduating at Harvard University, studied under Dr. John C. Warren (son of John Warren, P.G.M.), and received the degree of M.D. in 1822. He then went to Europe, where he attended the lectures of Guillaume Dupuytren, the most distinguished French surgeon of his time, and those of John Abernethy, an English surgeon of equal eminence in London. The reason he became a member of the Craft was a curious one. In the days when the Freemasons were abused without mercy and persecuted to the utmost, he saw in a paper an advertisement of one of the furious Anti-Masons, Avery Allyn, a name now forgotten—that on a certain day, in 1830, he would deliver a lecture showing up the weakness and hypocrisy of Freemasonry, and its dangerous tendency. The doctor was led by curiosity to go and hear him, and the effect of the lecture was to make him a convert on the other side, and he was made a Mason in Columbia Lodge, then presided over by Dr. Joshua B. Flint, afterwards G.M. of the Grand Lodge of Massachusetts.

[1] *Proceedings Grand Lodge of Massachusetts*, 1875, 20, 87, 118; 1887, 42; 1888, 16, 261; 1890, 40; *New Eng. F.*, ii., 44, 396, 491, 565; *Freemasons' Monthly Magazine* (C. W. Moore), xviii., 169, 209; xxiii., 192; xxxi., 105.

Winslow Lewis served numerous offices in the Grand Lodge, and was G.M. in 1855-6, and 1860. A large number of his Addresses will be found in the *Proceedings Grand Lodge of Massachusetts*, 1875, From one of these, delivered at the constitution of the *Winslow Lewis Lodge*, Boston, on December 26th, 1856, I extract the following:—

"It would seem that Masonry and Medicine are not deemed incompatible by our Brethren: that there was almost some alliance or connection between them. It surely cannot be that there is any disease in the Order; and, therefore, these are selected to that duty which they are supposed best to understand—the administering to morbid bodies! Surely not! But the fact is determinate and prominent. Six of the Grand Masters of our venerable Grand Lodge were physicians. One fell, liberty's first martyr, on Bunker's Heights,—three were Presidents of the Massachusetts Medical Society,—one is now an eminent Professor of Surgery in the great school of Louisville, Kentucky, and the last is one not likely to *fall* for any services he may render his country, nor has he any aspirations in that direction! Both the Encampments of this city are excellently managed by M.D.'s, both adepts in wielding lance for health as for chivalry,—and all our Lodges are teeming with the sons of Æsculapius."

The doctor, whose professional reputation stood deservedly high, had also the phenomenal capacity of binding men to him by the strongest ties of attachment. One of his pupils, the famous Oliver Wendell Holmes (lately deceased), wrote of him:—

> "You hear that man laugh? You think he's all fun,
> But the angels laugh, too, at the good he has done;
> The children laugh loud, as they troop at his call,
> And the poor man that knows him laughs loudest of all."

CANADA.—I am informed by Bro. J. Ross Robertson, P.G.M., of the largest Masonic jurisdiction in the *Dominion*, that about a century ago (1791-93), Dr. Alexander Wilson, of Quebec, was the moving spirit in Masonry throughout the territorial provinces of Upper and Lower Canada. He it was who induced Prince Edward (afterwards Duke of Kent), to accept the Prov. G. Mastership of the "Atholl" or "Ancient" Masons. Like so many of his compeers who attained unusual distinction in the Craft, Dr. Wilson was an Army Surgeon. Passing to more recent times, the Grand Master of *British Columbia*, in 1875, was Dr. I. W. Powell, and as the letters "M.D." are appended to the name of Bro. Thomas Walker, the present G.M. of *New Brunswick*, it is evident that he too must be a medical practitioner.

ANCIENT AND ACCEPTED SCOTTISH RITE.—Frederick Dalcho, Scholar, Soldier, Physician, and Divine, to whom is generally accorded the distinction of having been the chief founder of the Premier Supreme Council of the World, was born at London, in 1770, of German parents. At his father's death he joined an uncle at Baltimore, and after taking the degree of M.D. received a commission in the medical department of the American army, from which in 1794 he was transferred to the artillery. Two years later he left the army and entered into civil practice as a Physician, in partnership with Isaac Auld, a native of Pennsylvania. About the year 1807 he became one of the editors of the *Charleston Courier*, in 1814 he was ordained deacon in the Protestant Episcopal Church, and in 1818 priest. On the 23rd of February, 1819, he was elected assistant-minister of St. Michael's Church, Charleston, and died November 24th, 1836, in the sixty-seventh year of his age, and the seventeenth of his ministry at St. Michael's.

Dr. Dalcho was the author of two religious works, which enjoyed a wide popularity, and he also published many sermons and essays that were much esteemed in their day. To Freemasons, however, he is better known by his *Ahiman Rezon*, which was adopted as the official code of regulations for the government of the Craft in South Carolina, and still more by his famous *Orations*, delivered in the Lodge of Perfection at Charleston, which after the lapse of nearly a century can still be perused with quite as much profit as, and infinitely more pleasure than, the great bulk of Masonic orations of our own time.

Dr. Dalcho was mainly instrumental in effecting a fusion—in 1817—between the rival Grand Lodges in South Carolina, by whom, as in other States of the American Republic, the dissensions and bickerings inherited from their progenitors the "Ancients" and "Moderns" in our own country, were kept alive for several years after the memorable Union of the two Grand Lodges of England in 1813. Dr. Dalcho was for a long time Grand Chaplain of the Grand Lodge, but in 1823 the A. & A.S.R., of which he was the Grand Commander, having split into factions, he resigned all his offices and ceased to participate any further in the active duties of Masonry.

The *first* Supreme Council, 33°, was opened at Charleston, South Carolina, on the 31st of May, 1801. Of the *original members*, Dr. James Moultrie was a native of the State, and

belonged to one of the oldest families. Drs. Frederick Dalcho and Isaac Auld were old residents, and so was Dr. Emanuel De la Motta.

The A. & A.S.R. is largely indebted for its present vogue to the zeal and enthusiasm of certain of its supporters who were members of the Medical profession. In the *United States* Albert G. Mackey long served the Rite faithfully and well—and perhaps never so well as when he secured the adhesion of the illustrious General Pike. Another doctor, Robert B. Folger, was its historian, though I am not going to claim any extraordinary merit for his publication. The Supreme Council for *England and Wales*, established by Dr. Crucefix, was subsequently ruled by Dr. H. B. Leeson, and among its prominent members may be named Dr. Robert Hamilton (before alluded to), of whom Bro. H. D. Sandeman writes to me:—"He worked *every* degree well, but I think he chiefly excelled in the Royal Arch." The Rite found its way into *Scotland*, at the instance of Dr. Morison, a 33rd under the *Supreme Council for France*; and I learn from Bro. William Officer, that the late Dr. Robert Beveridge, who had been admitted to the same degree under the *Grand Orient of France*, conceived the design of erecting a second and competing Scottish S.C., by virtue of a warrant from that Body, at Aberdeen. Doctors, but whether of Medicine I cannot in every case be quite sure, have likewise filled the most important offices in the Rite, wherever it has existed. In *Mexico*—to pass over a great number of jurisdictions where the doctors may or may not be M.D.'s—Ignacio Pombo, a much respected physician, is the Grand Commander of the Supreme Council 33°. It was to a singular question propounded by this brother that the late Albert Pike replied in a letter dated August 6th, 1889, from which I extract the following:—

"Your second question is: 'Puede una Logia de Perfection, admitir en su seño, y conferirle los Grados del 4° al 14°, a la primera Doctora en Medicina, y que recibió los Grados Azules, en una Logia Simbolica?' ["May a Lodge of Perfection admit into its bosom, and confer the 4th-14th Degrees on, the first lady Doctor of Medicine, who received the blue degrees in a symbolical Lodge?"]

"If this means 'Can a Lodge of Perfection confer its Degrees on a *woman*, who has obtained the Blue Degrees in a Symbolic Lodge?' I think the answer ought to be that a woman cannot lawfully receive the Blue Degrees, anywhere; and if a Lodge so far forgets itself as to give them to a woman, she cannot be recognised as a Mason by a Lodge of Perfection."[1]

In a recent article which has appeared in our *Transactions*,[2] I quoted from the *Boletin Masónico* (1893), the official organ of the *Gran Dieta* of Mexico, these words,—"The very dear Sister Clío, W.M. of the Lodge Maria Alarcon de Mateos, No. 27."

The other office-bearers in the Lodge (No. 27) are described in the same publication, as Euterpe, Fraternidad, Caliope, Calipso, Melpómene, Dido, Leona Vicario, Aurora, Noemí, Fidelidad, Estrella, Armonia, Juano de Arco, and Diana.

"Clío," as I have myself been informed on good authority, "is the symbolic name of the only female physician who ever graduated from a Mexican College."

The W.M., therefore, of this woman's Lodge, would appear to be identical with the "first doctoress in Medicine," whose ambition to receive the degrees controlled by the A. & A.S.R., induced the Grand Commander of the Supreme Council for Mexico to submit such a remarkable "question" for the consideration of our lamented Bro. Pike.

In Mexico they appear to do very strange things, and the practice of admitting women into Masonry, if indeed it continues to exist, must be put down as one of the most remarkable of the number. On this point, however, the *Gran Dieta Simbolica* of that Republic exhibits a reticence which is more noteworthy than commendable. But the *fact*, for such it undoubtedly seems to be, that the first Mexican doctoress was the W.M. ("*Ven.·. Maest.·.*") of a Lodge in 1893, is at least worthy of being recorded, in the paper which it has been my privilege to read to you this evening.

The W.M., Dr. W. Wynn Westcott, thought that there would not be much scope for discussion on the valuable paper which had just been read to the brethren. For his own part he would say that it had afforded him great satisfaction, as a medical man himself, to have had it brought home to him in so conclusive a manner what an important part medical men had played and were still taking in Masonry.

The Rev. C. J. Ball, S.W., concurred in the appreciative remarks of the W.M., and pointed out that we had now been favoured with a paper on Masonic Musicians and one on

[1] *Official Bulletin*, Supreme Council (U.S.A.), S.J., x., 110.
[2] *Freemasonry in Mexico*, ii., *ante* 74.

Masonic Doctors; was it not possible that a good case might also be made out for the ministers of religion?

Bro. SPETH, P.M. and Sec., thought that there could not be any doubt that Bro. Gould had established his contention that many of the most prominent workers in Masonry had been medical men, and this held good quite as much abroad as in England. But if he rightly understood his second contention, that more prominent members of the medical profession were and are members of the Craft than foremost men of any other profession, his own impression was that on a census being taken, it would be found that the doctors were outnumbered by the army. But, putting aside comparisons as between one vocation and another, it could not be denied that for some reason or other the Craft always had been and still was remarkably popular with the votaries of Æsculapius. He begged to move that the hearty thanks of the brethren be voted to Bro. Gould for his most interesting paper, which must have entailed an enormous amount of correspondence and time to compile.

Bro. W. H. RYLANDS, P.M., seconded the vote, and thought they were all much indebted to Bro. Gould for the paper which he had that evening read to them.

Major-General SIR CHARLES WARREN, P.M., begged to support the motion. He was gratified at his first appearance in the Lodge after an absence of so many years on foreign service to find that the interest in the Lodge proceedings was greater than ever, and that the value of the papers read showed no signs of diminishing. Without wishing to rival the doctors in any way, he must confess he should like to see the military side of the question advocated on some future occasion.

Bro. A. G. HALL thought that in the far past the professors of medicine and divinity were often the same individuals, and that in some of the earlier instances mentioned by Bro. Gould it would be hard to define to which profession the assumed brethren really belonged. With the increase of sanitation, we seemed to be drifting back to the same state of affairs, where the minister of religion would be to a great extent also the physician.

The Rev. J. W. HORSLEY concurred with the last speaker, but wished to point out that, as Bro. Gould had gone so far back in his examples he had more than overlapped the time when the Craft in England was in the closest contact with the clergy and monastic orders, and when the monks themselves were probably the guiding heads both in the conduct of the Craft as a society and in the achievements of architecture. Under such circumstances he was convinced that their services would not bear unfavourable comparison, to put it mildly, with those of the professors of the healing art. The observations, therefore, of the S.W. (and Master Elect), he had listened to with a great deal of pleasure, and trusted that during the tenure of office upon which their Bro. Ball would enter at the next Meeting of the Lodge, he would succeed in finding time to deliver from its Chair, such a paper as he had hinted at in his interesting remarks, and which would place the services rendered to Freemasonry by the Ministers of Religion, in a proper and satisfactory light.

The vote was then put, and carried unanimously.

Bro. GOULD, in returning thanks, said: I am greatly obliged to those brethren who have taken part in the discussion on my paper. But the lecture itself has occupied considerable time in delivery, and of the *moralization* with which I had once hoped to conclude, the barest possible outline is all that I shall venture to present to you.

All flowers are not in one garland,

and the Medical profession has by no means a monopoly of the leading actors in the history of the Craft.

In *Germany*, Frederick the Great, Herder, Lessing, and Goethe—who, by the way, when at the University of Strasburg, paid more attention to chemistry and anatomy than to law—were earnest and devoted Freemasons.

The same may be said, in the *United States of America*, of Washington, Benjamin Franklin, Andrew Jackson, and nearly all the Generals of the American Revolution.

In *France*, there was scarcely a Marshal of the first Empire who was not also a member of the Craft.

Our own Wellington was likewise a Mason, though not a very keen one, since in later life the circumstance of his initiation had completely dropped out of his recollection.

But the Earl of Moira, Sir Ralph Abercrombie, Sir John Moore, Sir C. J. Napier, and other British Generals, have been conspicuous for their Masonic zeal.

Who praises Peter does not blame Paul,

and I should be the last person to deny, that on a close examination, the Military might be found to rank next to the Medical profession, with respect to the influence it has exercised on Freemasonry.

Indeed, a combination of the two professions, as indicated by the number of Military surgeons whose services have cast a lustre over our Ancient Society, might almost be instanced as the most favourable condition—certainly in former times—under which the highest distinction in the Craft could be attained. So that, after all, Swift may not be very far out when he tells us:—

"To give a young gentleman right education,
The Army's the only good school in the nation."

However, I must go on to say, that not only the Medical and Military professions (or both combined), but also the Clergy, and our brethren "learned in the Law," not to speak of two living Prime Ministers, Crispi and Sagasta, have been devoted supporters of the Royal Art.

The wonders of Mediæval *Operative* Masonry are indeed excluded from the scope of the present paper, but the VIth chapter of my *History of Freemasonry* may be referred to, as indicating that there is no want of respect on my part, but precisely the reverse, for the Masonic services of so many leading Ecclesiastics of the Middle Ages.

But the first place of all, from among the professions, in the history and expansion of *Symbolical Masonry*, I submit must be freely conceded to our Medical brethren.

The story I have had to tell will occupy quite enough space in our *Transactions*, without the addition of a running fire of footnotes to illustrate the various authorities I have relied upon. It will, therefore, be sufficient to say that a great many Masonic works and periodicals have been consulted, and a still larger number of publications unconnected with the Society. The assistance rendered me in the preparation of the paper has been acknowledged for the most part at the end of particular sections, but the exigencies of type have crowded out a few names to which I shall now refer.

My sincere thanks are hereby expressed to Bros. F. Desmons, *ancien président*, Grand Orient of France; E. C. de Puga, Madrid; Ladislas de Malczovich, Budapest; E. T. Schultz, Baltimore, U.S.A.; our ever-willing Secretary, G. W. Speth; my oldest colleague in Masonic studies, W. J. Hughan; and, lastly, Sir John B. Monckton, to whom I invariably apply, and never in vain, for assistance in obtaining information from the City Companies.

Among the friends of Dr. Stukeley, in the year 1724, was a "Mr. Sayer, surgeon." The Christian name of this person I wished to ascertain, and at the instance of Sir J. Monckton, the records of the Barber-Surgeons were examined for the purpose. It turns out to have been *George*, and not *Anthony*, nor does the name of "Anthony Sayer" appear on the Court Minutes between 1700 and 1740. Hence the profession or occupation of the last-named worthy still remains a mystery, and the faint hope I had entertained of including the first Grand Master of Freemasons (1717) in my portrait gallery of eminent Medical craftsmen, has been extinguished.

REVIEWS.

MANUEL De La Franc-Maconnerie.[1]—This is a large octavo of some 600 pages. A preface gives us the history of the book, how and why it was compiled, etc. It appears that in 1888 the Grand Lodge decided that it was advisable to have a new history of Freemasonry in particular and of the Craft in Switzerland in general, and the work was entrusted to and undertaken by Bro. Henri Boos. The copy before me has been translated into French out of the original German by Bro. Gavard. Various reasons are given by the author for the delay of six years in completing his charge, and the present book is the result. Then follows a short introductory chapter, in which the faulty methods of his predecessors are enumerated by the author. The pith of it may be resumed in the following passage:—"It is really fatal for masonic research, that all Historians of Masonry, from Anderson to Findel, have been dilettanti. In consequence, the greater part of these writers have lost themselves, either for a want of the critical sense, or through their vivid imaginings." This strikes me as rather a sweeping condemnation, all the more as the series includes Dr. Kloss: but it naturally prepared me to find our author as correct as a professional and experienced historian (for the sentence surely implies that he is such) would naturally be, as careful in statement, as trustworthy in judgment, and as accurate in facts. After this it comes somewhat as a shock to learn from him that the Black Prince founded the Order of the Garter: that the patron Saints of English Masonry were the Quatuor Coronati, an assumption evidently founded upon the bare mention of them in one poem, and contradicted by all other evidence; that the subsequent custom of keeping St. John's festival is to be attributed to the fact that Grand Lodge was formed on the 24th June, thus ignoring all custom previous to that date, which would rather necessitate the above cause and effect changing places; that in England there never was a corporation composed exclusively of stone-workers, but that they comprised all the different trades engaged in building operations, showing that our author has confused the English Guilds with the Scottish Incorporations; that the earliest use of the word "Lodge" is in Halliwell's poem of the 14th century; that Plot copied from the Sloane MS. 3329; and that England has not to this day any system of obligatory primary instruction. I could quote many more such blunders, but surely when we consider that the author sets out to pourtray the rise of Freemasonry *in connection with the moral and social movements* of the time, this last assertion, demonstrating such ignorance of the burdens under which our modern ratepayers are groaning, is somewhat culpable, and raises a doubt in the reader's mind whether his knowledge of the social condition of the 17th and 18th centuries in England is any more accurate.

Chapter II., which is devoted to Guilds and the general spirit of association, is very readable, though somewhat superficial. No attempt is made to trace their origin, the writer simply depicts in broad lines their tendencies and habits; but when he pictures such associations as the Royal Society as springing from the same needs and ideas as the craft-guilds, one hesitates to follow him. That there is a certain analogy may not be denied, but the spirit governing the two classes of societies is intensely different.

Chapter III. is an interesting one, and treats in three divisions of the German craft-guilds and the Steinmetzen in particular; of the Compagnonage in France; and of English Guilds and Lodges of Masons. The whole chapter is written in a flowing style, avoiding minute detail, and may be called descriptive rather than argumentative. With the author's statement respecting the Steinmetzen, and the impossibility of connecting them with Freemasonry, I quite concur, and have much enjoyed his very frank and candid criticism of the wild imaginings and assertions of Fallou, Findel, Winzer and others: and his sketch of the Compagnonage, though slight, is equally readable. As regards England, he hardly takes any trouble to depict the rise of the Guilds, or the constitutions of the Mason-Lodges, and in consequence of the views he subsequently developes, this is not necessary; for, according to our author, they are merely the framework on which a totally different class of men raised our present structure. His knowledge of English history is however rather confused, for he appears unable to distinguish between the free artisan and the glebal serf who was a mechanic or artisan. He leaves the reader with the impression that until the 15th century all workmen were serfs! Passing over the middle ages with hasty strides, he delays a little longer over Plot's well-known description of the Lodges, and translates in full the Sloane MS. and the exposure in the *Flying Post*. He maintains that there is nothing irreconcilable in either of these with simple trade usages, a matter which is open to argument: and in speaking of the Charges or MS. Constitutions does not seem impressed. It would appear as if he totally

[1] *Manuel de la Francmaçonnerie*, composé sur l'ordre de la Grande Loge Suisse Alpina par Henri Boos traduit par Alexandre Gavard. Aarau . . 1894.

failed to grasp the fact that no other trade in England or elsewhere has anything of the kind to show, except a pale reflection among the French Companions. Surely by a trained historian, who starts with the intention of treating the whole subject from the standpoint of the tendencies and habits of thought of the times, such a phenomenon might be considered worthy of a slight pause in order to appreciate its importance. His concluding paragraph in this chapter reads: "In no case could Freemasonry derive from these lodges of artisans; they serve simply the office of a vase, the generous contents of which have been poured into it by men occupying a highly intellectual position." With this, I am quite unable to agree.

Chapters IV., Secret Societies in the 17th Century, and V., La Philosophie Morale, contain our brother's theory of the origin of Freemasonry, in order to render justice to which I ought to make more extracts than my space will allow. After describing the constant undercurrent of opposition to dogmatism in theology and science, which broke out here and again in certain characters, he devotes a paragraph to Paracelsus, and says *inter alia*, "His name has been the rallying point of an extensive school, which became later the kernel of the Rosicrucians. These Rosicrucians did certainly not, despite the assertions of many learned men, found Freemasonry, but they did exercise an extraordinary fruitful influence on the intellectual life of the 17th century. They did emit ideas and create customs which resemble greatly those of Freemasonry, and more than one Rosicrucian became a Mason." This assertion would almost satisfy our modern Rosicrucian members, but unfortunately it is considerably modified and weakened in the succeeding pages. With a glance at Giordano Bruno, the place in the tendency of the times occupied by Bâle and its press, at Sebastian Frank, Weigel, and Jacob Böhme, we come to John Arndt, the master and friend of J. V. Andreæ, "whose works are of such importance to the early history of Freemasonry." "In order to combat the disastrous doings of the goldmakers, alchemists, visionaries and rogues, Andreæ wrote his famous books, *Fama Fraternitatis* (1614); *General Reformation of the World* (1614); *Confessio Fraternitatis* (1615); and the *Chemical Marriage of Christian Rosenkreuz* (1616)." "These writings, published anonymously, produced an immense sensation in Europe . . and that happened which Andreæ had wished to prevent; he was indirectly the founder of the Rosicrucians." "The direct relationship of the ideas developed in these books with those of Freemasonry is clearly evident." Bro. Boos then refers to Michel Maier as one of the foremost Rosicrucians, who introduced the society into England, and quotes largely from his writings. "The contempt with which Andreæ and others pursued the Rosicrucians, and the premature death of some of the chiefs, such as Sperber and Maier, soon put an end to this phantasmagoria. Descartes, the illustrious French philosopher, took infinite pains in vain to make the acquaintance of the Rosicrucians when travelling in Germany, 1619, and Leibnetz simply denies their existence, although he knew well several alchemists in Nuremberg." Our author then comes to England, and describes how metaphysics there gave place to natural philosophy, as suiting best our practical character. "Bacon became in England the pioneer of modern thought." "Bacon shows himself the most independent and free from prejudice of any philosopher. Not that he was completely above the ideas of his time. He venerates also the Cabbala, and his writings contain Rosicrucian ideas." Bro. Boos then describes the *Nova Atlantis*, and mentions several learned societies founded in imitation of the society there described, such as the French Académie des Sciences, 1665, the German Imperial Academy of Naturalists, 1652, and finally Theodore Haack's Invisible College, which in 1660 became the Royal Society, "of which a considerable number of notable Freemasons were members." This assertion is of course quite true, but the inference intended is wrong and the date 1660 very misleading. This double membership must be dated at least 60 years later.

We then return to Germany and the friendship between Andreæ and Comenius, and their project of an international league, of which the principles were, "Free from all party spirit and all quarrelsome moods, Christian Liberty shall, in this league of humanity, envelope all generous men in the bonds of love." "This is exactly the Programme of Freemasonry." And this is just where the modern German writers who follow with variations of slight importance the same vein of thought invariably go astray. They imagine that Freemasonry started in the 18th century with all the ideas not only which we now attribute to it in England, but which they have endowed it with in Germany, and which it never had in England. They cannot understand that in the early years from and before 1717 its aim was simply none at all, at least not consciously so, that the Lodges were partly convivial societies, the remnants and survivals of ancient trade societies, of which nothing more than the conviviality remained, with a certain amount of mystic ceremonies which had been handed down. Men of education joined the Lodges on account of the ceremonies and mystery in the first instance, and frequented them probably afterwards because they found themselves comfortable there, and it was a new experience to mix on such intimate terms with a class of men to whose society they were not accustomed. In order to continue to do this comfortably, it was necessary to proscribe religious and political conversation, as precisely at this time

politics and religion were dangerous topics to moot, and thus a base was formed from which our present ideas evolved quite naturally. But there was no idea then of deliberately instituting a society which should be a school of manners, of morals, of pure religion and tolerance, of benefit to the world and society in general: all these grew naturally and slowly because the ground happened to be suitable; they were evolved, as all else that is good in England, by slow degrees and unconsciously as it were, and if you had told a 17th century Mason that all this was to have come about, he would have been very astonished. The Lodges were simply comfortable clubs, where men felt at ease and with the conservatism of our race found pleasure in handing down ceremonies which they possibly no longer understood. There were no grand ideas about them at all: all this is of later development. But our good German brethren will not understand this: they will attribute to the early days of our society ideas of later growth, and persist in imagining that it was all done consciously and by predetermination. Consequently they are forced to look for an agent, for some society or group of men holding analogous ideas, and having found one which they fancy answers the purpose, they strain every nerve to prove that it obtained possession of the operative Lodges in order thereby to carry out its plans.

Bro. Boos then comments in a very interesting manner on Comenius in England and his relations with Hartlieb, Haack and other Germans in London, all of which led up to the foundation of the Royal Society. In concluding the chapter with an account of a secret society inaugurated by Hartlieb, Bro. Boos says, "Although the efforts of Hartlieb produced no fruit, he has the merit of having received and propagated the grandiose ideas of Comenius. It is on the basis of these ideas that the Masonic constitution is founded. The origin of them must be attributed to J. V. Andreæ, but they took root chiefly through the high esteem in which Comenius was held in England."

Chapter V. is concerned with the various phases of moral philosophy in England in the 17th century, and treats of Hobbes, Locke, Toland, and others, finishing up with a dissertation of the various clubs of London. The object is of course to show the ground was being prepared for the advent of a society enunciating the principles of Freemasonry.

Chapter VI. deals with the "Birth of the Grand Lodge and of Freemasonry in England." The very title of the chapter, it will be seen, reveals the whole tendency of the book, as if the birth of one were the birth of the other, the facts being, as we all know, that Freemasonry existed long before the Grand Lodge was thought of, and possessed then unconsciously the seeds from which the present Masonic idea has developed, but had certainly not developed at the time of the creation of the Grand Lodge, or for some years after. Our author reviews once more shortly the tenets of the various secret societies as a whole, showing how most of them, and especially those which may be classed as hermetic, used symbology which we now know as Masonic. He then goes on to say, "The foundation of the Royal Society did not satisfy completely Hartlieb and his co-thinkers. . . . There was a great desire for the realisation of a general religion, satisfying at once intellect and heart. The partisans of this natural religion, to whom their enemies gave the name of deists, met in the clubs, then so much the fashion in England. But these clubs could only exist in London and some of the larger provincial towns, and offered no security in time of persecution. The Lodges of Masons, spread throughout the country, offered them this security: being corporations recognised by the State, possessed of certail privileges and a strong organisation. . . . And adepts like Ashmole were members." The privileges and strong organisation of the Lodges in England at this time he does not attempt to prove: the general idea of those in England who have studied the subject is, that however privileged and strong they may have been at one time, at this particuliar period they were only "a feeble folk." However, to resume, "Thus they were enabled to transform these Lodges, to give them a universal aim instead of a restricted one, and to create out of a society of artisans a humanitarian alliance.

"The founders of the Grand Lodge of England deliberately and purposely obscured the history of the birth of Freemasonry. Anderson, the first Masonic historian, affirms that in 1720 manuscripts relating to the brotherhood were burnt by too scrupulous brethren." After such a perversion of the meaning of the well-known passage in Anderson, it will not be wondered at if I state my conviction that the rest of this chapter is not worth reading. It is full of bad history and wrong conclusions. Of course he makes Payne, Anderson, Desaguliers, Count Lippe, &c., members of No. 4 in 1717, and states, "It was thus manifestly a speculative lodge from which arose the Grand Lodge." And yet he has read (and speaks deservedly highly of) Gould's History, wherein is plainly shown that these brethren had nothing to do with the revival of 1717, and were probably not even Masons at that time. The way he mixes up the Grand Lodge at York with Dermott's "Ancients," and the beautiful way in which he describes the York ritual of 1725, showing how it was composed and whence the materials were derived, is very entertaining. The truth is, of course, that no man alive has the faintest conception of what the York ritual was like. But enough of this:

for a practised historian the writer has managed to commit more blunders than I had previously thought possible.

Chapter VII. is devoted to France. It can not be called a history of the Craft in that country in any sense, and the few historical references are by no means always correct: it is rather an essay on the general characteristics and tendencies of French Freemasonry. The concluding paragraph reads, "The History of Freemasonry in France is a picture in miniature of the history of the country since the middle of last century. First the gross administrative negligence of the noble Grand Masters leaving the field open to arbitrary innovation, then revolution and anarchy, finally the dictature. May the strengthening of the French Republic conduce to the health of the Lodges!" A pious wish, which the events of the last few years would not appear to aid in realising.

Chapter VIII., Freemasonry in Germany, is treated much in the same way as the former, and both are interesting on that account. The author attempts to show how the peculiarities of the German nature have influenced the progress of the craft in that country, but as a history the essay leaves much to be desired.

The remaining chapters, IX. to XIII., treat of the influence of Masonry on general culture, the Reform of Masonry on the Continent, and the History of the Craft in Switzerland. And I am glad to say that my strictures are now at an end, for this is all exceedingly interesting, and the Swiss part, although hardly a *History*, is somewhat fuller in detail. Whether it is absolutely correct I have no means of judging, but I should imagine it does not sin much in that respect, because our brother has had placed at his disposal an enormous mass of original documents. This part of the book extends over more than half, and to those who can read French or German I can strongly recommend its perusal. The author stops short at 1844, the date at which the various rites and Lodges combined to found the present Grand Lodge.

It may be asked why, if I think so poorly of the first part of the book, I have devoted so much space to reviewing it? I think this was necessary, as it is the largest book which has been written on the subject for some time, and moreover may be considered almost as an official publication, having been written to satisfy a demand and resolution made in the Grand Lodge of Switzerland itself. It will therefore assume the place of a text-book in that country, and it is well that at least one feeble voice should be raised in protest, and to warn reading Masons that the first part of the book must be assimilated with infinite care and a judicious selection of material, or they may risk a bad attack of mental indigestion. There is a great deal of wholesome food within its covers, but on the whole I advise only those to read it who have already attained a considerable knowledge of the facts of Masonic history.—G. W. SPETH.

History of Freemasonry in New York.[1]—The first three volumes of this interesting work were reviewed by me in 1892 (*A.Q.C.* v. 239-48), and it is with great pleasure that I now congratulate Bro. McClenachan on the highly satisfactory manner in which he has completed the duties that were imposed upon him as Historian of the Grand Lodge of New York.

The fourth volume begins with a recital of the "Regulations and Resolutions in Force in 1861," and concludes with the full text of the "Code of Procedure," in Masonic "Trials, Appeals," and "Restorations," which is at present operative throughout the jurisdiction.

The narrative, strictly so called, opens with an account of the Annual Meeting of the Grand Lodge in June 1861, and within the ensuing year we find that the following eight

Military Lodges

were granted dispensations:—

Scott,	Excelsior Brigade	Scott Life Guard,	38th Reg. N.Y. Vol.
National Zouves,	10th Reg. N.Y. Vol.	Robert Anderson,	Anderson Zouves Reg.
N.Y. Military,	28th Reg. N.Y.S. Mil.	Niagara Military,	28th Reg. N.Y. Vol.
American Union,	21st Reg. N.Y. Vol.	Patriot,	76th Reg. N.Y. Vol.

Also, Engineer Lodge, attached to General Sherman's Division of the Army, was granted a Dispensation in 1862. Eventually, however, it was decided by the Grand Lodge, "that the further establishment or continuance of Military Lodges is inexpedient," and after a very brief trial, they were permitted to sink into an everlasting sleep.

As the History of the Grand Lodge has been brought down to date, a great many topics of considerable interest invite the attention of the reader. These have been carefully summarised by Bro. McClenachan, and among them will be found short essays or disquisitions —upon "Masonry and the Civil War; The Delta and the Letter G; Can a Non-Resident be

[1] *History of the Most Ancient and Honourable Fraternity of Free and Accepted Masons in New York, from the Earliest Date*; by Charles T. McClenachan, Historian of the Grand Lodge. New York, vol. iv. (p.p. viii. and 613), 1894.

a Master; Christianity and Universality; Making Masons at Sight"; and "Grand Master Lawrence and the Temple Debt"—where it will be convenient to pause while I relate one of the most remarkable achievements that has every been performed by a Grand Master of the Craft.

Bro. Frank R. Lawrence, who was born in the City of New York about the year 1843, became a Freemason in 1874, Master of Excelsior Lodge, No. 195, in 1874, and was elected Grand Master in 1885.

Very many years ago the plan was conceived of erecting, with funds to be furnished by voluntary contribution, a Hall to be devoted to Masonic purposes in New York City, and from the revenues derived an asylum was to be built and maintained for indigent Masons, their widows and orphans. For several years the construction of a building progressed, but when completed, it was encumbered with an enormous debt, bearing interest at seven per cent., and all hope of the object being attained for which the Hall had been erected, was well nigh abandoned.

The four years of uninterrupted activity and ceaseless labour of Grand Master Lawrence, commenced in June, 1885, and did not close until June, 1889.

The debt in June, 1885, was 485,549 dollars. The great work of paying this off commenced on October 21st, in the same year. On the 12th of April, 1889, five hundred redeemed bonds were reduced to ashes; and on the 16th of April, next ensuing, the heavy mortgage was satisfied and discharged, and a Hall completed and furnished at a cost of two millions of dollars, was in the possession of the Masons of New York.

Well and worthily was it recorded by the Grand Lodge, of their distinguished Grand Master:—"He has brought from the dream of our hopes the establishment, as a fact, of an Asylum for our widowed and orphaned, a retreat for the worthy distressed brother Mason, and an abiding place for those upon whom old age is stealing ∴ ∴ In the hearts of his brethren he has raised a monument more lasting than brass, more enduring than marble column."

The Asylum, or as it is now called, the "Masonic Home," was inaugurated at Utica on the 5th of October, 1892, and in June, 1893, the trustees reported that the total cost of the building and appurtenances had been 230,685 dollars. Down to April, 1894, 92 inmates had been received at the "Home," 52 men, 24 women, 9 boys, and 7 girls.

It deserves to be recorded, that besides offering to erect a building in the Asylum grounds which is designed to be used as a school of mechanical training for the boys, and in addition to innumerable other gifts, Past Grand Master Lawrence has made the munificent donation of 500 dollars for the furnishing of the lecture room.

Masonic Homes have been established in the following States: In New York, two—one at Utica, and a German Home at Tappan; in Kentucky, Pennsylvania, Illinois, Missouri, Michigan, Virginia, and Tennessee. The establishment of Charity Funds, or other processes, are being adopted for Masonic Home-relief in North Carolina, Mississippi, Texas, California, Ohio, Nebraska, Indian Territory, Montana, Louisiana, Oregon, Kansas, Alabama, South Carolina, Wisconsin, Connecticut, New Jersey, Arizona, Minnesota, South Dakota, Idaho, and Maryland.

The fourth volume of the *History of Freemasonry in New York* contains 36 illustrations. A portrait of the Rev. William Walter, the first Grand Master (1781-83), constitutes the frontispiece, and a view of the "Masonic Home and School, Utica," faces the opening chapter of the text. The "Home" stands in 170 acres of land, unsurpassed in situation or natural features. The building is a very handsome one and is furnished in an elegant, comfortable, and homelike manner. All obligations have been liquidated, and there was a balance in the bank, on April 30th, 1893, of 155,572 dollars.

The remaining illustrations are beautiful engravings, and all of them are life-like and excellent portraits of brethren who are, or have been, officers of the Grand Lodge.

The book under review, was presented to the Grand Lodge of New York, in June last, and the Report of the Historian, which accompanied it, was referred to the Committee of Finance—who, being of opinion "that the completion of the fourth volume records all matters of general interest to the Craft up to the present date," recommended,—"That until further instructions by the Grand Lodge, all work on the 'History of Freemasonry' in this State, heretofore authorised, be discontinued,"—which recommendation was adopted.

Bro. Charles T. McClanachan is very heartily to be congratulated on the successful termination of his labours as Historian of the Grand Lodge. The four handsome volumes in which these labours are enshrined, will be welcomed the whole world over as an imperishable monument of his zeal and ability, and I can testify in no stronger manner to the impression their perusal has left on my mind, than by predicting that the more closely they are studied by other and future "Historians," the greater will be the gain to the literature of the Craft.—R. F. Gould.

Freemasonry in Leeds.[1]—One of the latest additions to the long roll of Lodge Histories, is the joint compilation—as will be seen in the note below—of two valued members of our Correspondence Circle.

The first chapter deals with "Freemasonry in Leeds prior to 1792," and certain passages in the Petition which resulted in the formation of a second Lodge at Leeds in January, 1761, are of sufficient interest to warrant their re-production in these *Transactions.* A copy of this "Petition" has been preserved. It is dated November 12th, 1760, addressed to the Grand Master, Grand Wardens, and Grand Lodge, and begins,—

"Right Worshipful Brethren

"We the Underwriten and your faithful Brethren residing in the
"the Town of Leeds in the County of York, being more than
"a Competent Number to form a Lodge and make it perfect
"(amongst which there are some invested with Degree, to
"which we think you are not Strangers) have assembled
"ourselves in the above Said Town of Leeds at Mr John



Thompson at the Talbot [The petitioners then ask for a "Constitution," and proceed] . , ... In the
"interim we beg leave to assure you that we shall always be ready to
"acknowledge the said favour by our Quarterly relief for
"the Poor and Pennyless Brethren as far as it shall lye in
"our Power. Greeting you by 3 times 3 and Cherished
"and known to the Enlightened mortals only, We remain
"Sincerely your true and faithfull Brethren."

[*Same emblem as above.*]

The original volume of the records above quoted from, has been perused by Bro. W. J. Hughan, who states:—"The Petitioners, save, possibly, one Brother, were all Master Masons, "and as there were eleven who signed the document, the declaration 'amongst which there "are some invested' with [a] particular ceremony, suggests another Degree, rather than that "of the Master Mason; which is also confirmed by the symbolism and the concluding hint, "'to which we think you are not strangers.' The latter certainly would not have been said "about the ordinary Craft Degrees, to the Members of the Grand Lodge. Moreover, the "'Greeting of 3 times 3,' in this instance, but not as a later communication, has the additional "symbolism as at the beginning, and the suggestive reference 'Cherished and known to the "Enlightened mortals only, another proof that it was not the Master Mason's ceremony that "was meant, but some other. If it did refer to the Royal Arch—and I think that is the most "reasonable conclusion to come to under the circumstances—then this is the earliest notice "of that ceremony, in England, in any Minute Book of a Lodge, under the regular Grand "Lodge, known as the 'Moderns.'"

The Lodge of Fidelity, we are told in chapter II., was opened and held its first meeting on the 1st of October, 1792, at the "Old George" Inn, Briggate, Leeds, under a dispensation dated September 24th, in the same year. The new Lodge flourished from its commencement, but though more that two hundred and fifty pages have been very pleasantly filled with a record of its proceedings throughout the first century of its existence, the information imparted has—with but few exceptions—a purely local flavour, and except in a solitary instance (to which I have already referred) the annals laid under contribution for the purposes of the compilation, do not extend sufficiently far back into the past century to be of more than passing interest to the general student."

The following Minute of September 6th, 1821, will afford a glimpse at the working of a bye or side degree, which has since attained a remarkable popularity in this country:—

"After the Lodge had been regularly opened in the 1st, 2nd and 3rd degrees, a Mark "Masons' Lodge was opened and closed and then the Lodge was afterwards closed in harmony "at 11 o'clock. Brothers who received marks" [9 names].

On February 24th, 1842, Mark Masons' Certificates were signed at a meeting of the (Craft) Lodge.

The Centenary Festival of the Lodge of Fidelity was celebrated on the 1st of October, 1892, and on September 27th, 1893, the Right Hon. W. L. Jackson, one of its Initiates and

[1] *History of the Lodge of Fidelity, No. 289, Leeds, from June, 1792, to 1893, including a Short Account of Freemasonry in Leeds during the Eighteenth Century, and of the Provincial Grand Lodges of the County of York.* By Bros. Alfred Scarth and Charles A. Braim, Past Masters, No. 289. Leeds, 1894.

Past Masters, was Installed as G.M. of the province of West Yorkshire, by the M.W. the Pro.-Grand Master of England, the Earl of Lathom.

The book—which is profusely illustrated—reflects great credit on the industry of the compilers, who have spared no pains to both elucidate and record the History of their Mother Lodge from the date of its formation down to the present time. The readers for whose use it is primarily designed, the members of "Fidelity" and its sister Lodges in the Province, will meet with a variety of local information which is available in no other single volume; while by brethren of other districts or jurisdictions who have been privileged to partake of the Masonic hospitality for which West Yorkshire is proverbial, much satisfaction will be derived at learning from its pages, not only how well and wisely the affairs of the Province were administered by Bro. Tew, but that the influence of his bright example was most touchingly referred to, in the inaugural address of the distinguished brother by whom he has been succeeded.—R. F. GOULD.

United Grand Lodge of Victoria.[1]—In an interesting pamphlet, Bro. Lamonby, who bore an active part in the proceedings he describes, but has since returned to England, relates the circumstances under which the United Grand Lodge of Victoria was called into existence. It was duly constituted on March 20th, 1889, Sir W. J. Clarke, Bart., being the first Grand Master. An *Historical Sketch*, by the writer of the pamphlet, *of Freemasonry in Victoria*, which is too long for quotation, but would be spoilt by compression, forms a highly agreeable feature of this little publication.—R. F. GOULD.

Conder's History of the Masons' Company.[2]—This is a book which has been badly wanted for a great many years. Our late Bro. Woodford, as also Bro. Gould and others, have made efforts at various times to gain an insight into the books and archives of this Company, suspecting that much of moment to Freemasons might be found therein; but their efforts have been in vain and were always met by assurances that there was nothing there to interest Freemasons and that the two societies had nothing in common. In face of the entry in Ashmole's diary, not to speak of other small indications, it has been hard to believe this assertion, and the production of Bro. Conder's history has set all doubts at rest, and provided us with more fresh material than even the most sanguine of us expected. Our brother was last year Senior Warden of the Company, and obtained permission of the Court to inspect the books with a view to writing a History of the Guild. It is lucky both for us and for archæology in general that he had a year or two previously been initiated into our mysteries, for he was thus enabled to see at a glance the importance of several entries which might have escaped a non-mason.

The book is a large 8vo., handsomely bound and printed, and profusely illustrated, with over 300 pages of text, and a copious index. Part I. is devoted to "The Hole Craft." It is a curious coincidence that when Bro. Anderson compiled the first attempt at a History of Freemasonry he began with the history of architecture from the foundation of the world, and that Bro. Conder in writing the History of the London Company also starts with a resumé of architecture from the earliest possible period. It is but a glance at Egypt, Palestine, Greece, Rome and Britain, interspersed with suggestions as to signs and symbolism, but it forms a very pleasant introduction to the particular subject of his research. He apparently leans to the opinion that the Roman Collegia were the parents of the Saxon craft-guilds, but he is frank enough, as throughout the book, to also quote authorities to the contrary; and I am more inclined to agree with the opponents of the theory. Again, in speaking of that vexed question, the origin of the Gothic style of building, he quotes copiously from writers of all points of view; and his explanation of the esoteric meaning of Bro. Euclid's first problem, proves at least that our Brother is gifted with an appreciative sense for symbolism, and has therefore one good qualification for a Mason. A dissertation on Guilds in general naturally brings us to the contemplation of Masons' Guilds, and here our author makes excellent use of our own MSS. This part concludes with a section on the Livery Companies of the City of London.

Part II. introduces us to the "Fellowship of Masons of the Citty of London." Inasmuch as the earliest preserved books of the Company do not begin before 1620, Bro. Conder has had to go to many sources for the information he is enabled to supply previous to that date. The labour must have been very great, but the result is distinctly satisfactory. Naturally, the reader would wish for more, and it must have been a disappointment to our

[1] *A Record of the Proceedings in Connection with its Inauguration.* By Bro. W. F. Lamonby, P.S.G.W. (Victoria). London, 1894.

[2] Records of the Hole Craft and Fellowship of Masons, with a Chronicle of the Worshipful Company of Masons of the City of London. . . By Edward Conder, junior, Master of the Masons' Company this present year. London: Swan, Sonnenschein & Co., 1894.

author to leave so many points still unsettled; but the amount of general information which he has accumulated is a great deal more than we could have anticipated under the circumstances. The first mention of the masons of London as a body seems to be in 1356, but they must have existed before this in the very nature of things. Our brother is inclined to fix their probable formation into a cohesive body at about 1176, when Peter of Colechurch began the building of London Bridge. Starting with this supposition, he next recounts all occurrences respecting them which have been registered in history and municipal records down to the Charter of Incorporation by Charles II. The events are arranged in chronological order and embrace everything of interest, trade disputes, holidays, wages, festivities, fabric rolls, building, trade usages, statutes of the realm, &c., and not the least interesting document quoted is the code of trade regulations passed before the Court of Aldermen in 1356. Then in 1376 we have the Election by the Livery showing that the Masons and the Freemasons were then separate, but immediately afterwards appear to have amalgamated, at least for municipal purposes. Our Brother suggests that the difference between them was that the Freemason not only squared stone but *carved* it, while the ordinary mason did not. This has been generally admitted, and coincides with the difference in Germany between the Steinmetz and the Steinhauer. But he tentatively suggests that the prefix "free," may have the same signification therefore as it has in "freehand drawing." The suggestion is ingenious and novel, but does not satisfy me. I submit that there is, beside the many already known, another possible explanation, which is also, I believe, novel. The Freemasons were chiefly, from the very nature of their art, occupied upon ecclesiastical buildings, and mainly in places where no city guilds existed. They could therefore not be members of such a guild, and as in those days it was an unheard of thing for an artizan to be unconnected with such an institution, the word *free* may simply have meant that these special masons were free of any guild control, except that which they themselves had set up and which is depicted in the old manuscript constitutions. I am not at all sure that this idea is unassailable, but it has been impressing itself upon me for some time, and I now venture to submit it for what it may ultimately prove to be worth. Some bills of fare of city dinners which we find in this portion of the work and elsewhere, are decidedly quaint, both as to the dishes favoured by the good citizens, and as proving that kitchen French was as mixed a jargon then as now. In 1472 we are given a copy of the grant of arms to the masons, and from that time forward Bro. Conder supplies us with cuts of all the forms these arms have assumed in the course of time until, within the last few years, the Company has had the good sense to revert to the original and only correct blazon. This is by no means the least interesting feature of the book, both for the Company and for modern Freemasons.

Part III. is "The Records of the Masons Company 1619 to 1894," extracted from the actual books now in their possession. To follow this in any detail would be impossible in a short notice like the present; neither would it be quite fair to the author, whose book should be consulted by those interested. The Appendix treats of the Company of Marblers and gives lists of members, inventories of plate, and such like matters.

There remains only the Introduction to be referred to. For Freemasons this is one of the most interesting divisions of the book, as may be gathered from its title, "Masonry, or Freemasonry?" It is a summary of facts and notices scattered under their proper dates throughout the volume, and of the disquisitions of the author thereon. As a result I cannot but acknowledge frankly that Bro. Conder has gone very far towards proving his contention "That the Company of Masons in its early days, practised and was acquainted with all the traditions and moral teachings of the Fraternity [of Freemasons], and that when the monastic gilds fell into chaos, the London Company of Masons preserved the ancient traditions of the Craft, and amongst its documents a copy of those MS. Traditions, with the object of keeping the old order of things alive; and thus assisted in handing them down to the 17th century Society of Free and Accepted Masons, which revived the old order some time between 1680 and 1700. The one thing certain is that, up to about 1700, the Company and the Society were hand in hand, but after that date the connexion appears to have ended." How he proves this, what facts he relies on, and especially what discoveries he has made in the archives of the Masons' Company, I do not intend even to hint at, for the simple reason that our Brother has promised us a paper on the subject in Lodge, and it would be most unkind to forestall him in any way.

Our Brother is to be heartily congratulated on the successful completion of his task, on the handsome appearance of his book, on the interesting facts he has brought to light, on the general soundness of his opinions, (although occasionally I fail to follow him), and last, but not least, on having brilliantly made good his right to a place in the Inner Circle of our Lodge, to which he was admitted on the report of those among us who had perused his rough manuscript.—G. W. Speth.

Crowe's Catalogue of Masonic Certificates.[1]—The pamphlet before me is a remarkable example of what may be done by inexhaustible patience and perseverance. It is a well-arranged catalogue of the certificates, diplomas, warrants, &c., in the possession of Bro. Crowe of Torquay, and contains no less than 514 numbers, all sufficiently described and ranged under clear and definite headings. To estimate such a collection at its real value for archæological purposes, it must be borne in mind that almost every entry represents a distinct variety, there being very few duplicates, and further that the dates range from 1784 to the present time. And even then the true significance of the collection may be overlooked, if attention be not directed to the notes of Bros. Hughan, Ramsden Riley, and Crowe himself. In addition to this, the two first-named brothers have each supplied an introductory essay, in which full justice is done to the extraordinary character of the collection, and much useful general information supplied. The documents are not confined to the Craft, or even to the Royal Arch, nor to Great Britain, but there would seem to be specimens belonging to every rite in existence and to some now defunct, and to almost every degree which the vagaries of the Masonic imagination have superadded to the original simplicity of the Craft ritual. To describe the collection as ranging from China to Peru would not be perhaps quite accurate, but it does include specimens from such out of the way regions as Roumania, Egypt, Turkey and Liberia, and it contains documents belonging to Craft, Royal Arch, Order of High Priesthood, Mark, Royal Ark, Mariners, Knights of East and West, Royal and Select Masters, Knights Templars, Red Cross, Royal Order of Scotland, A. & A. S. Rite, Rosicrucian Society, Rite of Misraim, of Memphis, Secret Monitor, Order of Zuzumites, of Palm and Shell, of the Eastern Star, of the Cape, and others too numerous to mention. But what a lesson of extravagance run mad does this present, and to the simple Mason how unnecessary, and in *some* cases how harmful, must this accumulation of ceremonies and degrees appear! But every one of these rites has ardent supporters, and some are, I admit, if not positively beneficial, at least harmless; so it will of course be understood by every reader that my remarks above do not apply to his own pet ceremony, but only to those degrees which he has *not* taken. And as I feel sure there can be no man who has taken them all and lived to tell the tale, I have, it is to be hoped, judiciously hedged and secured myself from the vengeance of justly outraged feelings. But this catalogue is certainly a revelation in more senses than one, and is worth study, both by the assiduous Masonic student and by the cynic. It will afford them both much food for reflection and not a little instruction. Bro. Crowe promises at some future time a descriptive catalogue of his collection of Masonic clothing, to which I look forward with interest.—G. W. SPETH.

"Transactions of the Newcastle College. Societas Rosicruciana in Anglia."—The publication of the Part III. of Vol. I. will be eagerly welcomed by many Masonic students, even if they have not the honour of membership in this quasi-Masonic organization, because there is always abundance of readable matter (and curious withal), in these artistic and attractive proceedings of the "Newcastle College."

The third and concluding part of the first volume contains several papers of a valuable and suggestive character, some being wholly Masonic and others more allied to Rosicrucianism. The Society, generally, however, of late years has paid particular attention to the literary side of the Craft, and has done good service in that respect, the Newcastle College being in the front rank. The librarian and editor, Bro. F. F. Schnitger, has contributed a reprint of the "Articles and Regulations of the Friendly Society of Masons of the old Lodge of Peebles, No. xxv," of the year 1797. This body has records from 1716, in which year twelve brethren constituted themselves into a Lodge, and in 1736 took part with many other old Lodges in inaugurating a Grand Lodge for Scotland. These laws are not of the Lodge really, but of the Benefit Society mixed up with it. In 1882 a separation took place, for the advantage of both branches. Bro. W. Fred Vernon's History of the Province of Roxburgh, Peebles and Selkirkshires,[2] should be consulted as to this and other points, his work being of great importance, dealing as it does so ably with ancient Scottish Lodges back to the year 1674.

The paper by Bro. David R. Clark, M.A. (Glasgow), on "The Cross and its Symbolism," is a remarkable communication, and exhibits considerable research and culture, characteristic of the author. It was intended to be read before a united assembly of the Glasgow and Newcastle "Colleges," at Dumfries, in 1892, only the latter, through unavoidable circumstances was not represented, but as the Fratres secured the presence of Bro. Clark at a later meeting they had the pleasure after all. The two divisions, 1, "The Cross and Four Quarters," and 2, "The Symbolism of the Cross," are well calculated to draw out

[1] Torquay, 1894. To be had of Bro. F. J. W. Crowe, Torquay, or of Bro. G. W. Speth, Margate, 1/6 post paid.

[2] Lately published by Bro. George Kenning, 10/-

the needful historical and legendary particulars of this curious enquiry, and the illustrations are useful aids to understanding the subject, so that "the student can see unfolded before him the gradual development of many of the beliefs which are founded on much earlier religious systems."

The translation of Bro. W. Davidson, B.A., of "The Fountain of Grace," &c., "By the Unworthy German Notary, Irenaeus Agnostus, C.W." A.D. 1619, is unquestionably a step in the right direction, for all such works are very scare, so that whether translated or untranslated, their reproduction at the present time is a most legitimate duty of the "Fraternity of the Rosy Cross." Still more valuable in my opinion is the paper on "The Rosicrucians," by Herr Karl Kiesewetter, sent by Bro. John Yarker for this part of the *Transactions*. Bro. Yarker states that the author is a "non-initiate who has access to the ancient documents of the fraternity, and although it has already appeared in translation, it is generally inaccessible to the members of our Order." We are much indebted for this opportunity to peruse and study such an able treatise, and I trust that the example thus set may prove contagious. A facsimile of the seal of Dr. Martin Luther is appended, being referred to in the foregoing, and as many know, it is very remarkable in design.

The "Chief Adept," Bro. Charles Fendelow, read a very interesting compilation at one of the meetings, put together after considerable labour, correspondence and patience, on "Extinct Craft Lodges," in the Provinces of Northumberland, Cumberland, Westmoreland, Durham and Berwick, of both the "Moderns" (so called) and the "Ancients," from the year 1741 to 1866. The author most handsomely acknowledges his indebtedness to Bro. John Lane's invaluable works and to other sources.

Bro. Yarker also refers most appreciatively to the excellent full facsimile of the "Newcastle College" version of the "Old Charges," a few copies of which are still to be had, *if half-a-guinea is remitted with the order*. I should like to add to this warm recommendation that as soon as the cost of outlay is reached *the price will be doubled*. A word to the wise *should be* enough.[1]

Then there is a most appetising paper on "Masons' Marks," by Bro. R. H. Holme, with numerous illustrations; besides the valuable notes by the editor, here, there, and everywhere, which I should like to dilate upon, but time and space forbid. As a copy may be had for 6/6 post free that omission may easily be rectified, or 15/6 will secure the three parts, thus completing the first volume.—W. J. HUGHAN.

[1] Apply to the Librarian, 24, Shakespeare Street—Library door—Newcastle-on-Tyne.

THE GOOSE AND GRIDIRON.

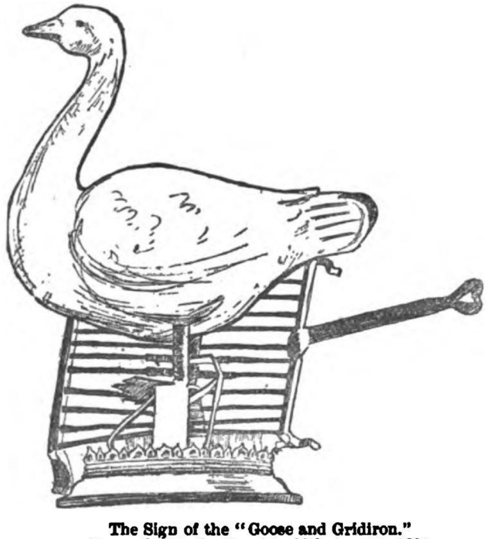
ON the 21st August there appeared in the *Daily Graphic* the following letter, the initialed signature to which will be easily recognised by our members:—To THE EDITOR OF THE DAILY GRAPHIC. SIR,—Your interesting article and sketches on "Vanishing London," and the oldest licensed house, in to-day's issue, bring to mind another old licensed house in St. Paul's Churchyard, now tenantless, and, I believe, shortly to be pulled down, namely, the Goose and Gridiron. This old hostelry is historically connected with the Freemasons, for, as most reading members of the Order know, it was here, in the year 1717, that Masonry was revived, and here the very first Grand Lodge of England—in fact, of the world—was founded. At that time there were only four Lodges working in London, held, respectively at the Goose and Gridiron, referred to; the Crown, Parker's Lane, near Drury Lane; the Apple Tree Tavern, Charles Street, Covent Garden; and the Rummer and Grapes Tavern, Channel Row, Westminster. These four Lodges were the pioneers of English Freemasonry, and, to turn to an old book, it is recorded:—"On St. John Baptist's Day, 1717, the Assembly and Feast were held at the aforesaid Goose and Gridiron. The oldest Master Mason, being in the chair, proposed a list of candidates, and the brethren, by a majority of hands, elected Mr. Anthony Sayer Grand Master of Masons, who was forthwith congratulated, invested, installed, and homaged, and then his worship commanded the masters and wardens of lodges to meet the grand officers every quarter in communication, at the place he should appoint." And I think I am correct in saying that the Goose and Gridiron is the last of these four old taverns.—Yours faithfully, W.F.L. August 20th.

As a direct result, the *Daily Graphic* published on the 28th August the two interesting sketches which we here reproduce, by consent of the proprietors, together with the following descriptive article. From this we have excised the Masonic paragraph because it contained several mis-statements, which were promptly corrected by subsequent letters signed W.F.L. and E.C., both valued members of our Circles:—

THE "GOOSE AND GRIDIRON."

Trade, that great "improver" of the Metropolis, is about to swallow up another of those old London landmarks so dear to antiquaries, so interesting even to the general public which runs and reads. Ere long the "Goose and Gridiron" will probably disappear down the capacious maw, so to speak, of a well-known firm in St. Paul's Churchyard, for whose premises the site of the old hostelry is, or will be wanted.

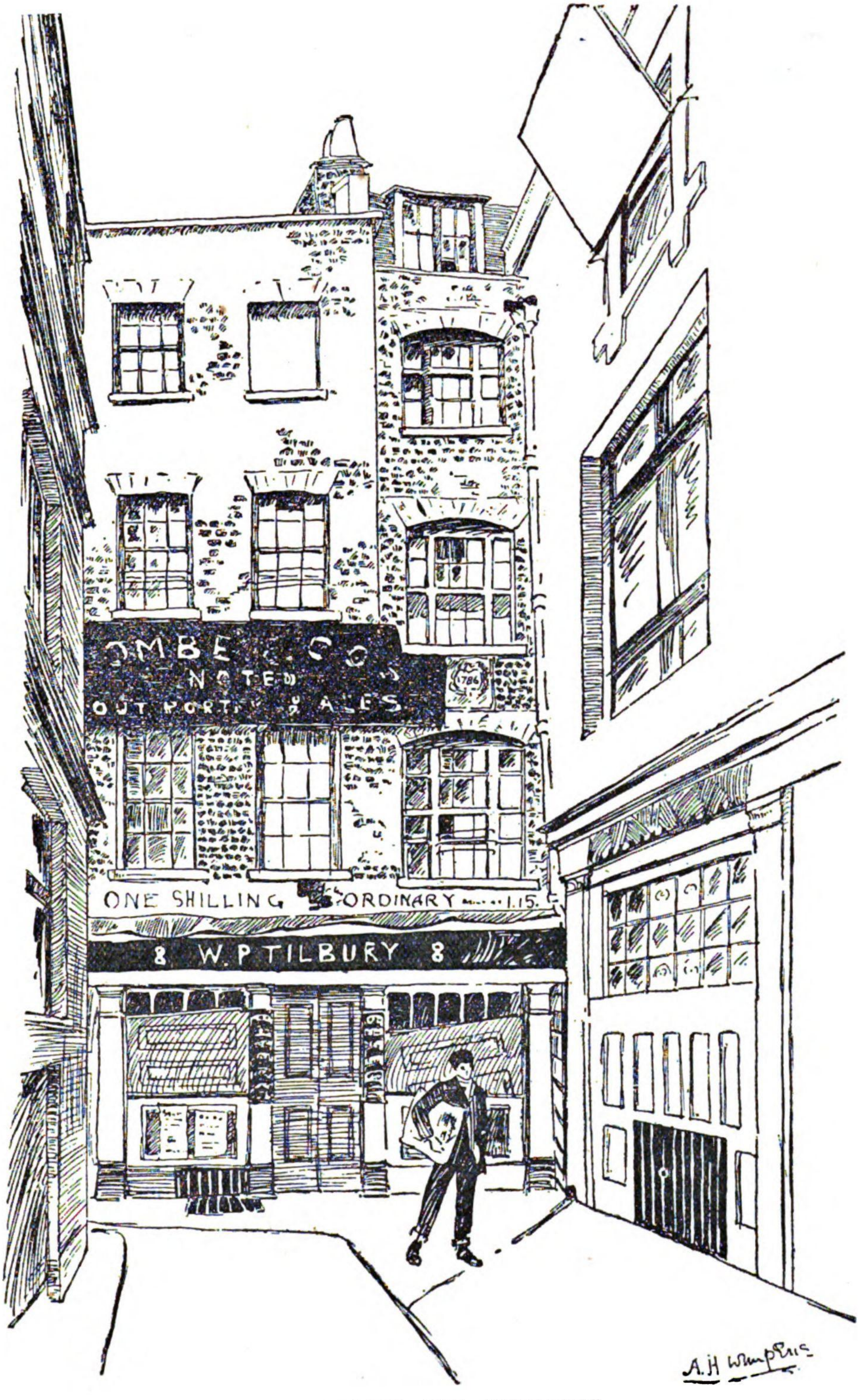
There is nothing remarkable now about the outside of the old house. Its present exterior is of the usual sedate and uninteresting style of the latter part of the last century, and an escutcheon, bearing the date 1786, surmounted by a mitre and the letters "T.F." undoubtedly marks the period of the present front. Not long ago, however, there was also to be seen over the large lamp which hung over the door one of the most curious of the inn signs of London, the sign of the house, the "Goose and Gridiron." This, however, is no longer to be seen in its old place, and the aspect of the house, its doors locked, its curtainless windows staring blankly down the yard towards St. Paul's, its front placarded with an auctioneer's notice to "publicans, wine merchants, and fixture dealers," and with the announcement of a temperance meeting at the Crystal Palace, is forlorn enough.



The Sign of the "Goose and Gridiron."
From the *Daily Graphic*, 28th August, 1894

And yet this "Goose and Gridiron" is one of the most interesting old houses in London. As a correspondent has already pointed out in the *Daily Graphic*, this old hostelry is historically connected with the Freemasons, for in it, in 1717, Masonry was revived, and the very first Grand Lodge of the world founded. Of the taverns in which the four Lodges then in England worked—the pioneers of English Freemasonry—the "Goose and Gridiron" is the last, and soon it also will disappear.

The pedigree of the strange sign of the house is somewhat involved, but can be fairly elucidated with a little patience.



THE "GOOSE AND GRIDIRON."

From the *Daily Graphic*, 28th Aug., 1894.

Before the Great Fire of 1666, there was a house here, perhaps on this very site, with the sign of the Mitre. It might be supposed that the sculptured mitre, still to be seen in the wall of the house, was the actual sign. This, however, is not so; the mitre means merely that this property was attached to the See of London, and when the house was refronted or rebuilt, in the last century, the sculptured tablet was inserted to testify to that fact, the fact that the house itself was once known as the Mitre being merely a coincidence.

This Mitre was the first music-house in London. Its master was Robert Hubert, *alias* Farges. Like many of his fellow publicans, he was a collector of curios. In 1642 the collection comprised:—"A choyce Egyptian with hieroglyphicks," a "Remora," and "the Huge Thighbone of a Giant." To these Robert Hubert added other rareties, which he catalogued as having been collected by him "with great industrie and thirty years' travel into foreign countries," and that they were "daily to be seen at the place called the Musick-house at the Mitre, near the west end of St. Paul's Church, 1664." Some of the collection passed into the possession of Sir John Soane, and is presumably still in existence in Lincoln's Inn Fields at the museum known by his name.

And so the Mitre—tavern, museum and Music-house—flourished until the Great Fire destroyed it, and the Goose and Gridiron rose, phœnix-like, from the ashes. But why Goose and Gridiron? Let us hear what the archæologists who have made our old inns and their signs a speciality have to say about it. According to the *Tatler*, when the house ceased to be a music-house, the succeeding landlord, to ridicule its former destiny, chose for his sign a goose striking the bars of a gridiron with its foot, thus making fun of the Swan and Harp, which was a common sign of the early music-houses. Holten and Larwood, it their history of signboards, say that it was a homely rendering of a charge in the coat of arms of the Company of Musicians, namely, a swan with its wings expanded within a double tressure counter flory, and that the double tressure suggested a gridiron to the passers-by. From Chambers' "Book of Days" it would appear that the house was the head-quarters of a musical society, whose arms were the lyre of Apollo, with a swan as the crest, that this device was appropriated as the new sign when the house was rebuilt after the fire, and that it was nicknamed by vulgar and unsophisticated persons tha Goose and Gridiron, the nickname sticking fast as nicknames will.

In or about 1713 one Ned Ward, who had kept a public-house in Moorfield, published a book, now extremely scarce, entitled "A Vade Mecum for Malt Worms, or a Guide to Good Fellows, being a description of the Manners and Customs of the most Eminent Publick Houses in and about the Cities of London and Westminster, with a Hint on the Props or Principal Customers of each House in a Method so plain that any Thirsty Person (of the meanest capacity) may easily find the nearest Way from one House to Another. Dedicated to the Brewers." The attractions of the "Goose and Gridiron" are celebrated in verse, some of which is quite unquotable, and its "Props" are mentioned, among them—

> Dutch carvers from St. Paul's adjacent dome,
> Hither to wet their whistles daily come.

And further on it is stated that the "rarities of the Goose and Gridiron are—1. The old sign; 2. The pillar which supports the chimney; 3. The skittle-ground upon the top of the house; 4. The watercourse running through the chimney; 5. The handsom maid, Hannah."

It were interesting to trace these rarities (except of course, poor "Hannah, the handsom maid"—where does *her* dust lie, we wonder?) within the house; but, alas! there is no admittance even on business. The Goose and Gridiron, as we have said, fell on evil days; there was a "man in possession" within the walls which once resounded with melody, and last May the entire contents were sold off under a distress warrant. The very sign was sold for a few shillings, and now does duty as a curio in the conservatory of a private house in Dulwich. *Ichabod!*

A SKETCH OF THE EARLIER HISTORY OF MASONRY IN AUSTRIA AND HUNGARY.

(*Continued from page 82.*)

BY BRO. LADISLAS DE MALCZOVICH.

IV.—HUNGARY AND HER DEPENDENCIES.

A few words on Hungary from a historical point of view.
Bro. Prince Albert Casimir, Duke of Saxony and Teschen.
The Lodge "Taciturnitas" at Pozsony (Pressburg).
Masonry in Poland:—Founding of the Lodges
"Of the Virtuous Traveller" at Eperjes;
"St. Andrew of the Three Sea-Leaves" at Nagy-Szeben (Hermannstadt);
"Of Military Friendship" at Glina;
"Of Prudence" at Zágráb (Agram);
"L'Union Parfaite" at Varasd (Warasdin);
"Of the Three Dragons" at Varasd (Warasdin);
"Vigilance" at Eszék (Essek);
A Lodge at Körös (Kreutz); and
A Military Lodge in the Lika District.
Further destiny of the Lodge "Of the Virtuous Traveller" at Eperjes;
Founding of the Lodges "Of the Virtuous Philanthropists" at Selmecz (Schemnitz);
"Of the Crowned Hope" at Beszterczebánya (Neusohl); and
"Magnanimitas" at Buda-Pest.[1]

IN the previous chapters we have watched the introduction and the further evolution of Masonry in the Austrian hereditary countries until about the end of the sixties of the last century. Now, before proceeding farther, we will pause a while and see how Masonry struck root in Hungary and the other countries of the "Sacred Crown" of St. Stephen.

Hungary, since A.D. 1000 a Christian Kingdom, has been ever since a constitutional and, more or less, really or legally, an independent realm, with about ten other countries (nearly all kingdoms) as dependencies during her period of splendour in the 14th and 15th centuries. At the period just now under consideration, viz., the second half of the last century, Hungary was ruled by Maria Theresa, a Queen in her own right, or, as Hungarians oftentimes called her, a "King," who was married to Francis, Duke of Lorraine, afterwards elected Roman Emperor. Their eldest son, Joseph II., being elected and crowned "Roman King" during his father's lifetime, was, after his death, 1765, accepted co-regent by his august mother. On her death, which took place in 1780, he ruled alone as well in the "Holy Roman Empire" as in the Austrian hereditary countries, and in Hungary and her dependencies. As we shall have an opportunity of seeing, the ten years of the rule of Joseph II. were most important and fertile for the growth of Masonry in the Austrian and Hungarian lands.

Out of the ten countries which once had belonged to the Hungarian Crown, only a small number had remained with it after the bloody period of the Turkish wars during the 16th and 17th centuries. Here only the following come under our consideration:—(1) The Kingdom of Hungary, called by us the "Motherland"; (2) the Great Principality of Transsylvania. This formed during the middle ages an integral part of the Motherland, became an independent Principality in the 16th century, came again to the Austrian House at the end of the 17th century, was made a *Great* Principality in 1765, and ruled as a special province, though legally it belonged to Hungary; and was, in the present century, wholly

[1] As for the names of Hungarian towns and villages, I beg to remark many have two or more variations according to the different nationalities of the country. As the Hungarian names are, in the most cases, the *original*, and *were* and *are* the *official* denominations, I have used the Hungarian names in first place, but for better understanding I have always added and oftentimes used the German denomination also. Where there is only one name, the town or village in question has only this one.

incorporated again with the mother-country. For this reason we have thought it fit to treat the same under the present head:—The Kingdoms of (3) Croatia (the *ancient* Slavonia) and (4) Slavonia (modern); finally (5) the so-called Military Confines, whose inhabitants were organised into standing regiments, in view of the constant danger of Turkish invasion. These regiments were, likewise in the present century, dissolved, and the territory incorporated into that of the other Hungarian countries.

After this brief excursion let us face the matter under consideration, viz., the introduction and evolution of Masonry in the territories just described.

As for the question, when and where Masonry appeared first in Hungary, it is, strange to say, impossible to give an exact date concerning the first Hungarian Masonic Lodge, as Masonry, made its appearance nearly at the same period in various parts of the territory of the Sacred Crown, coming from various directions. Some consider the Lodge at Eperjes, founded 1769, others that at Nagy-Szeben or Hermannstadt, founded 1767, as the oldest. I believe the Lodge "Taciturnitas," at Pozsony or Pressburg, may be considered the first Hungarian Lodge. It is true, we are utterly in ignorance as to when and by whom this Lodge was established, what warrant it held, if any, or which was the Rite it originally followed. I am sorry to say we have only indirect evidence for maintaining our assertion concerning the antiquity of the mentioned Lodge, and this leads us to another princely brother who, like the Emperor Francis I., became a mighty protector of the Order near the Throne. After the death of the Emperor Francis, in 1765, it was especially Joseph II. and the Duke Charles of Lorraine, a brother-in-law to the Empress and Queen, who, though *no* Masons, were notorious well-wishers and protectors of the Order near their august mother and sister-in-law respectively. It is well-known Maria Theresa, who was a fervent Catholic, always manifested great disaffection to the Masonic Institution. Anyhow, she was a great ruler and a prudent politician taking *facts* into account, and thus her disaffection to Masonry seems to have been more theoretical and in principle, as she must have known that several of her best and most devoted ministers and councillors were members of the detested Masonic Order. Amongst them was the all-powerful Chancellor Prince Kaunitz, who is generally said to have been a Mason, although we have no reliable source as to when and where he was initiated into the Order. He might have joined the Craft abroad, as he had been Minister at Brussels 1744, and Ambassador at Paris from 1750 to 1752. When he returned to Austria he may have joined no Lodge, but he was known as a protector of Masonry, as he was a great champion of enlightenment and the father of important reforms in the State. The latter may be said likewise of G. van Swieten and of Joseph von Sonnenfels, who both were Masons, and to the former of whom the reform of public instruction, to the latter especially the abolition of judicial torture (New Year's Day, 1776) in Austria are due. Nobody will assert that all the great and useful reforms which were brought about during the rule of Maria Theresa were the work of the Masons only, but it may be asserted that Masons had a considerable share in them. But as for the abolition of torture, which was an idea—luckily carried out—of Bro. Sonnenfels', this must be considered as a glorious victory won by Masonry and Masonic sentiment in the interest of mankind, the memory of which can never perish.

But after Francis of Lorraine, another great princely brother and protector of Masonry in Austria and Hungary arose in Prince Albert Casimir, Royal Prince of Poland and Duke of Saxony and Teschen. He was a son of August III., King of Poland and Elector of Saxony, born 1738, married (1766) Archduchess Maria Christina, a favourite daughter of Maria Theresa, getting with her as dowry considerable estates in Hungary and the Dukedom of Teschen. By his august mother-in-law he was appointed a general in the army and Governor of Hungary, in consequence of which he took up his residence at Pozsony (or Pressburg), which town, situated in the utmost west of the country, being not far from Vienna, had since the sixteenth century become the capital of Hungary, where the kings were crowned, the Diets held, and so on.

And this fact has brought us back to Pressburg again. Prince Albert Casimir had become a Mason at Dresden, 1764. In Hungary he lived from 1766 until 1780, when he was sent to the Austrian Netherlands. He enjoyed, together with his consort, very great popularity in the country, of which nothing can be more characteristic than the fact that when the princely couple left the town, 1776, for a voyage to Italy, public prayers were offered up in the churches for nine days to the effect that God might allow them to come safely back again. Now, whether the Duke, when coming to Pressburg, 1766, found there a Lodge already or not, is not to be proved. As a matter of fact, soon afterwards there existed one. There are only conjectures about its origin. The one, which is highly probable, is that after the forbiddance of Masonry in Austria (possibly that in 1764), or after the abolition or dissolution of one of the Vienna Lodges, there is nothing more natural than that some of the members, amongst whom there were Hungarians also, repaired to Pressburg, the very next town on Hungarian soil, in order to continue there their Masonic

work secretly. Even the name the Lodge chose, viz., "Taciturnitas," suggests this conjecture. The other possibility would be that the Lodge was established under the auspices of the Duke Albert Casimir. This, I think, is less probable, nor could the name of the Lodge be so easily explained in this case. Should the Lodge have been founded by efforts of the Duke, it would most likely have taken another name, say one of his surnames, as did two other Lodges later on. As for the Duke, he joined in 1773 or 1774 the Strict Observance, and soon became the acknowledged protector of the Order throughout Austria and Hungary. And fully he deserved this honour, as he was very keenly interested in Masonry. He demanded and obtained information even about internal and domestic matters of the Lodges (especially those at Prague, Pressburg, and Vienna), and in consequence his advice was asked by the Lodges in many a delicate question which had arisen. A number of original letters of his, long and detailed, which have been preserved, prove him to have been very diligent in correspondence and that his advice was thoughtful, prudent, conciliatory, and fraternal. Moreover, there is evidence that he visited Lodges, especially those at Prague and Pressburg, and took an active part in their working. It may be considered as a sign of the great popularity he enjoyed with the brethren, that in 1774 and 1776 respectively the Lodges at Prague and Vienna applied for and obtained permission to use his surnames. We shall have ample opportunity to return to these and other matters in due course, and to describe the great zeal and the excellent merits exhibited by our princely brother. At present we only wish to introduce him and record the fact that a Lodge was at Pressburg in existence about 1766, or soon afterwards, which may with sufficient probability be considered as the first and oldest Lodge on Hungarian soil. The same was in full working in 1774, when two members of the Lodge at Warasdin, viz., Michael Király and Anthony Holzmann, both officials of State and transferred to Pressburg, joined the Lodge "Taciturnitas." That the Lodge contained good and distinguished elements is shown by the fact that John von Kempel, Major General and Knight of the Order of Maria Theresa, and Captain Alexander v. Einsiedel, later on Commander at Eperjes belonged to it. They joined in 1775 the Lodge "of the Three Eagles" at Vienna, when it is mentioned that Kempel had received the 4th and Einsiedel the 3rd degree at Pressburg. As there was no other Lodge at Pressburg at that time, it must have taken place in the "Taciturnitas" Lodge. We will watch the further destinies of this Lodge at another place, also meet with it in 1777, when it embraced the Draskovich Rite; likewise see another Lodge, "Security," rise into existence at Pressburg, all in due time, but now see other Lodges making their appearance in the Hungarian lands during the sixties and the beginning of the seventies.

Next to Pressburg, in the utmost west and near the Austrian border, it was at Eperjes, a small town of North Hungary, where Masonry struck root as early as 1769.

As the sun rises in the east, so Masonry came thither from the east, viz. from Poland. This happened in the following manner. Masonry had entered the old kingdom of Poland very early, as about 1736-38 there existed a Lodge at Warsaw, which consisted of very high personages of the royal court. In consequence of the excommunicating bull of Clemens XII. the Lodge, however, was forced to close its labours, 1739. But as early as 1742 another Lodge was founded at Wisniewitz, a small village, by three Polish noblemen, and in 1744, one called "Les Trois Frères," again at Warsaw by a Francis Longchamp, who founded also the Lodge "Les Trois Déesses" at Lemberg, 1747, whilst Colonel Jean de Thoux established the Lodge "Of the Good Shepherd" at Warsaw, 1749. The "Trois Frères" flourished in the sixties, when August Count Moszynski, a high dignitary of the State, stood at its head. He was succeeded by Frederick Aloysius Count Brühl, a Saxon by birth, 1766, who being a zealous adherent of the Strict Observance which he had joined under the name Eques a Gladio ancipiti, closed the Lodge "Les Trois Frères" and opened a new one called "The Virtuous Sarmathian" (old name of the Poles) 1767, according to the Strict Observance, which was joined by Count Moszynski again, who had become a Knight of the Inner Order, taking the name "Eques a Rupe alba coronata." When Brühl had returned to Dresden, 1768, Moszynski became anew the master of the Lodge which proclaimed itself a Grand Lodge in 1769, with the Count as its first Grand Master at its head. By the way, the good services rendered to the Craft by another Polish brother, viz. Count Rutowski, a natural son of King August II., himself also a Mason and Rosicrucian, who brought Masonry to Saxony and established the first Lodge at Dresden, were mentioned already at another place.

Now in the year 1768 a confederation was formed by several patriotic Polish noblemen in order to break the Russian influence which grew every day at the Court of Poland. A war with the Muscovites broke out, and the patriotic party was beaten. Consequently many Polish nobles of the beaten party flew to North Hungary where they found hospitable shelter, particularly at the towns Eperjes and Késmárk and vicinity. Amongst these emigrés there were Masons, and it was through them a Lodge was founded at Eperjes,

1769. A certain Isaac Bernhardi, tutor to the children of a Polish count, who afterwards went to Paris, obtained a warrant for the newly created Lodge from the Grand Lodge at Warsaw in the same year. The Lodge, which by some is held to be the first Hungarian Lodge, took the name of "The Virtuous Traveller," alluding to the emigrated Polish lords to whom its creation was due. It consisted of Polish and Hungarian nobles, gentlemen, and other respectable inhabitants of Eperjes and the vicinity.

The first Master of the Lodge was Isaac Bernhardi. Amongst the oldest members we find the Senator (Alderman) Kriebel and the merchant Szolkovy, both respectable citizens of Eperjès, also a Hungarian nobleman, Gabriel Fejérváry, in whose house the Lodge meetings were held. This house had once belonged to the malcontent Sigismund Czimmermann, who had been beheaded by order of the blood-thirsty Spaniard, General Caraffa, the "great butcher" of Hungary in 1687. This house is said to contain even now a subterranean vault with walls painted blue and with the quarters of heaven marked, and having a mosaic pavement. Tradition says "secret meetings" were held in it. Most probably the meetings of the Lodge were really held there. As early as 1771 the Lodge seems to have met alternately at Eperjes and at Kerckrét and Girált, two small villages in the neighbourhood, most likely some members of the Lodge, landed gentry, residing there. This usage, viz., Lodge meetings held alternately at various places, oftentimes occurs with Hungarian country Lodges of the last century. By the way, the Polish elements of the Lodge seem to have withdrawn early, returning home or going to other countries, as a few years later on we find almost exclusively Hungarian names on the roll of the Lodge.

As for the warrant obtained from the Grand Lodge of Poland, it was issued for the three Craft Degrees only. As it appears from an old manuscript, however, the Craft Degrees as worked by the Strict Observance, which had been embraced by the Polish Grand Lodge also, had lost their original features and were wholly transformed in the Templar manner, being only preparatory for the Knightly Degrees. The Rituals were changed and the symbols given a different explanation. For instance, the important letters J.B.M.B. were explained as "Jacobus Burgundicus Molay Bustus" (James de Molay, of Burgundy, Burnt). I think this kind of explanation even now prevails with certain rites tinged with Templary, particularly the Swedish Rite. The tracing-boards or floor-cloths also were explained accordingly. Already that of the first degree was symbolical of the Templar Order. The seven steps exhibited thereon signified the seven years of the noviciate required for becoming a Knight. The nine stars represented the founders of the Order. The two pillars inscribed with the letters J. and B., as mentioned above, signified the last unfortunate Grand Master of the old Templars. The cord was to remind the members of the strict observance of the rules of the Order as well as of the profession of the Knights. The lattice or portcullis signified that only Christians could be admitted to the Order. The three doors are the three vows of chastity, poverty and obedience. The Masonic tools referred to the invented story that after the abolition of the Order, and after Molay's death, Harris and Aumont, with seven other Knights, escaped disguised as Masons to Scotland, where, at the Island of Mull, they decided to continue the Order, to which effect they founded the fraternity of Freemasons.

The broken pillar exhibited likewise on the floor-cloth of the first degree, signified that the splendour of the Order was over but its foundation still unshaken. For expressing the same thought sometimes the motto was added: Adhuc stat.

On the floor-cloth of the second degree there were the rough ashlar, the perfect ashlar, and also the flawed ashlar (likewise an innovation, as many others), emblematical of the modest origin, the lucky and the unlucky periods of the Order. The Masonic tools of this degree signified the endeavour of the remaining brethren to restore the Order to its former splendour. The letter "G" was explained as Godfrey de Bouillon, who, again quite unhistorically, was esteemed a protector or even a founder of the Order of the Temple.

Even more different was the floor-cloth of the third degree, which exhibited a vessel bereft of its masts, sails, and oars, with the device: "In silentio et spe est fortitudo mea"; a touching symbol of the Order after its dissolution.

One may find also some analogy between this vessel and a coffin. Another additional symbol of the third degree was a saw, the real meaning of which I do not know. Some bring it into connection with Frater Carolus a Monte Carmelo; but I confess I fail to see why, and believe there must be some error in the matter. Frater Carolus was, according to a legend of the Strict Observance, a Sub-Prior who for revenge was murdered with three strokes of a battle-mace and secretly buried by Squin Florian (others say: Flexian) and Noffo Dei, the two traitors of the Order. As a matter of fact, Frater Carolus has never existed, but is an invented personage, and nothing else than the Templar translation of H. This may suffice to show the Craft Degrees had been divested of their original forms, and how Masonry had assumed quite a changed countenance under the influence of Templarism



Seal of the Lodge "Of the Virtuous Traveller," at Eperjes, Hungary.

to which it became entirely subordinate. Also the original seal of the Lodge "Of the Virtuous Traveller," which has been preserved, is very curious. It exhibits very roughly executed, within a circle formed by the snake symbolical of Eternity, two ranges of mighty blocks, one above the other. Over the higher one arises a female figure (Minerva?), armed with breast-plate, helmet, spear, shield, and quiver. Down in the valley a traveller is striding towards the mountain, just about to pass by a grave adorned with a sprig (of acacia?) and a small church, whilst another one has already reached the higher range of blocks, where he now kneels in prayer, after having left his boots and knapsack at the foot of the mountain. Over the head of the Minerva-like figure the words are to be read: "Per umbras." The meaning of the seal is not at all clear. It is difficult to decide whether the situation represented refers only to the name of the Lodge, respectively to the emigration of Polish brethren to Hungary, in which case the mountains would simply mean the Carpathian Mountains, which separate the two countries from each other; or, which I think more probable, if it is symbolical of some initiations, as seems to be indicated, especially by the grave, the church, the female figure, which, if Minerva, would represent the attainment of the highest degree of wisdom. At least, the words above the head of the figure would excellently suit this kind of explanation. We leave now this Lodge, to which we shall return in due time, and see another one which nearly at the same period had sprung into existence in the utmost east of the Hungarian Empire, viz., in the Grand Principality of Transsylvania.

It has been related how Simon Frederick von Bausznern, by birth a Transsylvanian Saxon, had been dubbed a Knight Templar by the Grand Master, Baron de Hund, personally, who had recognised his great talents and judged him capable of transplanting the Strict Observance into his own native country. Nor was Bro. Hund mistaken in his supposition, for as soon as Bauznern had returned to his native country, and acquired an honourable position as "Senator and Perceptor" (Alderman and tax-gatherer) in Nagej-Szeben or Hermannstadt, his native town, he, at once, tried to build a new altar, the first one in his land, to the royal art.

He succeeded in finding seven other brethren, all Transsylvanian Saxons, like himself, who, like him, had joined Masonry in Germany. Among them were two Protestant pastors, two officials of the town, two physicians, and one printer. Four of them had received all the four degrees then practised in Masonry at Jena; two had been made Master Masons of Erlangen and one at Tübingen. Now these eight brethren founded in the spring of 1767 a Lodge which they called "St. Andrew, of the three Sea-Leaves" (St. Andreas zu den drei Seeblättern), the latter being a national symbol of the Saxons in Transsylvania. The first Master of the Lodge was, of course, Bro. Bausznern, who at once applied for and received a warrant for the three Craft degrees from Bro. Hund, in 1768. (We find the 4th degree was not worked before 1776). In spite of its being regularly constituted, the Lodge worked through nine years very secretly and in silence, though it is said it did so not without success. We do not exactly know what is meant by this phrase, no records of this period having been preserved. Possibly no minutes were kept at all. The reason for all this secrecy may have been the prohibition of Masonry, which was extended to Transsylvania also, likewise social circumstances and public opinion may have been unfavourable to Masonry at that time. A greater activity of the Lodge began about the year 1776, when Masonry found a mighty protector in Baron Samuel Bruckenthal, also the Order was better tolerated in consequence of the efforts made by several distinguished and high well-wishers who stood near the throne, of whom mention has been made already. To this Lodge we likewise shall come back again in due course.

Finally we see new Lodges make their appearance in the south of the territory of the Hungarian Crown. The first Lodge appeared there at Glina, a small village of the Croatian Military Confines. It was a military Lodge consisting, most likely, of officers of the Army exclusively, as shows the name it took, viz., "Of Military Friendship" (Zur Kriegsfreundschaft). It will be remembered that captive officers of various nations formed at Magdeburg a Lodge "La Parfaite Union" Among them were Austrian officers of Austrian, Hungarian, and Croatian nationality, who having returned home decided upon establishing

new Lodges there and continuing their Masonic labours. Of these Lodges that at Glina seems to have been the first. We do not exactly know in what year it was founded, but this must have taken place between 1764-69. In 1769 and '70 the great reformer, Count Draskovich, of whom we shall have ample opportunity to speak, stood at its head, and in 1771 it was in full working. In that year John La Langue was received into Masonry in this Lodge. La Langue was by birth a Luxemburgian, and followed his medical studies at Vienna, where he became a favourite of Van Swieten, by whose protection he was appointed first physician of the County of Varasdin, Croatia. He was a noteworthy scholar and author. We shall meet with him again. At the beginning of the seventies a Lodge was founded at Zágrâb (Agram), the capital of Croatia. It took the name "Of Prudence" (Zur Klugheit), but we are ignorant concerning the date and the circumstances of its founding, as also concerning its founders and members.

Besides the Lodges just mentioned a nnmber of others sprang into life at the same period, viz., in the first years of the seventies, at various places of the Hungarian territory. Most notable amongst them is the Lodge "L'union parfaite" at Varasd (Warasdin), partly with a view to its somewhat curious origin, partly and chiefly because it was fated to become the starting-point of a new national Masonic system, the Draskovich Rite. This Lodge and others also in Croatia, as well as in the Motherland, we are going to see in the following.

(*To be continued*).

NOTES AND QUERIES.

THE Stonehenge Bird.—Whilst we were all assembled upon or near the Altar-stone, on Thursday, at day-break, of the 21st June, our attention eagerly fixed upon the spot where the sun was momentarily expected to rise, a bird suddenly alighted upon the point of the Gnomon; at such a moment the most trivial incident was subject for conversation, one brother remarking that the bird had the advantage of us from its exalted elevation, and possibly it had come to see the sun rise over the distant horizon; another saying that it would hinder the view of the first or extreme point of rising; after which some slight discussion followed as to whether it was a starling or a sparrow. However, it presently flew away, and the next moment we were gratified to see our majestic source of light rise directly over the point like a glorious disc of burnished copper, and amidst the general admiration of so grand a sight, the small talk about the poor little bird was utterly forgotten.

But much to the surprise of those who formed that advanced or "sunrise" party, whilst enjoying the dessert and a cigar after dinner on the evening of the 22nd, Brother Piper, of Ledbury, a learned antiquary and geologist, who had only joined our party during the day, said, "And pray, brethren, did any of you by any chance happen to notice if a bird alighted upon the Gnonom stone shortly before sunrise?" The few of us who had noted the apparently trivial incident of the morning looked most curiously at each other and replied that we had, and that after furnishing us with some small talk it flew away the moment before the sun rose upon our line of sight; and we eagerly enquired of our genial and distinguished brother what bearing the case of our poor little bird had upon the subject. He replied, "Well, brethren, I cannot vouch for its accuracy, but an old legend runs that immediately before your great event on the longest day, a bird perches upon that stone until it sees the sun rise over the brow of the distant hill, and then flies away, and throughout the whole of the rest of the year no bird is ever known to alight upon that stone."

We were mightily interested with his strange statement, but as none of us live upon Salisbury Plain, and seldom visit it, we have no means of verifying it. As an interesting bit of folk-lore it has since been deeply impressed upon our minds.—C. E. FERRY.

Clachnacuddin Certificate, *vide* **p. 111.**—With reference to the Certificate of the Thistle Clachnacuddin Lodge of Inverness, No. 259 of Scotland, which I sent you a short time ago, I have just received from Bro. D. Murray Lyon the following letter. The apparent change in the names of the Lodge, and the difficulty connected with any attempt to trace its history, seem to me to add considerably to the interest and value of the certificate.

Bro. Lyon says:—"'Clacknacuddin' Operative No. 259 appears on the roll of dormant lodges in 1852. It was chartered in 1796 and cut off the roll in 1837. I could not devote time (to) make search as to its original title. Indeed it would be recorded in *Vote* 39 G. L. records, which *is lost!* and the charter does not appear on the Chartulary."—H. ROSE MACKENZIE.

The Generous Freemason.—Of this little book, referred to at p. 87 (*ante*), there is a copy in the British Museum Library, and the press mark is (or was) $\frac{992.K.8.}{2}$.—R. F. GOULD.

Bro. Emmons, of Boston, U.S.A., writes me that in the Library of General Lawrence, of that city, is another copy. Our Bro. Lawrence possesses many rare Masonic works, but I had omitted to consult his catalogue before suggesting that the copy owned by Bro. Bain was possibly unique. I shall certainly hesitate before making a similar suggestion in future. —G. W. SPETH.

Corrigenda.—My dear Bro. Speth. It is so very seldom that you give us the chance of catching you in error, that I really must take advantage of a rare chance afforded me on page 91, present volume of *Transactions*, where you say that Irish Masons make their Festival *St. Patrick's Day*. Read Constitution v. of Grand Lodge of Ireland and you will find we keep the two St. John's Days. St. Patrick is never mentioned and I certainly never heard of any Masonic ceremonial connected with his memory. Of course he was our National Saint and the date is kept as such, but there is nothing Masonic about it, *very much the reverse!*—Yours fraternally, JOHN W. GODDARD.

I regret I can lay so little claim to that freedom from error which Bro. Goddard, in his kindness, attributes to me. Indeed in the very next paragraph to that quoted by him, I have committed a serious mistake. Discussing the right of the Lodge members to instruct their W.M. and Wardens how to vote in Grand Lodge, I wrote: "Here the Lodge has not, *and never had* such a right." The words in italics are contrary to the facts of the case, as Old Regulation x of 1723 distinctly gave the members this right, and this Regulation was renewed in each edition of the Constitutions until the Union in 1813. Since then the right has not existed. Neither correction, however, invalidates my arguments.—G. W. SPETH.

Masons' Marks, India.—The Editor's note on the Marks I sent him mostly from Central India have recalled to my mind a most remarkable and undoubted key plan or design which I observed some fourteen years ago on the pavement of the court yard of the Mosque of the deserted city of Futtehpore Sikri about twenty-four miles from Agra. It was founded by Akbar, "The Great Mogul," three hundred years and more ago, and vacated it is said after a very brief occupation, as some have it, from bad water, or the want of it. At that time I was only beginning to look for Masons' Marks, and to take an interest in them, but on that occasion I recognized that what was before me was not of that character, and on examining more closely I came to the conclusion that it was unmistakeably a kind of plan of the elevation of a considerable portion of the buildings giving their relative heights in respect to each other, and incised on the stone to the depth of perhaps a quarter of an inch. I wonder much whether any one will have remarked the resemblance which the second one of the three designs from the Kajurâhâ temples bears to the board or tracing on the ground of the very old game called Merells—or nine men Merells—a game still in favour amongst the Northamptonshire peasantry. I would also beg to draw attention to No. 6 of those from the tomb of Itmad-ud-Dowlah near Agra; this is doubtless intended to represent a cluster of nuts—or hazel nuts—a bush which certainly is not found in the plains of India. Last year, a friend who knows India and Kashmir well, to his great astonishment found some nut bushes in a remote and not much visited valley in the latter country, and brought some of the fruit and foliage back with him.—HARRIET G. M. MURRAY-AYNSLEY.

Freemason's Hewreka.—I have a pamphlet with the above title, containing an introduction and the following articles as numbered:—

1.—The Tracing board of the R.W.M.
2.—Choice Slections (a).
3.—The Two famous Pillars.
4.—Distribution of the 113681 Workmen.
5.—The famous Proclamation of King Solomon.
6.—Choice Slections (b).
7.—The origin of the Masonic L-s.
8.—The Ancient Method of casting Stones.
9.—Origin of the beautiful ancient Purple.
10.—Choice Selections (c).
11.—The famous 47th Problem of Euclid.
12.—Point within a Circle.

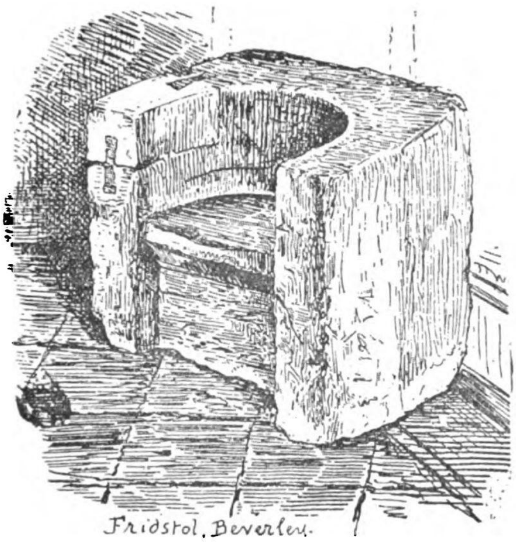
Can any brother give me information as to the date, author, rarity or other particulars of the book?—J. C. POCOCK, Bermuda.

Sikh Initiation.—Mr. J. McNaught Campbell's note in the latest number of the *A.Q.C.* journal touching my article on this subject which appeared in the previous one, states as a fact that the iron ornaments worn by the Akali Sikhs are really weapons of offence; he also cites the quoit as "the characteristic weapon of these hardy warriors." Mr. McN. Campbell would seem to have fallen into what is said to be a not uncommon error, I, therefore, requested and obtained information on this particular point (before writing my article) from more than one military friend who had already served some years in different Sikh regiments. These officers all seemed to take, and to have taken, great interest in the welfare of their men, in their customs and practices, and in the antecedents of this sect. This subject was one on which they had been specially anxious to obtain enlightenment, and I was assured by my friends that after careful and searching enquiry the conclusion had been arrived at, not only by themselves, but generally, that there was no warrant for such a statement, either historical or other; the people themselves have no traditions as to these quoits ever having been used in warfare. Such would undoubtedly have survived, so keenly do they, like all natives of India, cling to their customs and traditions. Their later struggles and wars are within measurable distance, their former modes of fighting might easily be known to them by oral tradition. It seems, in fact, highly probable that quoits were used then as now, to enable them to practice and excel in feats of dexterity. Neither is it correct to say that the Sikh soldier before hurling a quoit twirls it swiftly round his fore finger, and raises his hand above his head before throwing it. I have seen the following feat executed several times in succession by the rival teams of two Sikh regiments—the player stoops down quite low and selecting his weapon from (half-a-dozen perhaps) which he had previously strung on one arm, or taking one up from a heap on the ground near him and grasping it by its circular blade, raises himself slightly. When his arm is at a height of about three feet from the ground he performs a sort of semi-circular movement with it, and not unfrequently succeeds in cutting in half some plantain stems which have been stuck into the ground 50ft. or more distant, after which the disc more often than not continues to describe a very eccentric course, somewhat like that of a boomerang, for it returns sometimes quite near the sender in its rolling hoop-like course along the ground.

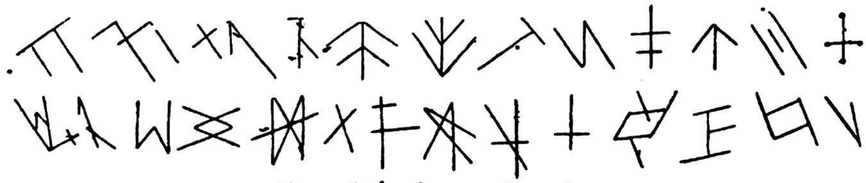
The calthrop (German, *Fuss-angel* or foot trap) a singular little iron instrument consisting of three or four iron spikes each about a couple of inches in length, and radiating at different angles from a common centre, was used in European warfare in the middle ages to impede the advance of bodies of cavalry by laming their horses. The plan adopted was to distribute them about upon the ground over which the enemy's cavalry might be expected to pass. To the best of my recollection Sir Walter Scott speaks of calthrops having been employed in the Battle of Bannockburn. Identical instruments are also well known to have been used by the Sikhs in their wars, with the same object. Some may now be seen amongst the collection of old weapons in the museum at Lahore.—HARRIET G. M. MURRAY-AYNSLEY.

Catnach's Masonic Hymn.—Your remarks on page 85, in respect to this hymn, scarcely do it justice. I remember purchasing it at about 15 years of age, from the boards of a ballad vendor, and consider that it was chiefly instrumental in my seeking admission to the Craft six years later. It was then well-known to Freemasons. I believe that it is of Irish origin and dates early on into last century. O'Brien was in the habit of presenting a copy of it to his friends with the remark that it was the key which would unlock the Pyramids of Egypt. He was the author of the work entitled the "Round Towers of Ireland," a book which attributes to them a Phœnician and Phallic origin, and appropriated by later Christians. It is a curious thing that many of these towers have seven chapels or small churches or altars attached to them as at Glendallough, to which we may apply the passage as to Baalam and Balak in the Old Testament. A precisely similar one to those in Ireland is found at Peel in Man. I could send you another version if you care to print it. The hymn follows or reviews the Old Charges rather than the Ceremonies as do all the more modern songs, and I am inclined to think with O'Brien that it is older than it looks. Perhaps some Irish brother may find an earlier version, as I should be prepared to find that the hymn has been amended from time to time, and verses added, as for instance No. 5, in your version; and Nos. 11 and 12, which without doubt allude to the Knight Templar Ceremony. There are many verbal differences in copies which have perhaps arisen through oral transmission.—JOHN YARKER.

[Bro. Yarker's version, though differing slightly from that given at page 85, is yet not sufficiently different to warrant printing over again. The metre and rhyme throughout, and in some cases the sense, are better; it looks altogether as if dictated by someone of superior education to Catnach's informant.—EDITOR.]



Masons' Marks & Fridstol at Beverley—I have taken the liberty of sending you a little print of the Fridstol of Beverley. King Athelstan granted the privilege of sanctuary to the church of St. John of Beverley, the limits of the privileged circuit being the circumference of a circle of which the church was the centre, and whose radius was about a mile. It was defined by stone crosses; the remains of three may still be seen on the roads from Beverley to Bishop Burton, Walkington, and Skidby. The culprit on reaching the Minster was seated on the Fridstol (peace-stool) which was usually placed near the high altar, he then took the sanctuary oath, and after some ceremony was declared under the protection of the church. I know this is a little outside of Freemasonry, but thought it might be of interest as connected with Athelstan. I also send a few marks I jotted down when recently there.—JAMES J. HALL.



Masons' Marks at Beverley-

Quatuor Coronati Church, Canterbury.—The Church of St. Alphege, in Canterbury, was re-built early in the xv. century. The original church, according to "Bede," was dedicated to the "Four Crowned Martyrs." The church was thoroughly restored again in 1890, and the present Vicar put in the five-light stained glass east window over the altar; in the tracery are depicted the "Four Crowned Martyrs."—FRANK BAKER, Canterbury.

Rye.—Some of the old monuments in this, the most interesting of the Cinque Ports, such as Ypres Castle of the 12th century and the Land Gate of the 14th, are in immediate need of repairs to prevent their total decay. The ancient borough can no longer boast of the oppulence it once enjoyed, and the Corporation, to whom the buildings belong, cannot afford the outlay. A strong committee, with the Marquis of Dufferin and Ava, Lord Warden of the Cinque Ports, as president, has been formed to collect subscriptions, Richard Milson, of the High Street, being the secretary; subscriptions may be forwarded to him; but doubtless our own member, Bro. J. M. Jenkins, of the West Street, Rye, will be glad to take charge of any Masonic subscriptions which may be sent him. Those of our brethren who do not know Rye should go there; it is one of the quaintest towns in the kingdom, and easily accessible from Hastings or Ashford, being on the railway connecting the two. It may not be usual to appeal to Masons as Masons for such purposes as the above; yet it seems to me quite legitimate to do so, as who should be more interested than they in the work of their operative forefathers?—G. W. SPETH.

The Girls' School.—At the end of Add. MS. 29,970 (Br. Mus.,) Proceedings of the Royal Lodge of Freemasons, Thatched House, St. James' Street, 1777-1817, is inserted "A Hymn to be sung by the Children of the Freemasons' School before the Sermon of the Charity Sunday, 15 April, 1804, at St. John's Church, West^r^, by the Rev. Henry White, A.M., Curate of Allhallows, Barking," and a curious advertisement as follows:—

"A considerable Part of the Children's Time is employed in Needlework, and as many Families are accustomed to put out their Plain Work, the Public are respectfully informed that Work is taken in and executed at the School in the neatest Manner on the following Terms:

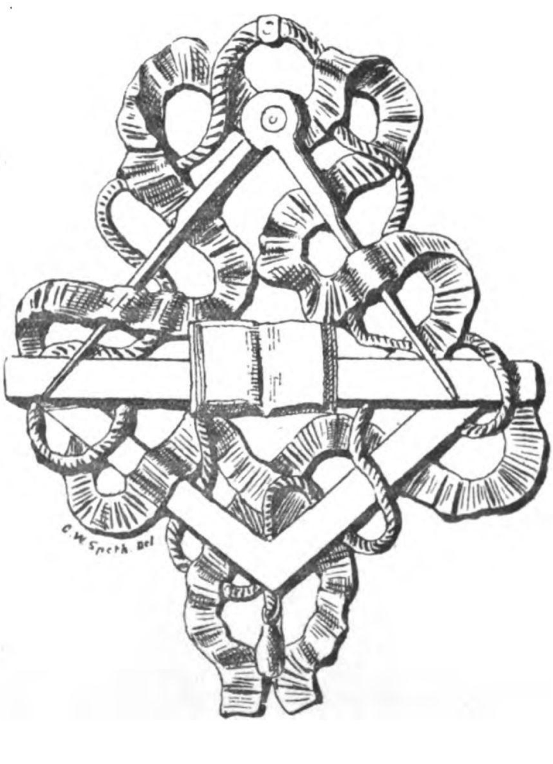
	A Shirt quite plain...........	One Shilling and Eight Pence.
	A Ruffled Ditto	Two Shillings.
	A Shift	One Shilling and Six Pence.

Sheets from Ten-pence to Eighteen-pence per Pair, and all other Sorts of Needlework in the same reasonable Proportion."—F. COMPTON PRICE.

Archæological Discoveries at Westminster.—Canon Wilberforce, who has recently moved into one of the old buildings in Dean's Yard, Westminster, has made some most interesting archæological discoveries in connection with his present residence. Some ten years ago an accident led to the discovery of a panel painted on tempera (a plaster made of marble-dust and lime) in one of the rooms, hidden under a substratum of plaster. However, the matter was allowed to drop, and it was not until Canon Wilberforce took possession of the building that any attempt was made in the direction of further research. The result has far surpassed expectation. The whole of two sides of a large room has been laid bare by skilled workmen, and frescoes of great beauty brought to light. Each panel is about 14 inches wide, divided by stout oak studs arranged vertically. Much of the design consists of elaborate scroll work, while the "hippocampus," or grotesque little Mediterranean fish, is of frequent occurrence. Over the fireplace there is a design somewhat resembling a coat of arms. Two pillars surmounted by the triangle of Freemasonry enclose a sort of shield, upon which is blazoned *fleur de lys.* The painting is most likely of the time of Henry VII., and was doubtless the work of some Italians brought over from Rome by Abbot Littlington when he went to do homage to the Pope for his abbacy in 1350. A third wall of the same apartment is panelled in beautiful old oak, five hundred years old. The walls were rescued from the degradation of countless coats of pink paint. So it would appear that there have been Goths in all ages. But the frescoe room, as it is now called, is not the only find of importance made by Canon Wilberforce in this quaint old mansion. In the basement stood a range of cellars used for wine and coal. The canon felt a conviction—destined to be realised—that more discoveries were to be made in this direction. Accordingly he knocked down the party walls, cleared away forty loads of rubbish out of the floor, and dug down through the front hall into an old archway of the date of Henry VII. The roof was then most carefully cleaned by skilled masons, who have got back to the original roof built by Nicholas Littlington in 1362. The groins and roses are as crisp and fresh as on the day they were carved, and the actual paint laid on the roses by the monks more than 500 years ago is still plainly visible. The crypt, erstwhile coal and wine cellar, is now perhaps the most unique dining-room in London.—*Morning Advertiser*, 23 Aug., 1894.

Jewel, Brass Gilt.—I meant to have handed you the jewel I am now sending you at Lodge on the 5th October, but had to leave early, and so had no opportunity. Please add it to the Lodge collection, if considered sufficiently interesting.—E. L. SHEPHERD, Abingdon.

[Bro. Shepherd's very interesting gift is figured herewith. It is brass gilt—ED.]



Trowel.—Touching this, it may interest you to know that the I.G. of No. 75, Love and Honour, wears a small trowel, and it has been worn as far back as the oldest living member can recollect. It bears on the face "Lodge of Love and Honour, No. 87, Falmouth," the number fixing the date as between 1792 and 1814. The obverse has a small ornamental edging with the Hall mark. I to-day spent an hour or so looking over our old minute books. Beginning at 1792, when we were numbered 87, I hunted along till I came to this entry:— Nov. 1, 1808 (Minutes Vol. v.) "Bro. G. Williams proposed Bro. Williamson as Tyler, seconded by the W.J.W.—Bro. Tresidder proposed that there should be two Tylers, Bro. Williamson to act at the door inside and Symons without. Symons to be allowed the nights and Williamson the privilege of providing aprons. The fees for 'making' to be divided between them. If Williamson is approved of for Tyler inside, it is understood that he should wear his badge of office, consisting of a *trowel.*"

On Jan. 8th, 1809, a discussion is recorded as to providing the two Tylers with a sword apiece. "It was agreed that it would be sufficient for the out-door Tyler to be provided with a sword, when Bro. Staples made an offer of one as a present to the Lodge, which was thankfully accepted. The W.J.W. proposed that the indoor Tyler should be provided with a *trowel,* which was seconded by the R.W.M. and ordered to be provided accordingly." ———The two Tylers names accordingly appear from 17th Feb., 1809, till Dec. 5th, 1815, when the word "guarder" or sometimes "guard" is used for inside man, and on the 5th Nov., 1816, *Inner Guard* is first mentioned being the aforesaid Bro. Williamson. I hunted up the Treasurer's account book (he was often Secretary as well), but alas, one volume ends just at the date the trowel was ordered, and the next volume is lost, though we have some earlier ones.—George H. Baynes Reed.

The Arch and Temple in Dundee.—Lately there has come into the possession of the "Union R. Arch Chapter," Dundee, two Charters for Knight Templars, dated 1812-13, a minute book, also a *minute and cash* book that belonged to one of the Encampments. The present generation in Dundee had no idea that Knight Templars ever flourished in their city, yet between 1809 and 1830 a good number received these degrees. The origin of the first Encampment seems to have been a benefit society that was started by some journeymen masons who had received the Arch and Templar degrees, and they formed "The Journeyman Royal Arch Benefit Society," and, according to the *minute and cash book,* charged so much for conferring the Arch and so much for the Templar degrees. When the Grand Conclave of Knight Templars of Scotland was formed they received a letter of dispensation, and later a charter, now known as a "Deuchars," and not recognised by the present Chapter General of Knight Templars of Scotland. On the first page of the minute book of the Encampment we are informed, "This minute book was transcribed from the old minute book," &c. Now it is clear to me that "the old minute book" is no other than the minute and cash book of "The Journeymen Royal Arch Benefit Society," which records the candidate was "duly Arched and Knighted," but in the minute book of the Encampment no mention is made of the candidate receiving the Arch degree—in it all are regular Royal Arch Masons, and are received accordingly.—Thomas A. Lindsay.

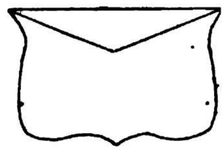
[Our Brother has since furnished an extended paper on this subject, which will be given in next vol.—Ed.]

A Roman Catholic View of Masonry.—A curious and interesting libel suit is, our Berlin Correspondent says, pending against two newspapers, one at Rome and the other at Bonn. A Catholic priest at Friburg in Switzerland lately refused to allow a lady to participate in Holy Communion. The offended lady brought an action against him for damaging her reputation, and demanded four hundred pounds as compensation. The Swiss court, however, rejected her claim. The above-mentioned papers in reporting the case denounced the lady as a grand mistress of a lady's lodge, and added that this lodge had accepted the Satan worship imported from America and the "Devil's Mass" instituted by Grand Master Holbrook, at which the host used has been stolen from a church, and is perforated by dagger thrusts, or is black and dedicated to Lucifer.—*Daily News,* July 11th, 1894.

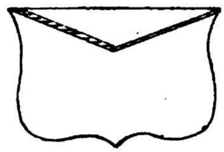
Masonic Clothing.—In my first paper on this subject in the 1892 vol. of the *Transactions,* I stated on page 35, "In Germany, I understand that the ordinary aprons are simply white," this being all the information I could obtain in reply to a number of letters sent to various brethren in Germany. However, in preparing a lecture on this subject which I delivered in St. John's Lodge, No. 328, Torquay, and illustrated by showing the specimens from various Grand Lodges in my collection, I determined to make one more effort, and in this case, thanks to the courtesy of our learned Bro. Dr. Begemann, Provincial Grand Master of Mecklenburg, I am enabled to throw more light on the subject of German aprons.

Bro. Begemann informs me that there are many different patterns of aprons for use in the three degrees (the intervals between which are not as short, or as merely form al as in England), and kindly sends me three sets, which I here describe :—

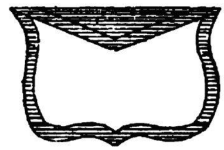
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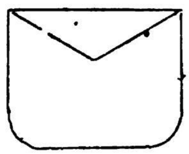
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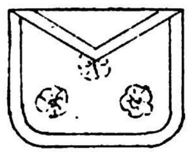
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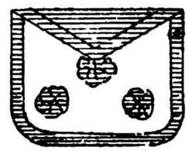
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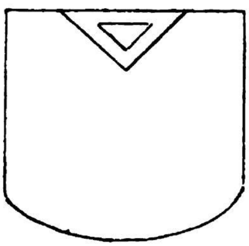
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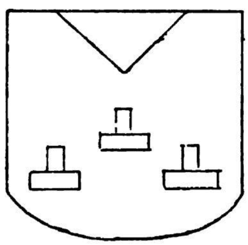
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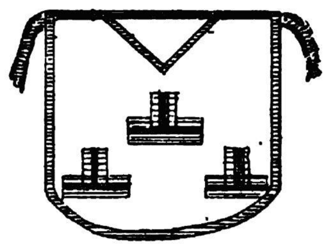
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8



9



[Drawings 1, 2, 3.]

No. 1 is of white kid, somewhat resembling the Dutch shield-shaped aprons of the E.A. No. 2 is of similar shape and material, but the flap only is edged with blue ribbon for F.C. No. 3 has a broader edging of blue, and is lined, and the flap entirely covered with blue silk, for M.M. These are as worn in the "Lodge of the Three Stars" at Rostock, working under the jurisdiction of the Grand Lodge of Hamburg.

[Drawings 4, 5, 6.]

No. 4 is rather smaller and of different shape to No. 1, and is a white kid E.A. apron. No. 5 is the F.C. pattern, and is edged and lined, and the flaps covered with white silk, whilst there are three white rosettes on the body of the apron. No. 6, for the M.M., is similar, save that the rosettes are larger, and together with the lining, flap, and edging are of blue silk. These are the aprons of the "United St. John's Lodge" at Rostock, under the Provincial Grand Lodge of Mecklenburg (National Grand Lodge of Germany, Berlin, Swedish Rite).

[Drawings 7, 8, 9.]

No. 7 is of plain kid, but nearly twice as large as the other two E.A. aprons; the flap is small and triangular, and has a still smaller triangular piece cut out of it. No. 8 is for the F.C., and is of similar size and shape, but with no cut in the flap. It is not bound or lined, but, very curiously, has three white silk levels, precisely similar to those worn by English Past Masters, sewn on. No. 9 has a narrow edging, and a lining of light blue silk, and the levels are of light and dark blue silk, as are also the strings. These are the aprons of Lodge "Friedrich Wilhelm zur Morgenröthe" of Berlin, working under the Grand National Lodge of Germany. H.R.H. Bro. Prince Frederic Leopold of Prussia is a member of this Lodge, and the double colouring reminds one forcibly of the privilege of our own "Prince of Wales" Lodge, No. 259, to wear an edging of garter blue on the apron, but I cannot tell if the reason is the same or not.

Besides these varieties Bro. Begemann tells me that some aprons are edged with yellow, and the levels are variously blue, yellow, or yellow and blue; but I shall doubtless at some future date be able to give full particulars and drawings.—Fredk. J. W. Crowe, P.P.G.O.

Festival of the Four Crowned Martyrs.

THURSDAY, NOVEMBER 8th, 1894.

THE Lodge met at Freemasons' Hall, London, at 5 p.m. Present: Bros. R. F. Gould, P.G.D., P.M., in the Chair; Rev. C. J. Ball, S.W.; E. Macbean, J.W.; G. W. Speth, Secretary; C. Kupferschmidt, S.D.; C. Purdon Clarke, J.D.; Sir Charles Warren, D.G.M., E. Archi., and W. M. Bywater, P.G.S.B., Past-masters; and E. Conder, jun. Also the following members of the Correspondence Circle: Bros. H. D. Willock, Surg.-Cap. W. Kiddle, G. W. Taylor, E. Frances, H. B. Chamberlin, Stephen Richardson, as D.C.; W. Kipps, Dr. T. Charters White, R. A. Gowan, T. Cohn, Prof. P. L. Simmonds, R. Stephen Ayling, Jabez Hogg, P.G.D., A. G. Boswell, Spencer W. Morris, Rev. J. W. Horsley, Raymond Tucker, H. C. Houndle, H. Ffrench Bromhead, W. G. P. Gilbert, C. A. Hardwick, E. Armitage, J. A. Gartley, E. H. Ezard, E. J. Barron, P.G.D., J. Leech Barrett, G. Gregson, J. Shepherd, G. Greiner, E. Greiner, H. Riley, C. N. McIntyre North, G. B. Davis, J. W. Colmer, and H. Lovegrove. Also the following visitors: Bros. R. Horton Smith, S.W. of the Chancery Bar Lodge, No. 2456; Dendy Napper, Lorne Lodge, No. 1347; and G. Cole, Three Grand Principles Lodge, No. 441.

One Lodge and thirty brethren were admitted to the membership of the Correspondence Circle.

Bro. the Rev. CHARLES JAMES BALL, M.A., Oxon, was installed in the Chair of King Solomon in accordance with ancient custom, and appointed and invested his officers. The officers for the year are:—

I.P.M.	Bro. Dr. W. WYNN WESTCOTT.
S.W.	„ EDWARD MACBEAN.
J.W.	„ C. KUPFERSCHMIDT.
Treas.	„ WALTER BESANT.
Sec.	„ G. W. SPETH.
S.D.	„ C. PURDON CLARKE.
J.D.	„ S. T. KLEIN.
D.C.	„ R. F. GOULD, P.G.D.
I.G.	„ T. B. WHYTEHEAD, P.G.S.B.
Stewd.	„ ED. CONDER, JUN.
Tyler.	„ J. W. FREEMAN.

A large number of the brethren of both Circles, desirous of testifying their affection for the Secretary and appreciation of his labours at the close of this, the first decade of the Lodge's career, had combined to procure a magnificent English chronometer with chain and jewel, suitably inscribed: which was at their request and in their name and by permission of the W.M. now presented to Bro. G. W. Speth by the first Master of the Lodge, Major-General Sir Charles Warren, G.C.M.G. Bro. Speth expressed his gratitude to his numerous friends. Both speeches will be found further on.

The Rev. C. J. **Ball** delivered the following

INSTALLATION ADDRESS.

מה לך פה אליהו׃

Quid hic agis, Elia?

(V.S.L.)

I.

Fellowmasons! I greet you as brothers,
  Adept in a time-honour'd craft;
For the Craft is our glory, though others
  Mistake us for mummers or daft.

As brothers, sworn brothers, I greet you,
  In the closest of Unions combin'd:
A Union whose hopes will not cheat you;
  Whose aim is the good of your kind:

A Union which bans the unruly,
  By Order maintaining its stand;
Which teaches you, duly and truly,
  By Obedience the skill to command.

Our rituals, each in its season,
  Instruct us by symbol and sign:
And who shall condemn us with reason,
  For methods no less than Divine?

When the world is a vast Revelation,
  In manifold symbols exprest;
And the wonders of ceaseless creation
  The Great Architect's glory attest:—

When the world is a vast Revelation,
  On the bosom of space flung abroad;
And clear on the face of Creation
  Shines the visible language of God.

For think not these rites are unreal;
  Not a word, not a sign is routine:
All point to the golden Ideal;
  All figure the True though unseen.

(*Procul O procul este profani!*
  Approach not our mysteries high!
Procul O procul este profani!
  Uninitiate spirits pass by!)

Through the veil of the symbol transparent,
  Through shows with significance fraught,
We see the great lesson apparent,
  We pierce to the core of the thought.

Not vain is our ritual tradition;
  That voice from the past is alive
With tones that remind of a mission—
  That call us to stir and to strive:

Despising hypocrisies hollow,
  Disdaining all cant and pretence,
The Star of our Master to follow,
  The light of his lore to dispense.

For how shall we silence the scoffer?
  How prove we are craftsmen indeed?
What mightier proof can we proffer
  Than a life on the square with our creed?

Be Mason so loyal to Mason
  That the notes of our harmony here,
Ascending in strong diapason,
  May strike the celestial sphere!

In a world full of heartless delusions
  Let Masons abhor to deceive!
Here leave we its tangled confusions;
  Its shams and its frauds let us leave!

Leave masking in makebelieve wholly!
  (Society's empty decoy;)
Escaped from its noise and its folly,—
  From the joys that are strangers to joy,—

With the sun in the heavens let us travel,
  Nor cease from the toil of our quest,
Till the meaning of life we unravel,
  And in truth we eternally rest!

II.

Like the Master Supreme, we are builders—
  The architect each of his lot;
Though sophistry often bewilders,
  Affirming our freedom is naught.

By the line of strict truth without malice,
  By the level of love that is pure,
We may build us a beautiful palace,
  Foursquare to the winds and secure:

We may build us a palace of beauty,
  An ordered, harmonious whole,
Whose pillars are honour and duty,
  Whose basis is fixt as the pole.

He that made the Seven Stars and Orion,[1]
  Who buildeth His chambers on high,
Who haunted the Holies of Sion,
  To the heart of the humble is nigh.

A universe, lofty and ample,
  He planned for His visible Throne;
We follow afar His ensample,
  In rearing our temples of stone:

But vain is our fairest endeavour,
  And fruitless the toil and the cost,
If rev'rence abandon us ever,
  If the sense of His presence be lost.

Then shun we dogmatic negation,
  Which denies or defies the Unseen;
Which knows nothing more in Creation
  Than a huge automatic machine;

And the mock-biological babble
  That soul is a function of nerves;
So dear to the sensuous rabble
  Whose practice damnation deserves.

Even science is sometimes benighted,
  And the eyes of her prophets are blind,
For whom thought is but atoms excited,
  And brain coextensive with mind.

[1] V.S.L., Amos, v., 8; ix., 6.

III.

But, brothers, beware of intruding
With fancies engender'd of Earth,
Where the Spirit Eternal is brooding
O'er worlds that He quickens to birth:

Beware lest the wandering glimmer
Of Theosophy lead you astray;
And the light that is in you grow dimmer,
And die in the poisonous ray!

Nor dream that the wisdom of ages
In rubbish Rabbinic you find;
That in pseudepigraphical pages
The lore of the past is enshrin'd:

No Hermes Thrice Greatest—of stealers[1]—
Can yield the Philosopher's Stone;
No Cabbalist ranks with revealers
Of knowledge not otherwise known:

Not here must we seek the lost treasure,
The word of ineffable worth,
The pearl that we prize beyond measure,
The charm of the children of earth.

Stephanēphori, deathless in story,
The name of whose praise is our pride![2]
Look down from the heights of your glory
On the world for whose welfare ye died!

If aught of your spirit may reach us,
From the heights of your glory look down!
The palmary secrets, O teach us—
The secrets that won you your crown!

IV.

(Respondent Quattuor Coronati).

The soul with a passion for goodness,
By visions of greed unbeguil'd;
Glowing white with a love void of lewdness;
All-pure, as of mother for child:

The heart that wills rightly unbidden,
The spirit that counts not the cost;
These, these are the things that were hidden;
And these are the treasures ye lost!

What if bodies be motes in collision?
Will you deem that the dust is your home?
O lift up your sorrowful vision
To yonder all-compassing dome!

[1] The god Hermes appears as a clever thief in the Homeric Hymn. The works assigned to Hermes Trismegistus are a mere jumble of Neo-Platonic and Jewish speculations, compiled with the futile object of superseding Christianity.

[2] *Stephanēphori*, 'crown-wearers': meaning the Four Crowned Martyrs, the patrons of our Lodge.

Though the seemings of Sense have cajol'd you;
Though illusion your theories leaven;
The Arms Everlasting[1] *enfold you;*
Earth floats on the bosom of Heaven.

'All is Darkness,' you cry from your prison,
Beset by the earth and her bars:[2]
Yet above you the dayspring is risen,
And beneath is the shining of stars.

The grave is no gulf but a furrow;
The seed sown in sadness today
Will leap to new life on the morrow
Out of darkness and dust and decay.

Yea, Death is no final disaster;
Though we fall, it is only to rise;
We are raised from the dust with our Master;[3]
Touching earth, we rebound to the skies!

Great Architect, Lord Universal!
Fellow-workers assist us to be;
Who, out of decay and dispersal,
Recallest Thy children to Thee.

In the absence of the writer the following paper was read by the SECRETARY:

THE ANCIENT CALEDONIAN SOCIETY.

By Bro. H. ROSE MACKENZIE, 339 & 761 (S.C.)

THERE recently came into my possession a little pamphlet,[4] entitled "A Key to the Ancient Caledonian Society," comprising "First: The Form and Manner of Opening the Society; on Grand Regala Meetings, or when a new Member is to be Made. Second: The Manner of Admitting new Members. Third: The Lecture Explaining the Ceremony of Entry." Further than what is contained in this booklet, I have been unable to discover anything regarding the Ancient Caledonian Society. Even Bro. Murray Lyon, our Grand Secretary for Scotland, to whom I showed the "Key," could only tell me that "The Society to which it refers was evidently one of a revolutionary character—based on lines similar to the Society of 'United Irishmen' referred to on page 298 of my 'History of Freemasonry.'" To us, however, its chief interest lies in the fact that the whole working of the Society was evidently modelled on that of Freemasonry.

Take the manner of opening the meetings. The Chief sate at the head of the room (let us call it the east), flanked on his right and left by the Secretary and the Sword-Bearer respectively. Following the Masonic analogy of position—though merely for the sake of more lucid description—we have in the south-east the Vice-Chief, and in the north-East the Standard-Bearer. In the south were the Aide-de-Camp and the Herald, side by side, and facing them in the north the two Ushers. In the west, opposite the Chief, were the Master of Ceremonies and his Assistant, and in the north-west and south-west respectively the Grand Marshal and the Lieutenant General. There was a candle at each of the four corners, and also in the centre, of the room, thus forming a St. Andrew's Cross, and before the Chief stood three columns. Like the Roman *fasces*, these columns were each cut and bound round as a bundle of rods, "to show that the strength and beauty of society consist in the unity of its members." Their number signified that there were three great reasons why the brethren should love and stand by one another, and these reasons were also denoted by the colours of the columns. The middle one was white, "to show that as God, who is the centre of purity and truth, commandeth us to love and assist one another; therefore, it is our duty." The one on the right was blue, "to show that the good of our country requireth us to unite, and stand by one another; it is therefore our honour, and should be our constant practice." The one on the left was green, "to show that, as the

[1] V. S. L., Deut. xxxiii., 27.
[2] V. S. L., Jonah, ii., 6.
[3] Masons will read between the lines here and elsewhere.
[4] Now in our Lodge Library, No. 2847 [EDITOR].

prosperity of the society depends on our unity, let us be brisk and lively in obtaining, maintaining, and cherishing that Godlike principle."

As regarded the ordinary members, they sate as they chose,—"but no member shall sit with his hat on." The Society having been assembled in due form, the Chief said to the Herald,—"Brother A., pray what is the first thing to be observed in the Ancient Caledonian Society?" The Herald:—"To see that the Caledonians are secure and free from the interruption of strangers." The Chief:—"Sir, see that the Caledonians are secure, and give orders that none shall be allowed to enter Albin without giving the proper password." Thereupon the Herald went to the door, and gave two knocks, the door-keeper answering him from the other side by four knocks. Returning to his place, the Herald said,—"Right Worthy Chief, the Caledonians are secure, the watch is set, and your orders shall be duly obeyed."

The Chief then asked the Aide-de-Camp,—"Brother B., what is the Aide-de-Camp's office in the Ancient Caledonian Society?" to which that official replied,—"To carry the orders from the Chief to the rest of the office-bearers, that they may be dispersed round the society." The next interrogation as to his duty was addressed to the Grand Marshal, who replied,—"To see that the orders of the Chief be duly obeyed; that each member not only knowing, but doing his duty, harmony and good order may reign in this society." On this, the Standard-Bearer, by command of the Chief, displayed the Caledonian standard, the whole of the members present rising to their feet at the same time, and joining hands across. The Chief then said,—"Caledonians and fellow Countrymen, with the greatest pleasure I rise from the chair, in order to open this Honourable Society. That we may in a candid and manly manner discuss whatever business may come before us; and as we have the honour of being all born in one country, so let one spirit of harmony, friendship and sociability unite us to one another in all our proceedings; I therefore prohibit in this society, all manner of cursing, swearing, whispering and all indecent speeches under the several penalties mentioned in our bye-laws; so I declare this an open and constitutional society." The Chief concluded by giving two knocks with his truncheon, the Vice-Chief and the Grand Marshal repeating them. The members then unjoined hands, gave two claps and two cheers, and resumed their seats.

The manner of admitting new members was as follows:—The candidate awaited the ordeal in a chamber adjoining the place of meeting, and, the Society having been duly constituted, the Chief directed the member who had proposed the new "Caledonian" to go into the ante-room, and bring forward his *protegé*. When all was ready to receive the neophyte, the Chief gave two knocks as a signal. The proposer then knocked once at the door, following it up after a brief pause by two more knocks. The Chief inside answering by two knocks, the Ushers opened the door about three inches, and the Herald demanded the reason of the interruption. The candidate, instructed by his proposer, made answer,—"A.B., who desires to enter Albin, in order to become a member of the Ancient Caledonian Society." The Herald:—"How is he worthy to obtain that honour?" Answer:—"From his being born in the same country, and descended from the same ancestors as the other members of the society." The Herald:—"In proof of that I demand the password." Answer:—"Scotia." On obtaining the password, the Herald, opening the door, said,—"Enter fair Albin, ye sons of old Scotia." The candidate having entered, was received inside the door by the Ushers, who conducted him to the Master of Ceremonies, saying to that officer,—"Master of the Ceremonies, we have in due form received A.B. into Albin; and as it is his desire to be made a member of the Ancient Caledonian Society, it is your office to conduct him up to the chair." Master of Ceremonies (to the candidate):—"How did you gain admission into Albin?" Answer:—"By giving two knocks, the Herald demanded the password, which I gave, and received entrance." The Master of Ceremonies, having also demanded and received the password, then took the candidate by the hand, and said,—"Welcome, brother; may Scotland flourish and her sons be free." Thereupon, a procession was formed in the following order: First, the two Ushers with their rods; second, the Herald and Sword-Bearer; third, the Candidate, supported by the Master of Ceremonies and his Assistant; and fourth, the Proposer. All these, to the tune of the "White Cockade," marched twice round the room, bringing up at the Chief's left hand. As they went round the Society, they sang the following verse:—

> "To Albin's coast hail Scotia's son,
> Whose race to glory's now begun;
> Picts, Danes, and Saxons hence away,
> We Caledons won't own your sway."

The whole Society joining in the chorus, thus:—

> "For whilst we live we'll bravely fight,
> In freedom's cause, 'tis Scotia's right;
> Fair liberty shall crown the brave,
> It's cowards only will be slaves."

Presenting the candidate to the Chief, the Master of Ceremonies said,—" Honoured and Right Worthy Chief of the Ancient Caledonian Society, I here present before you A.B., Brother C. proposed him as being worthy to be made a member of the Ancient Caledonian Society agreeable to your orders; we in due form received him into Albin; his desire is to be made a fellow-member of the Ancient Caledonian Society, and receive the honours thereof from your hand." The Chief (to the candidate):—" So it is your desire to be made a fellow-member of the Ancient Caledonian Society?" Answer:—" Yes." The Chief:—" Do you assent to the constitutional rules and bye-laws of this society, as now established?" Answer: —" Yes." The Chief:—" Do you promise on your honour, as a free born son of Caledonia, that you will always adhere to, obey, and support all the constitutional rules and bye-laws of this society?" Answer:—" I do." The Chief (rising from his chair):—" We now proceed to impart to you the secrets, and invest you with the honours, of the Ancient Caledonian Society." So saying the Chief received from the Master of Ceremonies the blue and white ribbons which formed the badges of the Society. Placing the white one upon the candidate first of all, he said,—" I here invest you with white, the emblem of purity and truth; and, as white is a colour that none can dye, so let your conduct be such as none can justly censure." Then, taking the blue ribbon, the Chief proceeded,—" I next invest you with blue, the emblem of constancy; so let it remind us to be constant and unchangeable in maintaining the cause of our country, in relieving those that are in distress, and supporting the honour of the Ancient Caledonian Society." Next followed a description of the sign, counter-sign, grip, and word. The sign consisted in forming a St. Andrew's cross upon the breast with the two forefingers, while the counter-sign was given by lifting up the right hand with a flourish to the bonnet. In the grip, the two forefingers were linked together, and the point of the thumb placed on the joint of the middle finger. The word, always whispered in the right ear, was " Albinah Scotia Dun Caledon," but, whenever the word was exchanged, the grip had always to be given with both hands across. These secrets having been duly explained to the candidate, the Chief addressed him as follows:—" You are now a member of the Ancient Caledonian Society. May you ever by your conduct approve yourself a good member of this society, an honour to our native country and the name of a Caledonian." The newly-made member having returned thanks for his initiation, the Society gave two cheers, and the new brother was conducted by the Master of Ceremonies to a seat on the right hand of the Chief. The office-bearers resumed their seats, and the ceremony was concluded by the singing of the song already quoted. A lecture sometimes followed, in the course of which the various steps of the ceremony just completed were explained to the youngest member. This explanatory lecture, which was couched in the form of question and answer, is given at length in the " Key." Perhaps the most curious part of the book, however, is the collection at the end of " Toasts and Sentiments " for the use of the Society. The extraordinary mixture of loyalty to the reigning family, patriotism towards Scotland, moral reflections, and admiration of revolutionary movements in other countries, is, I should imagine, unique, and I cannot refrain from giving you a few specimens. The first seven are devoted to the Royal family, commencing with " A long, glorious, and happy Reign to George the Third, the C,XVI King of Scotland, and as he is the most ancient Monarch in Europe, may he be the greatest, the happiest and the best." Next comes " His Royal Highness George Augustus, Prince and Duke of Rothsey, Earl of Carick, Baron of Renfrew, Lord of the Isles, Great Steward of Scotland, and may Scotland's Great Steward ever be to Scotland a good Steward." Then follow " The Duke and Dutchess of Albina," " The Duke of St. Andrews," " The younger Princes of the Blood," " The Queen and all the Princesses of the Blood," and " The Duke of Edinburgh." A little further on, we have " The immortal Memory of that truest of patriots and greatest of heroes, the renowned Sir William Wallace," and immediately afterwards, " The lasting Memory of two of the greatest patriots and heroes of Antiquity Hanabil the Carthaginean and Hector the Trogan." The revolutionary, or, as we should call them in this more tolerant age, the Radical sentiments are unmistakeable. " The memory of John Howard, the friend of Mankind," " Universal freedom, and the friends of Liberty all the world over," " Arné the grenadier who first mounted the walls of the Bastile," " The French Revolution," " Perseverance and energy to the people of Scotland till they restore to their country its Ancient Rights and triumph over that usurpation and corruption which has too long robbed them of their constitution," " Lord Charlemont, and the volunteers of Ireland," " May the trial by Jury be maintained and the liberty of the press secured to the latest posterity," " The revolutions in France and Poland, and may revolutions never cease till despotism is extinct," " The glorious and immortal memory of the LXVI patriots who nobly protested against the base betraying and selling the honour and liberties of their country," " Thomas Paine, and the rights of man; James MacKintosh, and his Vindiciæ Gallicæ," " The national assembly of France," " May the French revolution be the æra (*sic*) of universal liberty to mankind." Among the moral sentiments,

perhaps the best are,—"May we have sound consciences, rather than great fortunes," "May we never set our friends to sale, or our conscience to hire," "The two strangers at court, true honour and honesty," "May we as Christians be zealous without uncharitableness, as subjects loyal without severity, and as citizens free without faction," "May religion never be a cloak for our guilt," "May we never swear a tradesman out of his due, or a credulous girl out of her virtue," "May our evenings' pleasure never cause the mornings' reflection," "May avarice lose his purse and benevolence find it." A fine old Scottish spirit is apparent in "May tartan never clothe a coward," and "May the enemies of Scotland always feel the sharpness of its thistles," while the two following may ·ll form a poetical conclusion to this tentative little paper of mine:—

> "Health to the sick, honour to the brave,
> Success to the patriot, and freedom to the slave."
>
> "Life to the man who has courage to lose it,
> And wealth to the man who has spirit to use it."

Bro. Lovegrove desired to be informed of the date of the Society, to which Bro. Speth replied that it dated evidently from the beginning of the century.

Bro. Leach Barrett could not see that there was anything of importance to Masons in the Society at all. He thought we were far too apt to claim every secret society we could hear of as having a direct connection with Freemasonry, and that this was a tendency to be avoided. In the present instance he failed to see what bearing the paper just read had upon the end of our studies or how it aided us in prosecuting them.

Bro. Macbean thought that even if there were no connection, we should still be glad to have papers of this class. They increased our knowledge of secret societies in general, and there was never any knowing where a valuable hint might be obtained. He had listened to the paper with great interest.

Bro. Conder begged to differ altogether from Bro. Barrett. In his opinion the paper had a direct relevancy, as must have any description of any other society so palpably based upon our own. They all afforded collateral evidence of the state of our own Craft at the dates to which they referred.

Bro. Speth, in moving a vote of thanks to the writer, pointed out in justice to Bro. Mackenzie, that he did not claim that the Caledonian Society had anything to do with Masonry, further than that it was interesting to us as being evidently an imitation in certain respects.

The vote of thanks was put and carried with unanimity.

At the ensuing Banquet the health of the Worshipful Master should have been proposed by Bro. W. H. Rylands. Owing to his ill-health, however, he was not able to attend, but forwarded a copy of what he had prepared himself to say, and which was read for him by the Secretary, as follows:—

It again falls to my lot to have the pleasure of addressing you on a pleasant subject. I had every hope that it would be possible for me to do so in person, but my doctor will not for a moment entertain the notion that my public avocations are more pressing than my personal affairs, and I have been compelled to bow to his decision—give up a most enjoyable evening—the opportunity of meeting so many of my Masonic colleagues, and resign myself to the one place on earth which perhaps I dislike most of all—bed.

In every Lodge the election of the W.M. is one of considerable importance, and while the Lodge confers the greatest honour in its power to bestow, it is naturally expected that the W.M. will to the best of his ability do honour to the Lodge. In our Lodge it is even more than usually important that the Brother who occupies the Chair should possess characteristics which are not ordinarily demanded. I need not remind you how successful our Lodge has been in those who, up to the present time, have ruled over it.

The multitude of subjects which enter into the study of Masonic history require that as far as possible brethren should be gathered together in our Lodge, whose special qualifications enable them to speak with some authority on their own subject.

The philological questions which arise at various points in our history have up to recent times hardly ever been considered. I do not for a moment forget those dabblers who have from time to time, it might almost be said throughout all ages, treated the world to their unscientific guesses. The knowledge of the alphabet alone will enable anyone to use

a Lexicon, whence may be easily chosen the meanings of words. A translation obtained by such a method would be of no value, it is only by study and by knowing the genius of a language, that any satisfactory results can be obtained.

Bear in mind for a moment the wonderful derivations and explanations offered from time to time, and contrast these with the paper read before the Lodge by our present W.M., on the 24th June, 1892, entitled, "The Proper Names of Masonic Tradition, a Philological Study." This, it will be admitted, was a most difficult subject, and could only be properly handled by one having a thorough knowledge of many ancient languages. Such a one is our W.M., who has devoted a good portion of his life to the study of oriental languages—it is his passion—and our Lodge, as well as the Craft in general, will benefit by his studies. On many occasions at our meetings this special knowledge has enabled our W.M., in the discussions which follow the papers, to add interest to the subject, to correct errors, and to explain difficulties.

Made a Mason in the Lodge, Sir Thomas White, No. 1820, in the year 1863, our W.M. became a member of our Lodge on the 8th of November, 1887, now seven years ago, and has steadily worked his way up to the position he now occupies. Having taken his B.A. with honours at Queen's College, Oxford, he became M.A. in due course. Formerly Censor, Chaplain and Lecturer in King's College, London, he now occupies the distinguished position of Chaplain of the Honourable Society of Lincoln's Inn.

Our W.M. is also a writer of considerable note. He has published—"Tables of Hebrew Inflexions," 1876; "Merchant Taylor's Hebrew Grammar," 1879; "A Hebrew Primer," 1879; "Commentaries on Kings and Chronicles in Bishop Ellicot's Old Testament Commentary for English Readers," 1883; "Commentary on Judith," vol. I.; "Additions to Daniel," vol. II., in the "Speaker's Commentary on the Apocrypha," and many other works and papers.

Well versed in Semitic and other languages, our W.M. has for some years past enlarged the area by studying Chinese,—a study which in his hands has produced results of extraordinary value. His knowledge of the ancient cuneiform, or arrow-headed writing, has enabled him to compare the two ancient picture writings, and prove, I think I may say to demonstration, that the Chinese language is descended from a common ancestor with the original writing of Babylonia and Assyria. Such a discovery is, I need hardly point out, of the greatest philological value, though apparently quite unknown to the Celestials themselves.

Brethren, I feel sure we have every reason to congratulate ourselves on having a scholar like Bro. Ball for our W.M., and I know I shall only be expressing your feelings, and the feelings of the Lodge, when I say that we wish him a successful year of office, a long life, and health and strength to carry on his researches, which may, as in the paper already mentioned, throw considerable light on the history and ceremonies of our ancient Craft.

I give you the WORSHIPFUL MASTER.

PRESENTATION TO BRO. G. W. SPETH, P.M.,

SEC., QUATUOR CORONATI LODGE, No. 2076.

From "The Freemason," Nov. 17th, 1894.

ABOUT eleven years ago, the feasibility of establishing a "Students' Lodge," was seriously discussed by Bros. Hughan, Gould, Speth, W. H. Rylands, and the then Editor of *The Freemason*, the late Rev. A. F. A. Woodford. A short time afterwards, the same idea occurred to Bros. Sir Charles Warren, G.C.M.G., and Walter Besant, and in the result the seven brethren above named, with the further reinforcement of Lieut.-Col. S. C. Pratt, R.A., and Bro. Paul Rylands, applied for a Warrant of Constitution, which was granted by the M.W.G.M., on November 28th, 1884.

The departure, however, of Major-General Sir Charles Warren, the first Worshipful Master, for South Africa, in command of a military expedition, delayed the ceremony of consecration, which was thereby unavoidably postponed until his return from that country, and did not take place until the 12th of January, 1886.

The first Master of the Quatuor Coronati Lodge, as already indicated, was Sir Charles Warren, the first Treasurer was Walter Besant, and the first Secretary, George William Speth. Sir Charles Warren was elected for a second term; after which, as the laws of Masonry in this country do not allow the Chair of a Lodge to be held for more than two years in succession by the same Brother, the office of Master passed to another member. But with regard to the Treasurer and Secretary, the duties they happily undertook in 1886

have been performed by them without intermission from that year until the present one, and on the 8th instant, which is at once the Festival of the "Quatuor Coronati" Lodge and of the legendary patrons of the Building Trades, from whom that name is derived, Bros. Besant and Speth (holding their old posts) were again included among the officers for the year.

The Constitutions impose no time limit with respect to the tenure of these last two appointments, and it may be safely asserted that about the last thought that could occur to the mind of any member of the Lodge, would be the expediency or even the bare possibility of creating one.

On the 28th instant, the warrant of the Lodge will be ten years old, and the event is to be celebrated by a *conversazione*, of which particulars have fully appeared.

A little, a very little later, namely, on January 12th next ensuing, a still more important anniversary will occur, and the briefest summary of what has been achieved by the Masonic organisation that was ushered into actual existence on the 12th of January, 1886, may, we trust, tend towards a due appreciation by the Craft at large, of the very arduous labours devolving upon the first and only Secretary of the Quatuor Coronati Lodge, as well of as the tact, skill, and patient industry, which he has exhibited as editor of its *Transactions*.

In January, 1886, as previously narrated, the Lodge started on its mission—the association in Masonic fellowship of Craft students, and the promotion of Masonic research. About a year afterwards, it occurred to Bro. Speth that the *Transactions* of the Lodge would be comparatively useless unless they were printed and more widely read. This idea culminated in the formation of a Correspondence Circle, consisting of Lodges or Brethren who might care to each pay half-a-guinea yearly for the privilege of receiving the *Proceedings* of No. 2076 in printed form. The experiment was a bold one, but it has been crowned with the most signal success. The project was launched in February, 1887, and, at the present time of writing, *upwards of* 1900 *paying members* are actually enrolled in the Correspondence Circle. Nor does the number of new subscribers show any sign of diminution. The cry still is, "They come," and after making due allowance for withdrawals, the net increase of members per annum may be estimated roundly as amounting to about 250. Six volumes in all have been printed of the *Proceedings* or *Transactions*, and a seventh is progressing, which will be published at the close of the year. There are also six volumes of *Archæologia*, consisting either of rare manuscripts printed for the first time, or of reprints of previously published books and pamphlets, of which few or any copies, besides those used (in each case) by the Lodge, are known to be in existence. The work, therefore, performed so ably and well by Bro. Speth, as Secretary of the Lodge and editor of its *Transactions*, has been of a very onerous nature. Nineteeen hundred correspondents in the Correspondence Circle alone, not to speak of the extensive "book keeping" involved by the applications for the various commodities of the Lodge, nor of his multifarious duties in other directions, must have left our worthy Bro. Speth with very little spare time on his hands.

At the last Annual Excursion of No. 2076, the Brethren who took part in it, discussed both at Salisbury and Stonehenge, the propriety of commemorating in some slight way the untiring exertions of the Secretary. On the 8th inst., at the Installation Meeting of the Quatuor Coronati Lodge, the idea was translated into action by the presentation of a magnificent English chronometer with chain and jewel to Bro. Speth: and with the speeches of Major-Gen. Sir Charles Warren, G.C.M.G., in making the presentation, and of the recipient of the testimonial in reply, we shall now conclude.

Sir Charles Warren said: Worshipful Master and Brethren,—I am much gratified at having the privilege of performing the duty you have called upon me to carry out, as I have so profound an admiration for the work during many years past of our Secretary, Bro. G. W. Speth. The days of small things with our Lodge have now passed by, and we have entered on a career of greater magnitude than any of us could have anticipated when we inaugurated this Lodge for the purposes of unique and special duties. During the eight years it has been in existence, the Correspondence Circle has risen to 1900 members, hailing from all parts of the world, and the work carried on by the Lodge is known far and wide, and, I am sure, I am only echoing the sentiments of its members, when I say that this remarkable structure has been in a great measure built up by the admirable administrative skill and ability of our Secretary. I have not had much opportunity of observing the details of the work in the mother country, but I can say that in our colonies and in America, the fame of our Lodge is spread throughout the Masonic Lodges, and its work is held in the highest esteem. The duty I have to perform this evening, as the first Master of the Lodge, refers to a matter in which the Lodge is not itself concerned, but rather a few of those members of both Circles and personal friends of the Secretary, who have watched his labours with great interest, and who desire to offer to Bro. Speth a small token symbolical of their esteem and regard. I have, therefore, been requested, in the name of the Committee who originated the movement, by Bro. R. Gowan, who has been most active and

energetic as Secretary to the Committee, to present this gold watch and chain to Bro. Speth, and I do so with the permission and good wishes of the Worshipful Master, in the name of the friends and well-wishers of Bro. Speth amongst the Lodge members and those of the Correspondence Circle, and I offer him our best wishes for the future.

Bro. SPETH said: Worshipful Master, Worshipful Past Master, Sir C. Warren, and Brethren,—What shall I, what can I say, how shall I find words to thank you all for this magnificent token of your regard and goodwill? Not a good speaker at the best, my feelings on this occasion quite overpower any little eloquence I may at times command. As you know, I have since the first, devoted myself heart and soul, body and mind, to the welfare of our Lodge; it has become the labour of my prime, the love of my manhood, and, I trust, will prove my joy in old age. My gratification at our success is heightened by the consciousness that my brethren and co-workers appreciate my efforts, as evinced by the very substantial and costly gift I hold in my hand. But, believe me, its intrinsic value is far outweighed in my mind by the spirit which prompted it and the kind words which have accompanied it. There is a trite symbolism attached to a watch. I feel I ought to say as others have said before me, that it shall constantly impress upon me to devote every minute of my time to your service. But I need no such reminder. I prefer to say that every time I look at its face it will recall to me the kind faces and warm hearts of the donors; and for such a purpose nothing can be more suited than a watch, it being usually the only object which, waking or sleeping, accompanies a man through life, and only leaves the pocket over his heart to repose under the pillow beneath his head. And if anything could increase its value, you have taken care to provide it, by causing me to receive your gift at the hands, as your spokesman, of the Brother who must ever stand foremost among us, being that one who was thought worthy to guide our infant steps as our first Master, and who, returning to us after a long spell of foreign service, finds us in the full swing of good work and prosperity. No other hand could have more gracefully tendered me your gift, and to you and to him I trust to prove myself, now and ever, a worthy recipient and holder of it. Brethren, from the bottom of my heart I thank you.



OBITUARY.

IT is with great regret that we announce the death, suddenly, on the 25th June, of Bro. **Benvenuto Cramer,** of Coburg, the editor from its commencement 16 years ago, of the *Latomia*, Leipsic. Bro. Cramer joined our Correspondence Circle in February, 1887, and was one of our first members, being 23rd on the roll. The paper which he founded and so ably conducted will be continued under the editorship of Bro. Robert Fischer, of Gera.

Also, on the 23rd June, Bro. **John Arthur Goold,** Gloucester, who joined us in November, 1890.

Also, on the 14th February, Bro. **James J. Smith,** of Pretoria, South African Republic, shortly after his application to join us. He was elected, in ignorance of his demise, in March, 1894.

Also, on the 26th July, Bro. **Andrew Miller,** M.D., of Grosvenor Street, London. Bro. Miller joined our Circle in June, 1892.

Also, on the 22nd July, Bro. **George Campion,** who joined us in January, 1890.

Also, on the 29th October, Bro. **George Edward Baker,** who joined us in January, 1888. Bro. Baker was only 53 years of age, and must be known to many of us, as for the last 30 years he has held a responsible position in the establishment of Bro. Kenning in the City.

Also, on the 31st July, Bro. **Frederick William Dunsdon,** of Toowoomba, Queensland, who joined our Circle in May, 1891.

Every brother who has ever once met him will deplore the death of our Bro. **William Kelly,** Past Provincial Grand Master of Leicestershire and Rutland, for a more loveable man did not exist. He died rather suddenly, but without pain, after leading the life of an invalid for some years, on the 23rd August. A more extended notice will be found at page 143 of the present issue.

Our members will be sorry to hear of the death on the 19th of August of **Mr. Wyatt Papworth,** who although not a Freemason himself, took the greatest interest in all literary matters concerning the Craft, as his frequent contributions to our pages testify. Mr. Papworth was only 72 years old, but he had been ailing for some time, and his last letter to your Secretary was dictated. Two papers written by the deceased architect have especial importance for all students of Masonry and have been frequently utilised by Bro. Gould and others. They are, "On the Superintendents of buildings in the middle ages," and "Collections for an historical account of Masons, their Customs and Institutions." But scattered throughout his writings are passages of much interest to us. For some years past, Mr. Papworth has been in the habit of reviewing our own publications in the Journal of the R.I.B.A., and in him the Lodge has lost a good friend. The following is taken from the *Journal of the Royal Institute of Bristish Architects*, under date 23rd August.

"The death, last Sunday morning, of Mr. Wyatt Papworth deprives the Institute of one of its staunchest supporters, a firm and constant friend of sixty years. Present, a boy of twelve years, at the First General Meeting, held 2nd July, 1834, when his father with eleven others subscribed their names to the First Address, he attended the Anniversary Dinner held on the 2nd ult. at the Whitehall Rooms, not without some personal discomfort, which the hearty welcome he received but slightly alleviated. His career during those eventful years has been one of hard work, mainly of a literary character. The Editor of the last three editions of Gwilt's *Encyclopædia*, the chief contributor to the *Dictionary of Architecture*, which he edited from its very beginning, and which he happily lived to complete, he retired a short time ago to the comparative seclusion of Sir John Soane's Museum, doing there in a few months more work as its curator and of more generally useful description than his two predecessors had attempted in as many years. Few men possessed more knowledge of a special kind, no man imparted it with truer modesty; and if he seldom rose to speak at a General Meeting, his remarks, always valuable when he did rise, were listened to with a respectful earnestness that few other members have enjoyed, even the most eminent.

"Wyatt Papworth, who was born 23rd January, 1822, was the second son of John B. Papworth, Architect to the King of Wurtemberg, and one of the Founders of the Institute. His elder brother was John Woody Papworth, an equally indefatigable worker on behalf of the Institute, who died in 1870. Educated at University College School, he received his early professional training in the office of his father. Serving for a time under the Commissioners of Sewers for Westminster, he afterwards entered the office of Sir John Rennie, and subsequently accepted the appointment of assistant, and later of surveyor, to the Alliance Fire Insurance Company, the branch office of which at Ipswich was erected from his designs. This appointment he held for over forty years, retiring in 1888. He rearranged the large corner building in King Street, St. James's, for the Junior Army and Navy Club, and was successful in a number of competitions, though from one cause or another only three or four of his designs were carried into execution.

"He was elected Fellow of the Institute in 1860, and served for many years on the Council, of which he was a member at the time of his death. He had been Master of the Worshipful Company of Clothworkers, and took a leading part in the promotion of technical education.

"It is, however, for his literary work that Papworth will be particularly remembered, and especially for his unwearied services as Editor of the Architectural Publication Society's voluminous *Dictionary of Architecture.* This work, which originated with him and occupied so large a part of his active life, was begun in 1852, and brought to a satisfactory conclusion in 1892, the whole having been produced under his editorship. Among the numerous works by him in the Library may be mentioned the *Life and Works of J. B. Papworth* (his father), privately printed in 1879, and his *Renaissance and Italian Styles of Architecture in Great Britain*, published in 1883. The Essay 'Peculiar Characteristics of the Palladian School of Architecture,' which won him the Silver Medal of the Institute in 1849, as regards research, value of matter, and style of composition, is a model of its kind, and intending competitors for the Essay Prize would do well to study it. He was a frequent contributor to the *Journal* from its commencement, and besides reviews and other articles, the Institute is indebted to his industry and research for a number of valuable Papers."

A distinguished brother has passed away in the person of Bro. **Charles Romley Alder Wright,** D.Sc., F.R.S. He only joined us last March, but has attended every meeting since then, and those who participated in our pilgrimage to Stonehenge last June will remember well his fine presence and genial humour. The following notice is copied from the *Journal of the Society of Arts*, August 10th :—

"Dr. Charles R. Alder Wright, the eminent chemist, who died rather suddenly on Wednesday, 25th July, at the age of 49, had been a member of the Society of Arts for 20 years. On May 8th, 1884, he read a paper before the Applied Chemistry and Physics Section of the Society on 'Cupra-Ammonium Solutions and their use in Waterproofing Paper and Vegetable Tissues,' and in May, 1885, he delivered a course of three Cantor Lectures on the 'Manufacture of Toilet Soaps.' According to a notice in the *Chemical News*, he received, as a boy, a preliminary training as an engineer, which profession his father desired him to follow, but he soon turned to chemistry. His research work began in 1866 with a paper published in the *Journal of the Chemical Society* on the 'Action of Light on Sensitive Photographic Papers.' At this time he was a student at Owens' College, Manchester. On leaving this college he became chemist at the Weston Works of the Runcorn Soap and Alkali Company, and in August, 1867, he described his experience of alkali works in a paper read before the Chemical Society. Dr. Wright became a private assistant in the laboratory of St. Thomas's Hospital, but three and twenty years ago he was appointed Lecturer on Chemistry at St. Mary's Hospital, Paddington, an office which he held until his death. In 1878 he published his work on 'Metals, and their Industrial Applications.' He was elected a fellow of the Royal Society in 1881, and communicated to that Society papers on the Ternary Alloys in 1889 and 1892. But his most important scientific work consisted of his well-known researches on the Vegeto-Alkaloids, communicated to the Chemical and Royal Societies."

CHRONICLE.

ENGLAND.

THE Lodge of Research, No. 2429.—This Lodge celebrated its Second Anniversary Festival on September 24th last, when W. Bro. E. Holmes (P.M. 279), Provincial Grand Secretary, was installed as Worshipful Master for the ensuing year. After the ceremony W. Bro. W. J. Hughan, of Torquay, delivered a lecture upon "The Continuity of British Freemasonry: A Retrospect of Five Centuries." The members and visitors, amongst whom were many prominent Leicestershire Masons, were all delighted with Bro. Hughan's visit, and he was unanimously requested to honour the Lodge by becoming an honorary member, to which he acceded. After the Lodge was closed there was a conversazione, when the printed *Transactions* of the Lodge for the past year were distributed and discussed. This Lodge has had a most successful year, and there is every reason to expect continued prosperity.—J. T. THORP.

Exeter.—Bro. Hughan is announced to give one of his interesting lectures at the Lodge of St. John the Baptist, No. 39, on Wednesday, the 21st November. His subject is "The Cathedral Builders in relation to the Old Charges."

Leicester.—The late Mr. William Kelly, Past Provincial Grand Master of Freemasons for Leicestershire and Rutland, who died on August 23rd, has by his will left £5,000 for the purpose of providing old-age pensions, the administration of the fund to be in the hands of the Corporation of Leicester.—*Daily Telegraph*, 29th Sept., 1894.

INDIA.

Madras.—Among much of general interest, the printed Proceedings of the District Grand Lodge of Madras for last February contain two items of special interest to us: the proposal and discussion which resulted in the District Grand Lodge joining our Correspondence Circle, and the resolution that a tablet be erected to the memory of our late member, Bro. T. A. Taylor, whose death we deplored in vol. vi., p. 191.

SPAIN.

A Central News telegram from Madrid states that the Queen-Regent has issued instructions to the Government to institute legal proceedings against the Catholic papers which propagated statements asserting that she had caused the infant King to be enrolled as a Freemason. The Conservatives are loud in their protests against the Government and Parliament for having delayed this step until urged by the Queen-Regent to act.—*Daily Telegraph*, 18th Oct., 1894.

AUSTRALASIA.

Adelaide.—Dr. Kennion, Bishop of Adelaide and Bishop Designate of Bath and Wells, is a Mason, and the Lodge St. Alban, No. 38 S.A.C., called a special meeting of the Lodge for the 20th August last in order to give our Right Rev. Brother a Masonic send-off and present him with an address.

PORTUGAL.

The *Latomia* (Leipsic) reports in its issue of the 4th August, that the "Grande Loja de Portugal" at Lisbon, has been officially recognised by the Government as a Society for the propagation of beneficense, love of mankind, and general morality. The title of the Grand Lodge appeared strange to us, but in its issue of the 1st September, *Latomia* explains the riddle. We give a translation of the paragraph:—

"The founding of the Grand Lodge of Portugal, lately recognised by the Government, has been caused by the fact that the United Grand Orient of Lusitania has permitted the discussion in its Lodges of religious and political questions. A number of brethren not in accord with these views have founded the Grand Lodge. On the other hand, the United Grand Orient declares in a recently issued manifesto, that the new Grand Lodge was founded by certain brethren of the Lodges 'Irish Regeneration' and 'Workers of Labour' (Regeneraçao Irlandeza, Obreiros do Trabalho), who had been suspended 'for irregularities, insubordination and default in payments.'"

On the 29th September, however, *Latomia* reports that it is in receipt of a letter from the new Grand Lodge traversing the allegations of the United Grand Orient. The Grand Lodge says, *inter alia*, "Grand Lodge begs to assure you most explicitly:—1. That it was founded by the entire membership of the Lodges Regeneraçao Irlandeza and Obreiros do Trabalho, and not by a few of the brethren. 2. That their severance from the United Grand Orient was caused solely by the fact that said Grand Orient had permitted the Lodges of its jurisdiction to discuss religious and political questions which is forbidden under art. 2 of its own Constitution:—3. That Lodge Regeneraçao Irlandeza is a creditor of the Grand Orient to the amount of over 2000 marks (£100), which sum it has not the least hope of ever recovering, and that the Lodge Obreiros do Trabalho, which owed the Grand Orient about 250 marks, elected to pay this sum to Lodge Regeneraçao, on account of before mentioned debt:—4. That the new Grand Lodge of Portugal is at present the only Masonic body in Portugal recognised by the Portuguese government, whilst the United Grand Orient remains a secret society and as such is subject to the provisions of the criminal code: and 5.—That all the German residents in Lisbon who happen to be Masons are members of the Lodge Regeneraçao Irlandeza, the W.M. being Karl von Bonhorst, Representative of the Grand Lodge at Frankfurt."

UNITED STATES.

Illinois.—In his Report on Correspondence, presented in October last, Past Grand Master Robbins observes:—"The most startling event of the year is the recognition by the Grand Lodge of New York of the *Gran Dieta Simbolica* of Mexico, in the face of disclosures as to what passes for Masonry in that republic, that, to say the least, are yet far from having been wholly discredited by proof, and which if true ought to insure the repudiation of the body or aggregation of which they are found to be true, not only by the Grand Lodge of New York, but even by the most careless and least informed Grand Lodges.

In our review of New York, we called attention to one of these alleged disclosures only—the admission of women to the Lodges owing allegiance to one of the constituents of the Mexican *Gran Dieta*, the Grand Lodge Valle de Mexico.·. We there referred to 'Clio,' the Master of Lodge No. 27, who, Bro. Chism says (to the Grand Secretary of Missouri), is is in private life Doctor Matilda Montoya, the only female physician ever graduated by a Mexican College."

Lodge of the QUATUOR CORONATI
No. 2076.

28.11.84

12.1.[9]86

To the Members of both CIRCLES

SEHSIWDOOGYTRAEH

1887 22. 178

1888 28. 469

1889 30. 726

1890 30. 980

1891 31. 1196

1892 31. 1375

1893 28. 1590

1894 29. 1819.

from the Worshipful Master and Officers.

?

ST. JOHN'S DAY IN WINTER 1894.

G.W. Speth.

Printed by Breitkopf & Härtel, Leipzig.

ST. JOHN'S CARD

OF THE

Lodge Quatuor Coronati, No. 2076,

London.

FROM THE ISABELLA MISSAL.



BRITISH MUSEUM ADD. MSS., 18,851
CIRCA. 1500 A.D.

27th December, 1894.

Margate:
PRINTED AT "KEBLE'S GAZETTE" OFFICE
MDCCCXCIV.

Past Masters and Founders:

* SIR CHARLES WARREN, *G.C.M.G.*, D.G.M., East.Archi., Past Master.
* WILLIAM HARRY RYLANDS, P.G.Stew., Past Master.
* ROBERT FREKE GOULD, P.G.D., Past Master.
* GEORGE WILLIAM SPETH.
* WALTER BESANT, *M.A.*
* JOHN PAUL RYLANDS.
* SISSON COOPER PRATT, Lieut. Col., Past Master.
* WILLIAM JAMES HUGHAN, P.G.D.
WILLIAM SIMPSON, *R.I.*, *M.R.A.S.*, Past Master.
WITHAM MATTHEW BYWATER, P.G.S.B., Past Master.
THOMAS HAYTER LEWIS, Professor, *F.S.A.*, *R.I.B.A.*, Past Master.
WILLIAM WYNN WESTCOTT, *M.B.*, Immediate Past Master.

Officers of the Lodge:

Worshipful Master	REV. CHARLES JAMES BALL, *M.A.*
Senior Warden	EDWARD MACBEAN.
Junior Warden	GUSTAV ADOLPH CÆSAR KUPFERSCHMIDT.
Treasurer	WALTER BESANT, *M.A.*
Secretary	GEORGE WILLIAM SPETH.
Senior Deacon	CASPAR PURDON CLARKE, *C.I.E.*
Junior Deacon	SYDNEY TURNER KLEIN, *F.L.S.*, *F.R.A.S.*
Director of Ceremonies	ROBERT FREKE GOULD, P.G.D.
Inner Guard	THOMAS BOWMAN WHYTEHEAD, P.G.S.B.
Steward	EDWARD CONDER, Jun.

Tyler:

JOHN W. FREEMAN, P.M., 147. Freemasons' Hall, Great Queen Street, W.C.

* Founders.

London, 27th December, 1894.

Dear Brethren,

THE choice of our members having raised me to the Chair of our Grand Master Solomon, it has become my agreeable duty to greet you lovingly, both for myself and for my officers, on this anniversary of our ancient solstitial festival.

The occasion is one of the happiest augury, as marking the conclusion of the first and the beginning of the second decade of our corporate existence. For although divisions in time are but imaginary, and the past for ever glides imperceptibly into the future, yet from a remote antiquity the number ten has been accounted the complete number; and having reached that point, we can only advance further by a return to the monad or unity. The lapse of ten years since our foundation would, therefore, appear to make the present a natural and appropriate occasion for reviewing our past, and resolving upon our future conduct and enterprises. I do not propose to do the former; it has been done for me, so far as regards mere statistics, by our Secretary, in the Card which accompanies this letter; and the long array of *Transactions*, *Reprints*, and other publications of our Lodge, will speak for themselves as to our special work. But as to the future I would say a few words. Let each one of us resolve that, so far as may depend upon him, the next decade shall excel the first in fruitfulness: let us, one and all, be even more ready than hitherto to contribute to the common stock of knowledge whatever we may ourselves, at whatever cost, have learnt: let us all individually strive to increase the general utility of our Lodge by extending the circle of its members: and, while never hesitating to add to the labours of our devoted Secretary, by seeking that information at his hands, which he is always so willing to give, let us make up our minds, once for all, to lighten those labours by immediate attention to his first demand for payment of dues. At present, alas! fully one third of his time is taken up by reminders, which should be needless, of the indebtedness of the Brethren. I would, therefore, appeal to all who are conscious of shortcomings in this respect, to amend their ways forthwith.

I conclude, Brethren, with the expression of my sincere wish that T.G.A.O.T.U. may prosper your going out and your coming in, and keep you safe from hurt and harm throughout the ensuing year.

Yours faithfully and fraternally,

C. J. BALL, W.M. 2076.

MEMBERS OF THE LODGE

IN THE ORDER OF THEIR SENIORITY.

1a **Warren**, Sir Charles, G.C.M.G., 44 *St. George's Road, London, S.W.* 245, 1417, 1832, 2076, P.M. Founder and first Worshipful Master. **Past Grand Deacon, District Grand Master, Eastern Archipelago.**

1b **Rylands**, William Harry. 37 *Great Russell Street, Bloomsbury, W.C., London.* 2, 2076, P.M. Founder and first Senior Warden. Past Master. **Past Grand Steward.**

1c **Gould**, Robert Freke, late 31st Regt., Barrister-at-Law. *Junior Army and Navy Club, St. James' Street, S.W., London.* 92, 153, 570, 743, 2076, P.M. Founder and first Junior Warden. Past Master and Director of Ceremonies. **Past Grand Deacon.**

1d **Speth**, George William. 7 *Lancaster Place, Margate, Kent.* 31, 183, 2076, P.M. Founder, Secretary.

1e **Besant**, Walter, M.A. *Frognel End, Hampstead, N.W., London.* 1159, 2076, P.M. Founder, Treasurer.

1f **Rylands**, John Paul, Barrister-at-Law. *Heather Lea, Charlesville, Claughton, Birkenhead.* 148, 1354, 2076. Founder.

1g **Pratt**, Sisson Cooper, Lieut-Colonel, Royal Artillery. *Junior Army and Navy Club, St. James' Street, S.W., London.* 92, 2076. Founder, Past Master.

1h **Hughan**, William James. *Dunscore, Torquay, Devon.* 131, 2076, P.M. Founder. *P.Pr.G.Sec., P.Pr. G.W., Cornwall.* **Past Grand Warden, Iowa. Past Grand Deacon.**

9 **Simpson**, William, R.I., M.R.A.S., &c. 19 *Church Road, Willesden, N.W., London.* 1159, 2076. Past Master. Joined 7th April 1886.

10 **Bywater**, Witham Matthew. 5 *Hanover Square, W., London.* 19, 2076, P.M. Past Master. **Past Grand Sword Bearer.** Joined 7th April 1886.

11 **Whytehead**, Thomas Bowman. *Acomb House, York.* 1611, 2076, 2328, P.M., *P.Pr.G.W., North and East Yorks.* **Past Grand Sword Bearer.** Inner Guard. Joined 7th April 1886.

12 **Riley**, John Ramsden. 49 *Grey Road, Walton, Liverpool.* 387, 2076, P.M., *P.Pr.G.D.C., West Yorks.* Joined 7th April 1886.

13 **Lewis**, Thomas Hayter, F.S.A., Past Vice President, R.I.B.A., Emeritus Professor of Architecture. 12 *Kensington Gardens Square, W., London.* 197, 2076. Past Master. Joined 3rd June 1886.

14 **Westcott**, William Wynn, M.B., Lond., 396 *Camden Road, N.W., London.* 814, 2076, P.M. *P.Pr.G.D.C., Somersetshire.* Immediate Past Master. Joined 2nd December 1886.

15 **Lane**, John, F.C.A. 2 *Bannercross Abbey Road, Torquay, Devon.* 1402, 2076, P.M., *P.Pr.G.R., Devonshire.* **Past Grand Warden, Iowa.** Local Secretary for Devon. Joined 2nd June 1887.

16 **Crawley**, William John Chetwode, LL.D., D.C.L., F.R.G.S., F.G.S., F.R.H.S., Member of the Senate, Dublin University. 11 *Merrion Square, Dublin.* 357 (I.C.), 2076, P.M., *Elected Grand Secretary of the G.L. of Instruction, and Past Registrar of the Grand Chapter of Instruction, Ireland.* **Senior Grand Deacon, Ireland.** Joined 2nd June 1887.

17 **Ball**, Rev. Charles James, M.A., Oxon., Clerk in Holy Orders, Chaplain to the Honourable Society of Lincoln's Inn. 21 *Upper Park Road, Hampstead, N.W., London.* 1820, 2076. **Worshipful Master.** Joined 8th September 1887.

18 **Burford-Hancock**, the Hon. Sir Henry James Burford, late 49th Regiment, Barrister-at-Law, Chief Justice, Gibraltar. *Conservative Club, St. James' Street, London, S.W.* 2, 153, 278, 1373, 1506, 2076, 2140, P.M., **Past District Grand Master, Past District Grand Superintendent (R.A.), Gibraltar.** Joined 8th September 1887.

19 **Castle**, Edward James, late Royal Engineers, Barrister-at-Law, Q.C. 8 *King's Bench Walk, Temple London.* 143, 2076, P.M. Joined 4th May, 1888.

20 **Macbean**, Edward. 113 *Douglas Street, Glasgow.* 1 (S.C.), 2076, *50* (S.C.), *600, 2029*, P.Z., *Depute Superintendent (R.A.), for the Lower Ward of Lanarkshire.* **Past Grand Chancellor, Scotland, Grand Representative of the Grand Chapter of Maine.** Senior Warden. Local Secretary for Glasgow and Vicinity. Joined 4th May 1888.

21 **Goldney**, Frederick Hastings. *Camberley, Surrey.* 259, 335, 626, 2076, P.M., *P.G.Treas., P.Pr.G.W., Wiltshire.* **Past Grand Deacon.** Joined 4th May 1888.

22 **Kupferschmidt**, Gustav Adolf Cæsar. 28 *Woodberry Grove, Finsbury Park, N., London.* 238, 2076, P.M., Junior Warden. Joined 4th January 1889.

23 **Clarke**, Caspar Purdon, C.I.E. 4 *The Residences, South Kensington Museum, S.W., London.* 1196, 2076. Senior Deacon. Joined 4th January 1889.

24 **Klein**, Sydney Turner, F.L.S., F.R.A.S. *The Observatory, Stanmore.* 404, 2076. Junior Deacon. Joined 8th November 1889.

25 **Richardson**, Sir Benjamin Ward, M.A., M.D., F.R.S., F.S.A., F.R.C.P., etc. 25 *Manchester Square, W., London.* 231, 2029, 2076, P.M. Joined 8th November 1889.

26 **Markham**, Albert Hastings, Rear Admiral. A.D.C. to the Queen, F.R.G.S. 21 *Eccleston Square, S.W., London.* 257, 1593, 2076, P.M. **District Grand Master, Grand Superintendent, Malta.** Joined 24th June 1891.

27 **Ninnis**, Belgrave, M.D., Deputy Inspector General R.N., F.R.G.S. *Royal Naval Hospital, Chatham.* 259, 1174, 1691, 2076, P.M. *P.Dis.G.D., Malta.* **Grand Standard Bearer.** Joined 9th November 1891.

28 **Malczovich**, Ladislas Aurèle de. *Belügyministerium, Budapest, Hungary.* Lodge Szent Istvan. Member of the Council of the Order, Hungary. **Representative and Past Grand Warden, Ireland.** Local Secretary for Hungary. Joined 5th January 1894.

29 **Conder**, Edward, jun. *Langston House, Charlbury, Oxfordshire.* 1036, 2076. Steward. Local Secretary for Oxfordshire. Joined 5th January 1894.

MEMBERS of the CORRESPONDENCE CIRCLE.

GOVERNING BODIES.

			Joined.
1	Grand Lodge of England, Library	London	September, 1887
2	Provincial Grand Lodge of Staffordshire	Stafford	May, 1889
3	Provincial Grand Chapter of Staffordshire	Stafford	May, 1890
4	Provincial Grand Lodge of West Yorkshire, Library	Wakefield	October, 1889
5	District Grand Lodge of Gibraltar	Gibraltar	March, 1889
6	District Grand Lodge of Malta	Valetta	January, 1890
7	District Grand Lodge of Natal	Durban	June, 1889
8	District Grand Lodge of Punjab	Lahore	May, 1888
9	District Grand Lodge of Burma	Rangoon	June, 1890
10	District Grand Lodge of Madras	Madras	May, 1894
11	District Grand Lodge of the Argentine Republic	Buenos Ayres	January, 1891
12	District Grand Lodge of the Eastern Archipelago	Singapore	October, 1890
13	District Grand Lodge of Queensland, Scottish Constitution	Brisbane	October, 1891
14	Grand Lodge of Iowa, Masonic Library	Cedar Rapids	October, 1888
15	Grand Lodge of Kentucky, Library	Louisville	May, 1889
16	Grand Lodge of Massachusetts	Boston	January, 1890
17	Grand Lodge of New York, Masonic Library	New York	November, 1890
18	Grand Lodge of Virginia	Richmond	January, 1893
19	Grand National Lodge of Germany, Library	Berlin	May, 1887

			Joined.
20	Provincial Grand Lodge of Lower Saxony, Library	Hamburg	January, 1894
21	Grand Lodge of New Zealand	Wellington	November, 1891
22	Grand Lodge of South Australia	Adelaide	January, 1890
23	Grand Lodge of Victoria	Melbourne	November, 1890
24	United Grand Lodge of New South Wales	Sydney	June, 1894
25	Grand Orient of Italy	Rome	November, 1891
26	Supreme Council, Ancient and Accepted Scottish Rite, England	London	May, 1888
27	Supreme Council, Ancient and Accepted Scottish Rite, Italy	Rome	November, 1891
28	Supreme Council, Ancient and Accepted Scottish Rite, Belgium	Brussels	May, 1887
29	Supreme Council, Ancient and Accepted Scottish Rite, Southern Jurisdiction of the United States of America	Washington	March, 1892
30	The Grand Council of the Order of the Secret Monitor in England	London	June, 1888

LODGES AND CHAPTERS (ON THE ROLL OF THE GRAND LODGE OF ENGLAND).

31	No.	19	Royal Athelstan Lodge	London	January, 1890
32	„	39	St. John the Baptist Lodge	Exeter	October, 1890
33	„	57	Humber Lodge	Hull	May, 1889
34	„	61	Lodge of Probity	Halifax, Yorkshire	November, 1890
35	„	68	Royal Clarence Royal Arch Chapter	Bristol	October, 1891
36	„	107	Philanthropic Lodge	King's Lynn, Norfolk	October, 1890
37	„	117	Salopian Lodge of Charity	Shrewsbury	January, 1889
38	„	133	Lodge of Harmony	Faversham, Kent	November, 1890
39	„	150	Lodge Perfect Unanimity	Madras	October, 1893
40	„	168	Mariners Lodge	Guernsey	May, 1891
41	„	174	Lodge of Sincerity	London	March, 1894
42	„	195	Lodge Hengist	Bournemouth	March, 1891
43	„	236	York Lodge	York	October, 1888
44	„	253	Tyrian Lodge	Derby	January, 1888
45	„	262	Salopian Lodge	Shrewsbury	January, 1889
46	„	272	Lodge of Harmony	Boston, Lincolnshire	March, 1890
47	„	278	Lodge of Friendship	Gibraltar	October, 1888
48	„	297	Witham Lodge	Lincoln	March, 1891
49	„	298	Lodge of Friendship	Petersfield, Hants	November, 1894
50	„	309	Lodge of Harmony	Fareham, Hampshire	March, 1888
51	„	331	Phœnix Lodge of Honour and Prudence	Truro, Cornwall	November, 1887
52	„	342	Royal Sussex Lodge	Landport, Hampshire	November, 1888
53	„	362	Doric Lodge	Grantham, Lincolnshire	March, 1890
54	„	374	St. Paul's Lodge	Montreal, Canada	June, 1888
55	„	387	Airedale Lodge	Saltaire, Yorkshire	January, 1891
56	„	418	Menturia Lodge	Hanley, Staffordshire	May, 1889
57	„	422	Yarborough Lodge	Gainsboro', Lincolnshire	March, 1890
58	„	450	Cornubian Lodge, "Coombe" Library	Hayle, Cornwall	November, 1887
59	„	459	Lodge Himalayan Brotherhood	Simla, Punjab	October, 1892
60	„	465	Lodge Goodwill	Bellary, Madras	October, 1893
61	„	508	Lodge Zetland in the East	Singapore	October, 1890
62	„	510	St. Martin's Lodge	Liskeard, Cornwall	March, 1890
63	„	525	Lodge Zetland	Hong Kong	October, 1888
64	„	539	St. Matthew's Lodge	Wallsall, Staffordshire	January, 1889
65	„	542	Lodge of Philanthropy	Maulmain, Burma	October, 1890
66	„	546	Etruscan Lodge	Longton, Staffords	March, 1893
67	„	551	Yarborough Lodge	Ventnor, I.W.	May, 1893
68	„	566	Lodge St. Germain	Selby, Yorks	October, 1893

					Joined.
69	No.	611	Lodge of the Marches	Ludlow, Shropshire	January, 1889
70	„	614	Lodge Star of Burma	Rangoon	June, 1890
71	„	617	Excelsior Lodge	Buenos Ayres	May, 1890
72	„	622	St. Cuthberga Lodge	Wimborne, Dorsetshire	January, 1888
73	„	624	Abbey Lodge	Burton-on-Trent	March, 1889
74	„	637	Portland Lodge	Stoke-on-Trent	October, 1888
75	„	660	Camalodunum Lodge	Malton, Yorks	March, 1891
76	„	696	St. Bartholomew Lodge	Wednesbury, Staffords	January, 1889
77	„	711	Goodwill Lodge	Port Elizabeth, South Africa	June, 1887
78	„	712	Lindsey Lodge	Louth, Lincolnshire	May, 1889
79	„	726	Staffordshire Knot Lodge	Stafford	March, 1888
80	„	735	Southern Star Lodge	Nelson, New Zealand	January, 1892
81	„	751	Eastnor Lodge	Ledbury, Herfordshire	January, 1889
82	„	752	Combermere Lodge	Melbourne, Victoria	June, 1890
83	„	767	Union Lodge	Karachi, Sind, India	January, 1894
85	„	773	Gold Coast Lodge	Cape Coast, W. Africa	October, 1890
86	„	792	Pelham Pillar Lodge	Grimsby, Lincolnshire	May, 1890
87	„	796	North Australian Lodge	Brisbane, Queensland	January, 1892
88	„	804	Carnarvon Lodge	Havant, Hampshire	November, 1887
89	„	809	Lodge of United Good Fellowship	Wisbech, Cambridgeshire	March, 1892
90	„	832	Lodge Victoria in Burma	Rangoon	June, 1890
91	„	859	Isaac Newton University Lodge	Cambridge	May, 1891
92	„	876	Acacia Lodge	Monte Video	June, 1890
93	„	897	Lodge of Loyalty	St. Helen's, Lancashire	November, 1888
94	„	903	Gosport Lodge	Gosport	May, 1893
95	„	904	Phœnix Lodge	Rotherham, Yorkshire	January, 1891
96	„	913	Pattinson Lodge	Plumstead, Kent	January, 1892
97	„	972	Lodge St. Augustine	Canterbury	November, 1892
98	„	1010	Kingston Lodge	Hull	November, 1889
99	„	1025	Lodge Star of the South	Buenos Ayres	June, 1890
100	„	1039	St. John's Lodge	Lichfield, Staffordshire	January, 1890
101	„	1060	Marmion Lodge	Tamworth, Staffordshire	May, 1889
102	„	1066	Lodge Rock of Gwalior	Jhansi, Bengal	January, 1894
103	„	1110	Tyrian Lodge	Eastbourne	March, 1891
104	„	1152	Lodge St. George	Singapore	October, 1890
105	„	1198	Lodge Pitt-Macdonald	Vepery, Madras	October, 1893
106	„	1248	Denison Lodge	Scarborough	November, 1889
107	„	1268	Lodge Rangoon	Rangoon	June, 1890
108	„	1294	St. Alban's Lodge	Grimsby, Lincolnshire	May, 1890
109	„	1331	Aldershot Camp Lodge	Aldershot	May, 1888
110	„	1402	Jordan Lodge	Torquay, Devonshire	January, 1888
111	„	1415	Campbell Lodge	Hampton Court, Middlesex	November, 1891
112	„	1428	United Service Lodge	Landport, Hampshire	January, 1889
113	„	1462	Wharncliffe Lodge	Penistone, Yorkshire	March, 1888
114	„	1469	Meridian Lodge	Cradock, Cape Colony	June, 1889
115	„	1481	Forest Lodge	Wakefield, Nelson, New Zealand	March, 1894
116	„	1482	Isle of Axholme Lodge	Crowle, Lincolnshire	May, 1890
117	„	1507	Metropolitan Lodge of Instruction	London	March, 1894
118	„	1513	Friendly Lodge	Barnsley, Yorkshire	January, 1888
119	„	1521	Wellington Lodge	Wellington, New Zealand	November, 1887
120	„	1523	St. Mary Magdalen Lodge	London	March, 1890
121	„	1529	Duke of Cornwall Lodge	St. Columb, Cornwall	March, 1888
122	„	1544	Mount Edgcumbe Lodge	Cambourne, Cornwall	March, 1891
123	„	1546	Charters Towers Lodge	Charters Towers, Queensland	January, 1894
124	„	1554	Mackay Lodge	Mackay, Queensland	May, 1894
125	„	1611	Eboracum Lodge Library	York	May, 1887

					Joined.
126	No.	1621	Castle Lodge	Bridgenorth, Shropshire	March, 1889
127	„	1644	Alma Mater Lodge	Birmingham	November, 1891
128	„	1665	Natalia Lodge	Pietermaritzburg, Natal	March, 1889
129	„	1680	Comet Lodge	Barcaldine, Queensland	June, 1892
130	„	1746	Lodge Fraternity and Perseverance	Benares, India	March, 1892
131	„	1747	Transvaal Lodge	Pretoria, S.A.R.	November, 1893
132	„	1778	Southern Cross Lodge	Harrismith, Orange Free State	January, 1889
133	„	1792	Tudor Lodge	Harborne, Staffordshire	March, 1889
134	„	1806	Corinthian Lodge	Amoy, China	March, 1889
135	„	1832	Charles Warren Lodge of Instruction	Kimberley	October, 1892
136	„	1834	Duke of Connaught Lodge	Landport, Hampshire	October, 1888
137	„	1838	Tudor Lodge of Rifle Volunteers	Wolverhampton, Staffordshire	January, 1889
138	„	1850	Raphael Lodge	Roma, Queensland	May, 1893
139	„	1861	Claremont Lodge	Croydon, Surrey	November, 1893
140	„	1884	Chine Lodge	Shanklin, Isle of Wight	March, 1888
141	„	1896	Audley Lodge	Newport, Shropshire	January, 1888
142	„	1915	Graystone Lodge	Whitstable, Kent	March, 1889
143	„	1960	Stewart Lodge	Rawul Pindee, Punjab	May, 1889
144	„	1990	Hampshire Lodge of Emulation	Portsmouth	January, 1888
145	„	1991	Agricola Lodge	York	November, 1887
146	„	2036	Lodge Waitohi	Picton, Marlboro', N.Z.	May, 1891
147	„	2046	Robinson Lodge	Maidstone, Kent	May, 1893
148	„	2069	Prudence Lodge	Leeds	November, 1887
149	„	2074	St. Clair Lodge	Landport, Hampshire	January, 1889
150	„	2089	Frere Lodge	Aliwal North, Cape Colony	May, 1891
151	„	2109	Prince Edward Lodge	Heaton Moor, Lancashire	May, 1891
152	„	2113	Lodge Umzimkulu	Umzimkulu, E. Griqualand	May, 1890
153	„	2153	Lodge of Hope	Gosport, Hampshire	November, 1887
154	„	2155	Makerfield Lodge	Newton-le-Willows, Lancashire	May, 1889
155	„	2208	Horsa Lodge	Bournemouth, Hampshire	January, 1888
156	„	2225	Lodge Perak Jubilee	Taiping, Malay Peninsula	October, 1890
157	„	2252	Rocky Park Lodge	Barkly East, Cape Colony	October, 1891
158	„	2253	St. Michael's Lodge	Bridgetown, Barbados	January, 1894
159	„	2264	Chough Lodge	London	May, 1890
160	„	2280	Lodge of St. John	Saugor, Cent. Prov., India	November, 1889
161	„	2300	Aorangi Lodge	Wellington, New Zealand	November, 1891
162	„	2314	El Dorado Lodge	Zeerust, S.A.R.	June, 1892
163	„	2370	Lodge Albert Victor	Lahore, Punjab	January, 1891
164	„	2392	Victoria Lodge	Accra, West Africa	June, 1894
165	„	2402	St. George's Lodge	Larnaca, Cyprus	March, 1892
166	„	2419	Hope Lodge	Allora, Queensland	March, 1893
167	„	2433	Minerva Lodge	Birkenhead, Cheshire	November, 1892

LODGES, &c., NOT UNDER THE GRAND LODGE OF ENGLAND.

168	Royal Arch Chapter, No. IX. (I.C.)	Dungannon, Tyrone	November, 1893
169	Ark Lodge, No. X. (I.C.)	Belfast	October, 1888
170	Lurgan Lodge, No. 134 (I.C.)	Lurgan, Armagh	May, 1889.
171	St. Patrick's Lodge, No. 279 (I.C.)	Brisbane, Queensland	June, 1894
172	Duke of Leinster Lodge, No. 283 (I.C.)	Brisbane, Queensland	June, 1894
173	Star of the Border Lodge, No. 293 (I.C.)	Stanthorpe, Queensland	May, 1893
174	West End Lodge, No. 331 (I.C.)	South Brisbane, Queensland	May, 1892
175	Prince Frederick William of Prussia L., No. 431 (I.C.)	Ballymena	January, 1889
176	Derriaghy Royal Arch Chapter, No. 602 (I.C.)	Lisburne, Antrim	October, 1893
177	Darling Downs Royal Arch Chapter, No. 194 (S.C.)	Toowoomba, Queensland	October, 1892
178	Saltcoats & Ardrossan St. John's R.A.L., No. 320 (S.C.)	Ardrossan, Ayrshire	June, 1893

			Joined.
179	Southern Cross Lodge No. 398 (S.C.)	Cape Town	October, 1889
180	Lodge St. Andrew, No. 435 (S.C.)	Brisbane, Queensland	November, 1891
181	Lodge Athole and Melville, No. 455 (S.C.)	Brisbane, Queensland	June, 1893
182	Lodge Morland, No. 569 (S.C.)	Hyderabad, India	March, 1894
183	Lodge Caledonia, No. 661 (S.C.)	Meerut, Bengal	March, 1892
184	Douglas Lodge, No. 677 (S.C.)	Rockhampton, Queensland	June, 1891
185	St. John's in the South Lodge, No. 747 (S.C.)	Barberton, Transvaal	October, 1889
186	Lodge Athole, No. 752 (S.C.)	Bundaberg, Queensland	October, 1893
187	Mount Morgan Lodge, No. 763 (S.C.)	Mount Morgan, Queensland	June, 1891
188	Mount Morgan Royal Arch Chapter (S.C.)	Mount Morgan, Queensland	June, 1891
189	Golden Light Lodge, No. 766 (S.C.)	Potchefstrom, S.A.R.	January, 1892
190	Lodge Sir William Wallace, No. 768 (S.C.)	Croydon, Queensland	March, 1892
191	Lodge Pretoria Celtic, No. 770 (S.C.)	Pretoria, South African Rep.	October, 1894
192	Darling Downs Lodge, No. 775 (S.C.)	Toowoomba, Queensland	January, 1891
193	Lodge de Goede Hoop (D.C.)	Cape Town	September, 1887
194	Jubilee Lodge (D.C.)	Barberton, Transvaal	October, 1889
195	Lodge Hiram Abiff	The Hague, Holland	October, 1891
196	Lodge Archimedes zu den drei Reissbretern	Altenburg, Saxe-Altenburg	November, 1890
197	Lodge Montana	Breslau	June, 1890
198	Lodge Indissolubilis	Berlin	June, 1889
199	Albion Lodge, No. 5 (N.S.C.)	New Glasgow, Nova Scotia	October, 1893
200	New Caledonia Lodge, No. 11 (N.S.C.)	Pictou, Nova Scotia	May, 1893
201	Deloraine Lodge, No. 40 (Man. C.)	Deloraine, Manitoba	October, 1894
202	Orient Lodge, No. 395 (N.C.C.)	Wilmington, N. Carolina, U.S.	October, 1890
203	Centennial Lodge, No. 25 (Wash. C.)	Snohomish, Washington, U.S.A.	May, 1894
204	Lodge of Fidelity, No. 5 (S.A.C.)	Gawler, South Australia	May, 1892
205	Lodge of St. John, No. 15 (S.A.C.)	Strathalbyn, South Australia	May, 1892.
206	Victoria Lodge, No. 26 (S.A.C.)	Jamestown, South Australia	November, 1892
207	Holdfast Lodge, No. 30 (S.A.C.)	Unley, South Australia	May, 1892
208	Emulation Lodge, No. 32 (S.A.C.)	Norwood, South Australia	October, 1892
209	Mount Gambier Lodge, No. 35 (S.A.C.)	Mount Gambier, S. Australia	October, 1892
210	Lodge St. Alban, No. 38 (S.A.C.)	Adelaide, South Australia	October, 1890
211	Geelong Lodge of Unity and Prudence (V.C.)	Geelong, Victoria	May, 1888
212	Maryborough Masonic Lodge, No. 22 (V.C.)	Maryborough, Victoria	October, 1888
213	St. John's Lodge, No. 36 (V.C.)	Ballarat, Victoria	October, 1891
214	Port Fairy Lodge, No. 67 (V.C.)	Port Fairy, Victoria	May, 1893
215	Emulation Lodge, No. 141 (V.C.)	Box Hill, Victoria	June, 1893
216	Lodge of Otago, No. 7 (N.Z.C.)	Dunedin, New Zealand	January, 1894
217	Lodge St. Andrew, No. 8 (N.Z.C.)	Auckland, New Zealand	October, 1891
218	Lodge Hawera, No. 34 (N.Z.C.)	Hawera, Taranaki, N.Z.	June, 1893
219	Lodge Victory, No. 40 (N.Z.C.)	Nelson, New Zealand	January, 1889
220	Ara Lodge of Instruction (N.Z.C.)	Auckland, New Zealand	October, 1891
221	Stratford Lodge, No. 75 (N.Z.C.)	Stratford, Taranaki, N.Z.	January, 1894
222	Combermere Lodge, No. 61 (N.S.W.C.)	Albury, New South Wales	January, 1888
223	Felix Gottlieb Conclave, No. 3 (O.S.M.)	Penang	January, 1889

OTHER ASSOCIATIONS.

224	Masonic Hall Library	Leicester	November, 1887
225	London Library	St. James' Square, London	May, 1888
226	Bureau of Ethnology, Smithsonian Institution	Washington, U.S.A.	November, 1889
227	York College of Rosicrucians	York	March, 1890
228	Newcastle College of Rosicrucians	Newcastle-on-Tyne	October, 1890
229	Portland Masonic Library	Portland, Maine, U.S.A.	October, 1891
230	Toowoomba Masonic Literary Society	Toowoomba, Queensland	January, 1892
231	Masonic Historical Society	Duluth, Minnesota, U.S.A.	June, 1892

			Joined.
232	Masonic Library Association	Minneapolis, Minnesota	October, 1893
233	Masonic Library Association	Tacoma, Washington, U.S.A.	January, 1894
234	United Lodge of Improvement	Swansea	March, 1894
235	Oriental University Institute	Woking, Surrey	March, 1894

BROTHERS.

*(*The asterisk before the name signifies that the Brother is a Life-Member.)*

236 **Aburrow**, Charles. P.O.B. 534, *Johannesburg, South Africa.* 1574, 1832, P.M., *1574, 153* (S.C.), P.Z. October 1888.

237 **Adam**, James Humber. *Freemantle, Western Australia.* 485. May 1894.

238 **Adams**, Arthur W. 17 *Wheeley's Road, Edgbaston, Birmingham.* 1644, P.M., *P.Pr.G.S.B., Warwick.* Local Secretary for Warwickshire. January 1892.

239 **Adams**, Matthew Valentine. *Freeman Street, Adelaide.* 32, P.M., *4*, J. **Grand Inspector of Lodges, South Australia.** May 1892.

240 **Adkins**, W. Ryland D. *Springfield, Northampton.* 1911. January 1894.

241 **Adrianyi**, Emile. *II. Kacsa-utca* 21, *Budapest.* L. Matthias Corvinus. October 1893.

242 **Aland**, Robert. *Toowoomba, Queensland.* 1315, P.M., *194* (S.C.), P.Z. May 1892.

243 **Alexander**, Adolphus B., L.D.S., R.C.S. *7 Portland Place, W., London.* 2029. November 1889.

244 **Alexander**, William. *Perth, Western Australia.* 1315, P.M., *194* (S.C.), P.Z. January 1892.

245 **Allan**, John Scott. 566 *Calle San Martin, Buenos Ayres.* 617, W.M., *617.* October 1890.

246 **Allen**, George. *Staffield Lodge,* 163 *Ramsden Road, Balham, S.W., London.* 144, 720, P.M., *186, 742,* P.Z. September 1887.

247 **Amherst of Hackney**, The Right Hon. Lord. *Didlington Hall, Brandon, Norfolk.* 10, 52, 2242, P.M. **Past Grand Warden.** May 1894.

248 **Amos**, S. J. *Bellevue Terrace, Rhyl, Wales.* 1674. March 1893.

249 **Amphlett**, George Thomas. *Standard Bank, Cape Town.* Goede Hoop Lodge. October 1891.

250 **Amselem**, Alfred. 526 *Casilla del Correo, Buenos Ayres.* 617, *617.* May 1890.

251 **Anderton**, Edward Dixon. *Oakroyd, Falmouth, Cornwall.* 331, P.M., *331*, P.Z., *P.Pr.G.W., P.Pr.G.Sec., P.Pr.G.H., Cornwall.* March 1889.

252 **Andrews**, John. *Homewood, Rondesbosch, Cape Town.* 398 (S.C.), P.M., *86* (S.C.), P.Z. October 1889.

253 **Angel**, Robert Parsons. *Gothic House, Canonbury, N., London.* 179, 183, *179.* January 1893.

254 **Andy**, S. Pulney, M.D. 1 *Ritherdon Road, Egmore, Madras.* 273, 2031, P.M., *273*, P.Z., *P.D.G.D., P.D.G.Sc.N., Madras.* October 1893.

255 **Annand**, William. *Toowoomba, Queensland.* 775 (S.C.), *194* (S.C.) October 1894.

256 **Ansdell**, James Richard. 2 *Ryde Street, Beverley Road, Hull.* 57, 1605, P.M., *1605*, P.Z., *P.Pr.G.S.B., North and East Yorks.* May 1889.

257 **Ansell**, Frederick Henry. *Box* 530, *Johannesburg.* 2313. March 1891.

258 **Apelt**, Emil. *Hawthorn Cottage, Strawberry Vale, E. Finchley, N., London.* 186, W.M. June 1894.

259 **Archibald**, John. *Harwick, Queensland.* 456 (S.C.), 655 (S.C.), 1872 (E.C.), P.M., *206* (S.C.), P.Z. January 1893.

260 **Armitage**, Edward. 63 *Lincoln's Inn Fields, W.C., London.* 859, 1074, 1492, P.M., *859, 1074, 1* (S.C.), P.Z., *P.Pr.G.W., Cumberland and Westmoreland, P.Pr.G.J., Cambridge.* October 1888.

261 **Armington**, Arthur H. *City Hall, Providence, R.I., U.S.A.* 21, P.M., P.H.P. May 1893.

262 **Armstrong**, John. 79 *Kingsley Road, Liverpool.* 148, 1356, P.M., 2433, W.M., *148, 605*, P.Z., *P.G.Sup.W., Cheshire.* May 1892.

263 ***Armstrong**, Thomas John. 14 *Hawthorne Terrace, Newcastle-on-Tyne.* 1626, P.M., *406*, P.Z., *P.Pr.G.St., Pr.G.R.* (R.A.), *Northumberland.* **Past Grand Steward, England.** February 1890.

264 **Arnold**, Jesse. *Cookeville, Tennessee, U.S.A.* 266, P.M. March 1894.

265 **Arter**, Thomas R. *Park Hill, Moseley, Worcestershire.* 925, 2034, P.M., *43, 587*, P.Z., *P.Pr.G.S.B., Worcestershire.* March 1889.

266 **Atherton**, Jeremiah Leech. 2 *Leonard's Place, Bingley, Yorks.* 439, P.M., *387, 600*, P.Z., *P.Pr.G.D.C., P.Pr.G.H., West Yorks.* Local Secretary for Province of West Yorks. November 1887.

267 **Atkins**, Henry John. *The Firs Glen, Bournemouth.* 195, 1764, P.M., *195, 360*, P.Z., *P.Pr.G.W., P.Pr.G.Sc.N., Northamptonshire and Huntingdonshire, P.Pr.G.J., Hants and Isle of Wight.* March 1887.

268 **Atkinson**, Rev. Christie Chetwynd, M.A. *Ashton-upon-Mersey, Cheshire.* 321, 1045, *1045, Pr.G.Chap., Cheshire.* June 1894.

269 **Austen**, Arthur Elvey. *Cradock, Cape Colony.* 1469, P.M., *P.Dis.G.W., Dep.D.G.M., Eastern Division of South Africa.* May 1887.

270 **Austen**, Rev. Edward Gillmore. *Penselwood Rectory, Bath.* 976, 1357, P.M., *Pr.G.Ch.*, ***Dorsetshire.*** June 1890.

271 **Avery**, William Randall. *Cincinnati Street Railway Company, Cincinnati, Ohio.* 483, P.M., ***483.*** October 1891.

272 **Aydelott**, James F. *Decaturville, Tennessee, U.S.A.* 218, P.M. March 1894.

273 **Ayling**, Robert Stephen, A.R.I.B.A. 1 *Victoria Street, London, S.W.* May 1894.

274 **Ayres**, George V. *Deadwood, South Dakota, U.S.A.* 7, P.M., *8*, P.H.P. **Past Grand Master, South Dakota.** October 1894.

275 **Bachert**, Augustus Ellsworth. *Orbisonia, Huntingdon Co., Pennsylvania, U.S.A.* 572, *201.* **May 1894.**

276 **Baht**, William. 195 *East Third Street, St. Paul, Minnesota, U.S.A.* 3, *55.* November 1894.

277 **Baikie**, Robert. *Pretoria, South African Republic.* 770 (S.C.) W.M. March 1894.

278 **Bailey**, F. J. Ferris. 6 *Custom House Street, Cardiff.* 1992. March 1891.

279 **Bain**, George Washington. *The Grange, East Bolden, Newcastle-on-Tyne.* 949, P.M., *80, 949*, Z., *P.P.G.R., P.G.Sc.N., Durham.* Local Secretary for Province of Durham. March 1889.

280 **Bain**, J. Wilson. 113 *West Regent Street, Glasgow.* 510, W.M. January 1894.

281 **Baker**, Charles A. *N.S.W.B.K., Warwick, Queensland.* 730 (S.C.), P.M. October 1892.

282 **Baker**, Edwin. 70 *Weybosset Street, Providence, R.I., U.S.A.* **Grand Secretary, Grand Musical Director (R.A.) of Rhode Island. Grand Representative, England.** Local Secretary for Rhode Island. May 1890.

283 **Baker**, Surgeon-Major Fawsett Maher. *Union Club, Malta.* 349, *407.* June 1892.

284 **Baker**, William King. *Tredorwin, Towednack, Penzance.* 1272, P.M. *124, 450*, P.Z., *P.Pr.G.D., P.Pr.So., Cornwall.* January 1890.

285 ***Balfour**, Charles Barrington. *Newton Don, Kelso, N.B.* 58. *Pr.G.W., Roxburgh and Selkirk.* March 1892.

286 **Ball**, Thomas J. *Port Elisabeth, South Africa.* 711, P.M., *P.Dis.G.W., Griqualand West.* May 1890.

287 **Ball**, William Thomas. *Oak Lodge, Harrow, Middlesex.* 435, P.M., *1260*, P.Z. November 1893.

288 **Banker**, S. M. *Helvellyn, Brownlow Road, New Southgate.* 186, 869, P.M., *192, 1385*, P.Z., *P.Pr.G.St.B., Herts.* June 1894.

289 **Bannatyne**, Brice McAlister. *Beechwood, Rock Ferry, Birkenhead.* 216, P.M., *216.* May 1891.

290 **Barker**, John. *Denby Leigh, Mirfield, Yorks.* 1102, P.M., *258*, P.Z., *P.Pr.G.Sup.W., P.Pr.G.D.C.* (R.A.), *West Yorks.* May 1888.

291 **Barlow**, William. *Ashbrooke, West Hartlepool.* 1862, 2494, P.M. October 1894.

292 **Barnard**, George William Girling. 4 *Surrey Street, Norwich.* 943, P.M., *213*, P.Z., *P.Pr.G.R., P.Pr.G.J., Pr.G.Sec., Norfolk.* June 1890.

293 ***Barnes**, Charles Barritt. 27 *Clements Lane, Lombard Street, E.C., London.* 19, P.M. June 1888.

294 **Barnes**, John George Waldegrave. *Brisbane, Queensland.* 455 (S.C.), P.M., *127* (S.C.), P.Z., *P.D.D.G.M., Queensland.* May 1891.

295 **Barnett-Clarke**, the Very Rev. Charles William, Dean of Cape Town. *The Deanery, Cape Town.* 1735. **District Grand Master, West Division of South Africa.** October 1891.

296 **Barnett**, John. 21 *Mincing Lane, E.C., London.* 177, 2192, 2205, P.M., *177.* October 1890.

297 **Barnwell**, John. 53 *William Street, Herne Bay, Kent.* 2049, W.M. March 1894.

298 **Barrett**, George R. *Drakesleigh, Plymouth.* 2025, P.M., *P.P.G.D., Devon.* March 1890.

299 **Barrett**, J. Leach. 53 *Blomfield Road, Maida Hill, W., London.* 1201, P.M. June 1892.

300 **Barron**, Edward Jackson, F.S.A. 55 *Lincoln's Inn Fields, W.C., London.* 2, P.M., *214*, P.Z. **Past Grand Deacon, Past Grand Standard Bearer** (R.A.) May, 1890.

301 **Barrow**, Charles James. *Mercantile Chambers, Upper Murray, Victoria.* 123, W.M. March 1894.

302 **Barrow**, William Woodward. *Box 58, Richmond, Virginia.* 9, *9.* Local Secretary for Virginia, West Virginia, District of Columbia, and North Carolina. January 1891.

303 **Baskett**, Samuel Russell. *Evershot, Dorchester.* 329, 1367, P.M., *707*, P.Z., *P.Pr.G.R.* (C. & R.A.), *Dorset.* March 1887.

304 **Bastick**, William. *Toowoomba, Queensland.* 1315, 2309, *194* (S.C.) May 1893.

305 **Bate**, Henry C. *Nashville, Tennessee, U.S.A.* 254, P.M. March 1894.

306 **Bate**, Osborn Hambrook. *Standard Bank, Malmesbury, Cape Colony.* 1824, L. St. Jan (D.C.), P.M., *2252, P.Dis.G.W., South Africa, E. Division.* June 1889.

307 **Bateman**, Arthur Henry. *The Woodlands, Belvedere, Kent.* 1973, P.M. March 1887.

308 **Bates**, Anderson. *Great Grimsby, Lincolnshire.* 792, 1294, P.M., *792, P.Pr.G.D.C., Lincoln.* March 1890.

309 **Battersby**, Charles. *Georgetown, Queensland.* 2366, P.M., *207* (S.C.), *P.D.G.St.B.* October 1894.

310 **Batty**, Fred. 21 *Marsden Square, Manchester.* 1231, 2231, *1730.* March 1889.

311 **Battye**, George. 6 *Woodlands, Frizinghall, Bradford, Yorks.* 176 (S.C.) October 1888.

312 **Beach**, Fletcher, M.D. *Winchester House, Kingston Hill, Surrey.* 231, 1837, PM., *1887*, P.Z. May 1892.

313 **Beacham**, Edward. *Nelson, New Zealand.* 735, W.M. May 1894.

314 **Beak**, Henry. *Pennard, Rockhampton, Queensland.* 677 (S.C.), *205* (S.C.), P.M. June 1891.

315 **Beaton**, C. F. *Kimberley, South Africa.* 1409, P.M. October 1890.

316 **Beaumont**, Charles G., M.D. 8 *West Terrace, Folkestone, Kent.* 26, 1112, P.M. *P.P.G.R., Hants and Isle of Wight.* March 1888.

317 **Beaumont**, Major Walter Henry. *New Club, Preston Street, Brighton.* 1466, P.M. May 1893.

318 **Beck**, Rudolph Carl. *Wettiner Strasse* 14, *Dresden.* Lodge Zum Goldenen Apfel, Dresden. March 1887.

319 **Beeby**, Rev. James. *All Saints' Parsonage, West Dulwich, S.E., London.* 1826, *217.* March 1893.

320 **Beech**, George. 37 *Temple Street, Birmingham.* 887, P.M., *587*, P.Z., *Pr.G.Sec., Warwicks.* **Past Grand Standard Bearer.** January 1893.

321 **Beever**, Cyril Howard. 19 *Ladybarn Road, Fallowfield, Manchester.* 1375, 2363, P.M., *1387.* March 1893.

322 **Begemann**, Dr. Georg Emil Wilhelm. *Rostock, Mecklemberg.* Vereinte-Loge, Rostock, P.M. **Provincial Grand Master of Mecklemberg.** February 1887.

323 **Bell**, Seymour. *Eldon Square, Newcastle-on-Tyne.* 1626, P.M. June 1891.

324 **Bellew**, Thomas Acheson. 13 *Percy Street, Liverpool.* 1380, 2316. May 1892.

325 **Bellew**, William Septimus. Captain Cape Police. *Kimberley, South Africa.* 83, 1417, P.M. June 1888.

326 **Bennett**, George Frederick. *Mort Estate, Toowoomba, Queensland.* 755 (S.C), *194* (S.C.) June 1891.

327 ***Bennion**, Thomas. *Ophir Cottage, Croydon, North Queensland.* 768 (S.C.), P.M. June 1892.

328 **Benson**, Charles Kenny. *Wrexham, North Wales.* 1336, P.M., *721*, P.Z.*, *P.Pr.G.W., P.Pr.G.So. N. Wales.* March 1894.

329 **Bentley**, William Rae Buchanan. *Craig's Royal Hotel, Ballarat, Victoria.* 36, W.M., *713* (E.C.) October 1891.

330 **Bernard**, Henry Boran. 4 *Kelly's Road, Perambue, Madras.* 273, P.M., *273*, P.Z., *P.D.G.W., P.D.G.H., Madras.* October 1893.

331 **Best**, Albert Sydney. *Standard Bank, Johannesburg.* 1467. October 1891.

332 **Bestow**, Charles Horton. 7 *Cricketfield Road, Lower Clapton, N.E., London.* 2374, *2374.* March 1894.

333 **Beuttell**, William. 43 *Lake Road, Landport, Hants.* 342, P.M., *342*, P.Z., *P.Pr.G.S. of W., P.Pr.G.D.C.* (R.A.), *Hants.* October 1894

334 **Beveridge**, George. *Kimberley, South Africa.* 591 (S.C.) June 1889.

335 ***Bevington**, Richard George. *P.O.B.* 27 *Johannesburg, S.A.R.* 744 (S.C.) August 1892.

336 **Bhownaggree**, M. M., C.I.E. *Jasmine Lodge, Spencer Road, Chiswick, W., London.* **Past Grand Steward, Scotland.** October 1893.

337 **Biccard**, François Louis. *Johannesburg, Transvaal.* Star of the Rand Lodge (D.C.) October 1889.

338 **Biggleston**, Henry Moss. *Cornubia, Canterbury.* 31. March 1893.

339 **Bilson**, Frederick Eastall. 1 *Lansdowne Crescent, Bournemouth.* 195. March 1889.

340 **Bilson**, John. 23 *Parliament Street, Hull.* 1010, P.M., *1010*, J. March 1889.

341 **Bindley**, William Allen. *Avondale, Ampton Road, Birmingham.* 587, 938, *938.*, *Pr.G.W., Warwickshire.* October 1892.

342 **Bingham**, Harry. 20 *Mile, near Richmond, via Hughenden, N. Queensland.* 677 (S.C.) October 1894.

343 **Binney**, Joseph. 15 *Southbourne Road, Sheffield.* 139, P.M., *P.Pr.G.R., West Yorks.* Local Secretary for Sheffield and Vicinity. October 1890.

344 **Bird**, Frederick A. *The Shrubbery, Yardley, Birmingham.* 539. November 1894.

345 **Bissell**, Julius B. *Denver, Colorado, U.S.A.* P.M. March, 1893.

346 **Black**, William. *Falkirk, N.B.* 16, P.M., *210*, P.Z., *Dep.Pr.G.M., Stirlingshire.* **Grand Architect, Scotland.** October 1888.

347 **Blackbeard**, C. A. *Beaconsfield, Griqualand West, South Africa.* 1832, P.M., *1832*, P.Z. October 1890.

348 **Blackburn**, James Wood. *Astley House, Woodlesford, Leeds.* 1042, W.M. June 1893.

349 **Blackburn**, Peter. *Ariston, Waterloo, Liverpool.* 1380, P.M., *241*, *P.G.St., Cheshire.* May 1892.

350 **Blake**, Lieut.-Col. Charles John, R.A. *Colombo, Ceylon.* 349, W.M., *407*, J., *Dis.G.J.W., Dis.G.Reg.* (R.A.), *Malta.* March 1892.

351 **Blake**, William James. *P.O.B.* 329, *Johannesburg.* 918, 744 (S.C.), P.M. June 1890.

352 **Blamey**, John Mitchell. *Cornish Bank, Penryn, Cornwall.* 967. May 1890.

353 **Blanchard**, Jotham. *Maryborough, Queensland.* 292 (I.C.), P.M. June 1892.

354 **Bland**, William Edward. *Houghton House, Lord Street, Southport, Lancashire.* 2295. June 1894.

355 **Blatt**, William. *Yankton, South Dakota, U.S.A.* 1, P.M., *1*, P.H.P. **Grand Master, Past Grand High Priest, South Dakota.** October 1894.

356 **Blenkinsop**, Thomas. *8 High Swinburne Place, Newcastle-on-Tyne.* 541, P.M., *24*, P.Z., *P.Pr.G.W., P.Pr.G.H., Northumberland.* March 1890.

357 **Blomely**, George. *134 Windermere Street, Ballarat, Victoria.* 63. October 1894.

358 **Blommestein**, Christian van. *Jagersfontein, Orange Free State.* Lodge Star of Africa (D.C.), *234* (S.C.) May 1893.

359 **Bloom**, Isidor. *Fordsburg, Johannesburg, S.A.R.* 744 (S.C.), *225* (S.C.) August 1892.

360 **Board**, George. *Stanley Grove, Sale, Cheshire.* 1798, P.M., *P.Pr.G.D., East Lancashire.* March 1894.

361 **Bobart**, Henry Tilleman. *Royston, Manby Road, Malvern, Worcestershire.* 1085, P.M., *P.Pr.G.A.D.C., Derby, P.Pr.G.S.B., Leicester.* October 1894.

362 **Bodenham**, John. *Edgmond, Newport, Salop.* 726, 751, 1575, 1896, P.M., *601, 726*, P.Z., *P.Pr.G.R., Hereford; P.Pr.G.Treas., Pr.G.W., Staffordshire; P.Pr.G.W., North Wales and Shropshire; P.Pr.G.J., Staffordshire;* **Past Grand Assistant Director of Ceremonies (Craft), and Past Grand Sword Bearer (R.A.), England.** Local Secretary for Provinces of Shropshire and Staffordshire. November 1887.

363 **Bodman**, Alfred James. *Harrogate, Yorks.* 1001, P.M., *239*, P.Z., *1001*, Z. March 1888.

364 **Boileau**, Sir Francis George Manningham, Bart. *Ketteringham Hall, Wymondham, Norfolk.* 52, P.M., *52*, P.Z., *P.Pr.G.W., Norfolk.* October 1894.

365 **Bonwick**, James, F.R.G.S., F.R.H.S. *South Vale, Upper Norwood, S.E., London.* Borrondera Lodge, Melbourne. May 1894.

366 **Boor**, Leonard George. *Nelson, New Zealand,* 1927, P.M., *P.Dis.G.W., Wellington, N.Z.* **Grand Deacon, New Zealand.** January 1889.

367 **Booth**, Major John. *Hazel Bank, Turton, Bolton, Lancashire.* 37, P.M., *37*, P.Z., *Pr.G.D., Pr.G.A.So., East Lancashire.* November 1889.

368 **Borcher**, G. *Kimberley, South Africa.* 591 (S.C.), P.M. November 1891.

369 **Borg**, Raphael. *Cairo.* 1068, 1226, P.M., *1068*, P.Z., *P.Dep.Dis.G.M., Egypt.* **Past Grand Master, Egypt.** January 1892.

370 **Bories**, Emil. *Room 27, Haller Block, Seattle, Washington, U.S.A.* 3, *15.* May 1894.

371 **Borleffs**, Carel Jan Christian. *Haagschweer* 17, *Rotterdam.* Lodge Acacia. November 1891.

372 **Boswell**, Arthur George. 31 *Tankerville Road, Streatham, S.W., London.* 1339, P.M., *1339*, P.Z. May 1894.

373 **Boswell**, Major-General John James, C.B. *Darnlee, Melrose, N.B.* 26 (S.C.), 1279 (E.C.), P.M., *1446* (E.C.), P.Z., *Sub.Pr.G.M., Roxburgh and Selkirk.* February 1892.

374 **Boswell**, Walter George, M.R.C.V.S. *7 Lavender Sweep, Clapham Junction, S.W., London.* 1863, 2417. March 1893.

375 **Boteler**, William Stewart. *Madras Harbour Works, Madras.* 1198, P.M., *1198*, P.Z., *D.G.S.B., Madras.* October 1893.

376 **Boulton**, James. *97 The Grove, Stratford, E., London.* 1056, P.M. October 1891.

377 **Bourazan**, Frances. *Dane John, Canterbury.* 972, *31.* March 1894.

378 **Bourne**, Frederick. *Roma, Queensland.* 1850, P.M. October 1892.

379 ***Bourne**, Robert William. 18 *Hereford Square, South Kensington, S.W., London.* 32, P.M., *32.* June 1890.

380 **Boustead**, W. *Eyre Street, Ballarat City, Victoria.* 53, *10.* January 1894.

381 **Bowles**, Major Frederick Augustus, R.A. *Rawal Pindi, Punjab, India.* 1395, 1789, 1960, P.M., *1395, 1789, 1960*, P.Z., *P.Dis.G.D.C., Dis.G.W., Dep.Dis.G.M., P.Dis.G.Reg.* (R.A.), *Dis.G.J., Punjab.* October 1891.

382 **Bowring**, John Charles. 133 *Strand, Sydney, New South Wales.* 138. Local Secretary for New South Wales. June 1891.

383 **Boyce**, John Alexander. *City Police Court, Elizabeth Street, Brisbane, Queensland.* 775 (S.C.) June 1891.

384 **Boyd**, Thomas Hunter. *Niagara Hall, Westminster, S.W., London.* 28 (S.C.) January 1893.

385 **Boyle**, Cavendish, C.M.G. *British Guiana.* 278. March 1889.

386 **Bracewell**, William. *Blenheim Terrace, Padiham Road, Burnley, E. Lancashire.* 126, 1064. *Pr.G.Stew., E. Lancashire.* January 1891.

387 **Bracewell**, Frederick Herbert. *Mentor, Wiley Street, Waverley, New South Wales.* 132. October 1893.

388 **Bradford**, William Keysall. *Kimberley, South Africa.* 1574. January 1889.

389 ***Bradley**, Herbert. *Coimbatore, India.* 150, 2188, P.M., *P.D.G.S.B., Madras.* October 1893.

390 **Bradshaw**, Lieut. Henry Buller, R.N. *Lifton Park, Devon.* 349, 399, *407.* October 1892.

391 **Braim**, C. A. *Heathfield House, Garforth, Leeds.* 289, W.M. May 1893.

392 **Braine**, Woodhouse. *67 Wimpole Street, Cavendish Square, W., London.* 5, P.M. March 1892.

393 **Bramble**, Colonel James Roger, F.S.A., Local Mem. Council B.A.A., P. Clifton Antiquarian Club, Hon. A.R.I.B.A., etc. *Cleve House, Yatton, Somerset.* 103, 1199, 1404, P.M., *103*, P.Z., *P.Pr.G.W., Pr.H., Dep.Pr.G.M., Bristol.* **Past Grand Assistant Director of Ceremonies (Craft) and Past Grand Sword Bearer (R.A.), England.** February 1887.

394 **Bramley**, Edward Herbert. *Globe House, 206, Green Lane, Finsbury Park, N., London.* 957, P.M. June 1891.

395 **Brander**, Carl Magnus. 91 *Wimpole Street, Cavendish Square, W., London.* 1563, P.M., *1305*, Z. January 1893.

396 **Brayshaw**, John Lund. *Settle, Yorkshire.* 2091, *265.* January 1889.

397 **Breed**, Edward Aries Thomas. 41 *Grand Parade, Brighton.* 811. January 1894.

398 **Bremner**, Bruce George Laing. *Colombo, Ceylon.* 2170 (E.C.), 115 (I.C.), P.M., *107* (I.C.), *Pr.G.D.* (I.C.), *Ceylon.* May 1887.

399 **Brice**, Albert Gallatin. 18 *Camp Street, New Orleans, Louisiana.* 158, P.M., *1.* March 1891.

400 **Brine**, Philip Arthur Sherard. *Richmond, Virginia.* 10, *9.* October 1891.

401 **Brink**, John Godlieb. *Jagersfontein, Orange Free State.* Lodge Star of Africa (D.C.), W.M., *234* (S.C.) January 1893.

402 **Brogden**, Thomas Skillbeck. *Walton House, Boston Spa, Yorks.* 236. June 1890.

403 **Bromhead**, H. M. Ffrench. *Whipp's Cross Road, Leytonstone, Essex.* 1662, 2318, 2374, P.M., *P.G.Sup.W., Essex.* March 1892.

404 **Brook**, Rev. Canon Alfred. 7 *Victoria Terrace, Inverness.* 1703 (E.C.), *63* (S.C.) October 1894.

405 **Brooke**, Colonel William Saurin. Dep. Com. *Raipur, Central Provinces, E.I.* 2280, P.M., *Dis.G.D., Bombay.* November 1889.

406 **Brooks**, William Edwin. *Griqua Town, Gruiqualand West, South Africa.* October 1888.

407 **Brough**, Sergt.-Major James Carroll. *Orderly Rooms, Ballarat, Victoria.* 114. October 1893.

408 **Brown**, Albert. 19 *Fairholt Road, Stamford Hill, N., London.* 1024. November 1894.

409 **Brown**, Ernest. 19 *Fairholt Road, Stamford Hill, N., London.* 1024. November 1894.

410 **Brown**, George. *Waitsburgh, Washington, U.S.A.* 16. January 1894.

411 **Brown**, George Herold. 3 *South Hill Grove, Oxton, Birkenhead.* 2433, P.M., *537*, P.Z., *Pr.G.D.C., Cheshire.* November 1892.

412 **Brown**, Henry Alderson. *P.O.B.* 833, *Johannesburg, S.A.R.* 744 (S.C.) October 1892.

413 **Brown**, J. *Gora Gali, Punjab.* 1960. June 1888.

414 **Brown**, John Archibald. *The Woodlands, Douglas, I.M.* 1004, 1242, 2049, 2050, 2197, P.M., *1004*, P.Z., *P.Dep.Pr.G.M., Man.* May 1894.

415 **Brown**, Julius L. 1 *& 2 Brown Block, Atalanta, Georgia, U.S.A.* 96, *16.* June 1892.

416 **Brown**, Robert. *Glen View, Macclesfield.* 295, P.M., *295*, P.Z., *P.Pr.G.St., Cheshire.* March 1894.

417 **Brown**, Robert Smith. 15 *Queen Street, Edinburgh.* 124, *1*, P.M., P.Z. **Grand Scribe Ezra, Supreme Chapter of Scotland.** May 1889.

418 **Brown**, William Grierson. *Arthur Street, Toowoomba, Queensland.* 1315. March 1892.

419 **Browne**, Rev. C. Gordon. *Lympstone Rectory, Exeter.* 182, P.M., *P.P.G.Ch., Hants.* October 1893.

420 **Browne**, Major Henry Buxton. *Norcot, Poulton Road, Seacombe, Cheshire.* 1350, 2132, P.M., P.Z., *P.Pr.G.D., Cheshire.* November 1889.

421 **Browne**, James Pelham. *Springfield Place, Manningham Lane, Bradford.* 1648, *600.* November 1888.

422 **Browne**, John. *Parr's Bank, Wigan.* 1335, P.M. June 1894.

423 **Browning**, A. G., F.S.A. *Spencer Lodge, Wandsworth Common, S.W., London* 33, 2140, P.M., *33*, P.Z. January 1891.

424 ***Bruennich**, Johannes Christian. *Homebush Mill, Port Mackay, Queensland.* 1554, P.M. October 1893.

425 ***Bruce**, Alexander. *Clyne House, Pollokshields, Glasgow.* 772, *69.* June 1894.

426 **Bruce**, Joseph W. 302 *Front Street, Memphis, Tennessee, U.S.A.* 299, P.M. January 1894.

427 **Bruton**, James. *Wotton Hill Cottage, Gloucester.* 839, P.M., *839*, P.Z., *P.Pr.G.D., Gloucester.* June 1890.

428 **Bryant**, R. R. 29 *Brunswick Square, Camberwell, S.E., London.* 1329, P.M., *720, 1329*, P.Z., *Pr.G.Std.B., P.Pr.G.A.So., Suffolk.* October 1889.

429 **Buchanan**, Francis C. *Clarinish, Row, Helensburgh, Dumbartonshire.* 503, W.M., *P.G.D.M., Dumbartonshire.* May, 1894.

430 **Buck**, Edward H. *The Priory, Hardway, Gosport.* 2153. October 1892.

431 **Buck**, Charles Francis. *Masonic Hall, New Orleans.* 46, P.M., **Grand Master of Louisiana.** May 1890.

432 **Buck**, Charles William. *Settle, Yorkshire.* 2091. October 1889.

433 **Budden**, Frederick. 32 & 33, *Townhall Avenue, Bournemouth.* 622, 2208, P.M., *P.Pr.G.D.C., Dorsetshire.* January 1888.

484 **Bunting**, William F. *St. John, New Brunswick, Canada.* **Past Grand Master, Grand Lodge of New Brunswick.** January 1888.

435 **Burgess**, Dr. Christopher Venning. 223 *Great Dover Street, S.E., London.* 206, 2024, P.M. January 1890.

436 ***Burnand**, Alphonse A. *Box 444, Leadville, Colorado.* 51, P.M., *10*, P.H.P. March 1891.

437 **Burne**, Thomas. *Royal Hospital, Chelsea, S.W., London.* 162, 1726, P.M., *907*, P.Z. January 1889.

438 **Burnham**, George Henry. *P.O.B. 223, Providence, Rhode Island, U.S.A.* 1, P.M., *1*, P.Z. **Past Grand Secretary (R.A.), Rhode Island.** February 1892.

439 **Burnet**, William. 71 *King William Street, Adelaide, South Australia.* 31, P.M., *4.* **Past Grand Steward, Grand Standard Bearer, South Australia.** May 1890.

440 **Burnett**, Edwin L. 283 *Westminster Street, Providence, R.I., U.S.A.* 4. May 1890.

441 **Burrall**, Sterling Hadley. *Waterloo, New York.* 113, *173*, P.K. October 1891.

442 **Burstow**, Thomas Steven. *Toowoomba, Queensland.* *775* (S.C.), *194* (S.C.) November 1892.

443 **Busbridge**, Walter. *Grasmere, Herbert Road, Plumstead, Kent.* 913, P.M. October 1893.

444 **Bush**, Oliver George. *Forton Barracks, Gosport.* 2153. March 1893.

445 **Bushby**, Thomas. *Market Street, Rye, Sussex.* 341. May 1892.

446 **Butterfield**, John. 17 *Howard Street, Bradford.* 600. *March* 1892.

447 **Byrne**, William Samuel, M.B. *Anne Street, Brisbane, Queensland.* 286 (I.C.), P.M., *908* (E.C.) November 1892.

448 **Caldwell**, Thomas. 11 *Waverley Terrace, Hawick, N.B.* 424, W.M. March 1892

449 **Calhoun**, Rev. S. F., D.D., M.D. 53 *Chestnut Street, New Bedford, Mass., U.S.A,* 10. **Grand Chaplain of Grand Royal Arch Chapter, Vermont.** September 1887.

450 **Cama**, Dorabjee Pestonjee. 3, *Great Winchester Street, E.C., London.* 1159, P.M. **Past Grand Treasurer, England.** September 1887.

451 **Cameron**, Duncan. *Lydiard Street, Ballarat, Victoria.* 53. June 1893.

452 **Campbell**, James A. *Merion, Montgomery Co., Pennsylvania, U.S.A.* 528, W.M. October 1888.

453 **Campbell**, John MacNaught, C.E., F.Z.S., F.R.S.G.S. *Kelvingrove Museum, Glasgow.* 0, 408, 553, P.M., *69, 244*, P.Z., *Pr.G.J.W., Glasgow, P.P.G.Chan., P.G.Tr.*, (R.A.), *Lower Ward, Lanarkshire.* **Grand Marshall (Craft) and Member of Grand Committee; Grand Scribe N., Member of Supreme Committee (R.A.), Scotland; Grand Representative of G. C. of Maryland.** March 1889.

454 **Campion**, Samuel S. *Mercury Office, Parade, Northampton.* 1764. November 1891.

455 **Cannington**, A. K. 21 *Exchange Chambers, Liverpool.* 2289. November 1889.

456 **Canton**, Manuel Gregorio. *Hotel de Luxembourg,* 8 *Rue Vaugiraud, Paris.* 1325. May 1894.

457 **Capel**, George William. 80 *Lansdowne Road, Croydon.* 493. May 1894.

458 **Carbert**, George. *Wakefield, Yorks.* 495, *495.* October 1888.

459 **Carey**, James. *Gothic House, Canonbury, N., London.* 179, *179.* January 1893.

460 **Carmichael**, Rev. Hartley, M.A. 203 *East Franklin Street, Richmond, Virginia, U.S.A.* 9, 207, P.M., *9.* March 1892.

461 **Carmon**, William Francis. 3 *Queen Street, Newcastle-on-Tyne.* 481, P.M., *481*, P.Z. November 1889.

462 **Carnell**, James. *Ormond, Volusia Co., Florida, U.S.A.* 81, P.M., *4, Dis.D.G.M.* May 1894.

463 **Carr**, Lieut. George Shadwell Quartano, R.N. *H.M.S. Mosquito, Zambesi River, South Africa.* 349, 1903, P.M., *407*, P.Z., *P.D.G.S.B., Malta.* March, 1890.

464 **Carrell**, Charles William. *Holmwood, Leytonstone, Essex.* 1816, 2291, 2312, P.M., *28*, H. January 1894.

465 **Carruthers**, John. 8 *Firpark Terrace, Dennistoun, Glasgow.* 465, W.M., *87*, P.Z., *P.G.D.C., Glasgow, P.G.1st.So., Lower Ward of Lanarkshire.* **First Grand Sojourner and Member of Supreme Committee, Scotland; Representative of G.C. of Dakota.** May 1892.

466 **Carseberg**, George Risden. 8 *Meredith Street, E.C., London.* 19. May 1893.

467 **Carson**, Ènoch T. 236, P.M. *Cincinnati, Ohio.* January 1890.

468 **Carson**, Joseph Lougheed. *Alexandra Terrace, Enniskillen, Ireland.* 891, P.M., *205*, P.K., *P.G.O., Tyrone and Fermanagh.* March 1890.

469 **Carter**, Commander Arthur William, R.N. *H.M.S. Orlando, Australian Station.* 349, *407, P.D.G.A.Sc.E.* March 1892.

470 **Carter**, C. A. 18 *Clyde Street, Port Elizabeth, South Africa.* 863, P.M., *Dis.A.G.So., Eastern Division.* October 1888.

471 **Carter**, John Robert. 4 *St. Mary's Villas, Hoe Street, Walthamstow, Essex.* 2374, 2501, *2574, 201.* October 1894.

472 **Cartwright**, Ernest H., M.A., M.B., B.Ch. 1 *Courtfield Gardens, S.W., London.* 69, 357, *357, P.Pr.G.Pt., P.Pr.G.A.So., Oxon.* January 1891.

473 **Carus**, J. Victor. *Gellert Strasse 7, Leipsic.* W.M. Minerva zu den drei Palmen. **President of the Union of the Five Independent Lodges of Germany.** May 1890.

474 **Carus-Wilson**, Edward Willyams. *Penmount, Truro, Cornwall.* 331, 1529, P.M. March 1889.

475 **Carver**, James Edward. 15 *Brownswood Road, Finsbury Park, N., London.* 1298. March 1892.

476 **Casper**, Ezekiel. *Toowoomba, Queensland.* 775 (S.C.), P.M., *194* (S.C.) May 1891.

477 **Cass**, Rev. Charles Frederick Guise. *Hadley Rectory, Barnet, Herts.* 622. May 1888.

478 **Cassal**, Charles Edward. *Brenne House, Routh Road, Wandsworth Common, S.W., London.* 1415, P M. March 1891.

479 **Cassil**, Austin Alfonso. *Weldon, Decatur Co., Iowa.* 437, W.M., *26* P.H.P. Local Secretary for Iowa. May 1891.

480 **Castello**, James. 38 *Throgmorton Street, E.C., London.* 227, P.M., *7, 81, 1929,* P.Z. January 1891.

481 **Caster**, G. C. *Market Place, Peterborough, Northamptonshire.* 442, P.M., *442,* Z., *P.G.W., Northants and Hunts.* March 1892.

482 **Caswell**, George. 47 *Jones Street, Dayton, Ohio, U.S.A.* 13, *16,* H.P. September 1887.

483 **Cator**, George Charles. *Kimberley, South Africa.* 1574, W.M. October 1888.

484 **Chadwick**, John. 2 *Cooper Street, Manchester.* 44, P.M., *Pr.G.Sec., East Lancashire.* **Past Grand Sword Bearer, England.** October 1888.

485 **Chamberlin**, H. B. *Trafalgar Buildings, Trafalgar Square, W.C., London.* 2 (S.C.) May 1892.

486 **Chamberlin**, Dr. Jehiel Weston. *Endicott Building, St. Paul, Minnesota, U.S.A.* 163, *45.* March 1893.

487 **Chambers**, H. A. *Chattanooga, Tennessee, U.S.A.* **Grand Master, Tennessee.** March 1893.

488 **Chand**, Rai Hukm, M.A., Chief Judge, City Court. *Hyderabad, Deccan, India.* 787 (S.C.), 1444, P.M., *159* (S.C.), *434,* P.Z. March 1894.

489 **Chapin**, A. C. *Poole, Dorset.* 137. May 1892.

490 **Chapman**, John. *The Lawn, Torquay, Devon.* 328, 551, 1402, 1884, P.M. *P.Pr.G.D., Devonshire.* May 1887.

491 **Chapman**, Squire. 16 *Chapel Street, Liverpool.* 1013, P.M., 2433, W.M., *241,* P.Z., *P.Pr.G.D., West Lancashire.* November 1892.

492 **Charlton**, Matthew Foster. *Chipping Norton, Oxfordshire.* 1036. May 1893.

493 **Charleton**, John Robert. 1215 *E. Main Street, Richmond, Virginia.* 9, W.M., *9, 48,* H.P. June 1891.

494 **Chataway**, James Vincent. *Mackay, Queensland.* 318 (I.C.), P.M., *304* (S.C.) May 1892.

495 **Cheesman**, William Norwood. *The Crescent, Selby, Yorks.* 566, P.M., *1611,* Z., *P.P.G.D.C., P.P.G.A.So., N. and E. Yorks.* January 1893.

496 **Cheetham**, Joseph Herbert. *Cape Coast, West Africa.* 773, P.M., *249.* October 1890.

497 **Chesterton**, Lewis Birch. *Barberton, South African Republic.* 72, Jubilee Lodge (D.C.) October 1891.

498 **Childe**, Henry Slade. *St. John's, Wakefield, Yorks.* 154, *154.* March 1890.

499 **Chirgwin**, Percy Teague. *Market Place, Penzance, Cornwall.* 121, *121.* May 1890.

500 **Christiansen**, Knud Ludwig. *Penang.* 1555, P.M., *1555, Dis.G.W., Eastern Archipelago.* June 1889.

501 **Clark**, David R., M.A., F.S.A., Scot. *Clairmont, Pollokshields, Glasgow.* 0, 617, 772. June 1890.

502 **Clark**, George W. *Little Rock, Arkansas.* 2, *2,* P.H.P. October 1891.

503 **Clark**, Robert Douglas, M.A. *The College, Pietermaritzburg, Natal.* 1665, P.M., *1665, P.D.G.W., Natal.* March 1889.

504 **Clarke**, Francis Edward, M.D., LL.D., M.R.I.A. *The Rectory, Boyle, Ireland.* 76, 161, 187, 242, 411, 891, P.M., *76, 242, 244,* P.K., *P.Pr.G.W., Armagh; P.Pr.G.Sec., Meath; Dep.Pr.G.M., North Connaught.* March 1892.

505 **Clarke**, John Richard. *Bridge Hotel, Sutton Bridge, Lincolnshire.* 985, P.M., *809,* P.Z., *Pr.G.A.P., Lincoln.* March 1891.

506 **Clarke**, Joseph. 11 *Horatio Street, Birkenhead.* 1576, P.M., *477,* P.Z., *P.G.A.So., Cheshire.* November 1893.

507 **Clarke**, Rev. W. J., M.A. *The Rectory, Abbotsford Grove, Kelso, N.B.* P.M. January 1894.

508 **Clarke**, William. *George Street, Junee, New South Wales.* November 1894.

509 **Clarke**, William John. *High Street, Margate, Kent.* 133, P.M., *429.* November 1892.

510 ***Clendinning**, James Hermon. 95 *Hill Street, Lurgan, Ireland.* 134. May 1890.

511 **Clegg**, John. 18 *Masonic Temple, New Orleans, U.S.A.* 191, *33.* **Grand Warden, Grand Scribe, Louisiana.** May 1894.

512 **Clift**, James Monroe. *Petersburg, Virginia, U.S.A.* 63, *22.* March 1892.

513 **Clowes**, Richard. *Clayton-Wickham, Hassocks, Sussex.* 2201, P.M. **Past Grand Standard Bearer.** November 1894.

514 **Cobham**, George R., F.S.I. 1 *&* 3 *Edwin Street, Gravesend, Kent.* 20, 1343, 2205, P.M., *20,* P.Z. January 1891.

515 **Cochran**, William Allison. 501 *Chestnut Street, Philadelphia, U.S.A.* 368, P.M., *183.* Local Secretary for the State of Pennsylvania. May 1888.

516 **Cochrane**, William Percy. 6 *Tankerville Terrace, Jesmond, Newcastle-on-Tyne*, 1448, *602*. November 1890.

517 **Cock**, Williams. 147 *Queen's Road, Peckham, S.E., London*. 1597, 2024, 2272, P.M., *1297*, *2005*, H., *Pr.G.St., Middlesex*. November 1889.

518 **Cockburn**, Brigade Surgeon J. Balfour, M.D. *Elm House, Guernsey*. 84, 278, 1043, 1049, P.M., *278*, *1043*, P.Z., *P.Dis.G.W., Gibraltar*. **Provincial Grand Master, Guernsey and Alderney.** Local Secretary for the Channel Islands. October 1890.

519 **Cockrem**, Rev. Dr. Oliver C. *London Orphan Asylum, Watford, Herts*. 404, 1802, P.M., *404*, *1802*, H., *P.Pr.G.Ch., Nottinghamshire and Herts*. May 1888.

520 **Cockson**, Edward Herbert. *Engcobo, Tembuland, South Africa*. 2451. June 1893.

521 **Cockson**, William Vincent Shepstone. *Engcobo, Tembuland, South Africa*. May 1889.

522 **Codding**, James H. *Towanda, Pennsylvania*. 108, P.M., *Dis.Dep.G.H.P.* May 1890.

523 **Coffin**, H. E. 294 *Front Street, Memphis, Tennessee, U.S.A*. 299. January 1894.

524 **Cohu**, Thomas. 61 *High Street, Plaistow, E*. 192, P.M., *192*, P.Z. November 1890.

525 **Cole**, William T. *Kimberley, South Africa*. 832. January 1892.

526 **Coleman**, Frank William. *Glen Iffa, Walliscote Road, Weston-super-Mare, Somersetshire*. 1222. October 1892.

527 **Collard**, Frank Ernest Wotton. 9 *Southwark Street, S.E., London*. 19, P.M. November 1892.

528 **Collins**, Howard J. *General Hospital, Birmingham*. 887, *43*. January 1894.

529 **Collins**, James Tertius. *Churchfield, Edgbaston, Birmingham*. *Dep.Pr.G.M., Warwick*. **Past Grand Sword Bearer.** May 1892.

530 **Collins**, William James. 121 *Conti Street, New Orleans, Louisiana*. 1, *1*. March 1891.

531 **Collins**, William John. *Banna, Indooroopilly, Brisbane, Queensland*. 286 (I.C.), *127* (S.C.) May 1891.

532 **Colmer**, John W. 7 *King William Street, E.C., London*. 1426. January 1893.

533 **Coltman**, William. *Lydiard Street, Ballarat, Victoria*. 40. June 1893.

534 **Coltman**, William Frederick. *Creswick Road, Ballarat, Victoria*. 114. October 1893.

535 **Colvin**, James W. *Kimberley, South Africa*. 591 (S.C.), W.M. October 1890.

536 **Conder**, Edward. *New Court, Colwall, Malvern, Herefordshire*. 1204. May 1893.

537 **Contreras**, Eduardo. Editor of "España Masónica." *Relatores 13, Madrid*. 20. May 1887.

538 **Convent**, J. M. Friedhelm. *Leliegracht 62, Amsterdam*. Lodge La Charité. November 1893.

539 **Cook**, Thomas. *Cato Manor, Durban, Natal*. 738, P.M., *738*, P.Z., *Dis.G.W., Natal*. March 1889.

540 **Cook**, William Edward. 27 *Stradda Stretta, Valletta, Malta*. 107, 515, 317 (I.C.), P.M., *515*, P.Z., *P.Dis.G.H., P.Dis.G.So., Malta*. June 1892.

541 **Cooper**, Edwin Ernest. 20 *Hyde Park Place, W., London*. 8, 1494, P.M., *8*, *19*, P.Z., *P.Pr.G.W., Middlesex*. **Past Grand Steward, England.** May 1894.

542 **Cooper**, Captain F. E., R.A. *Clarence Lodge, Chester*. 231, 2386, P.M. March 1893.

543 **Cooper**, G. C. *Graaf Reinet, Cape Colony*. 882, P.M. May 1889.

544 **Cooper**, John William. *P.O.B. 586, Johannesburg, Transvaal*. 1574. June 1890.

545 **Cooper**, Robert Thomas, M.D. 17 *Stanley Gardens, Notting Hill, W., London*. 130, 1694. January 1894.

546 **Cooper**, William. 11 *Ridley Place, Newcastle-on-Tyne*. 1342, *481*. *P.Pr.G.D., Northumberland*. June 1892.

547 **Cooper**, William Henry. *P.O.B. 244, Auckland, New Zealand*. 8, P.M., P.Z. **Past Grand Warden, New Zealand.** Local Secretary for Auckland, N.Z. May 1893.

548 **Cooper-Oakley**, Alfred John, M.A. *Pachaiyappa's College, Madras*. 150. June 1894.

549 **Corbie**, George. *Waltham Abbey, Essex*. 453, P.M., *P.P.G.W., Essex*. March 1893.

550 **Corkhill**, Louis Robert. 3 *Primrose Avenue, Douglas, I.M.* 2050, 2197, *1242*. Local Secretary for Isle of Man. October 1893.

551 **Cornish**, James Mitchell. *Stanley House, Alverton, Penzance, Cornwall*. 121, *121*. May 1890.

552 **Corsham**, Reuben. 69 *Skinner Street, E.C., London*. 183, P.M. November 1891.

553 **Corwin**, R. W., M.D. *Pueblo, Colorado*. 31. October 1891.

554 **Couch**, Richard Pearce. 21 *Chapel Street, Penzance, Cornwall*. 121, *121*. March 1890.

555 **Cowan**, James Bryce. *Commercial Bank, Hawick, N.B.* 111, P.M., *89*. January 1892.

556 **Cowell**, Sidney George. *Chester Street, Teneriffe, Brisbane, Queensland*. 2119, *908*. March 1894.

557 **Cowley**, Thomas. 10 *Market Cross, Birkenhead*. 477, 2433. March 1893.

558 **Cowper**, Frederick Spencer. 8 *Park Place East, Sunderland*. 2039, P.M., *97*, Z., *P.Pr.G.Sup.W., P.Pr.G.Sc.N., Durham*. November 1890.

559 **Cowper**, William Henry. *Ravenscroft, Grove Hill, Middlesborough, Yorks*. 602, P.M., *602*, P.Z., *P.Pr.G.R., P.P.G.So., North and East Yorks*. March 1888.

560 **Cox**, Charles Henry. 148 *Great Dover Street, Borough, S.E., London*. 163, *141*. May 1890.

561 **Cox**, John Samuel. *Ardhallow, Dunoon, N.B.* 2095, P.M., *2095*, P.Z., *P.Dis.G.R., Hong Kong and South China.* February 1887.

562 **Crabtree**, Charles. *Hillside Villas, Bradford.* 600, P.M., *600*, P.Z., *P.Pr.G.D., P.Pr.G.So., West Yorks.* March 1888.

563 **Craine**, John. 4 *Waterloo Road, Ramsay, I.M.* 1075, P.M., *1004, 1242*, J., *Pr.G.A.D.C., Man.* May 1894.

564 **Cran**, Dr. Alexander. *Townfield House, Great Harwood, Lancashire.* 1504. March 1893.

565 **Cranswick**, William F. *Kimberley, South Africa.* 1409. March 1888.

566 **Craven**, Rev. James Brown. *St. Olaf's Epis. Church, Kirkwall, Orkney.* 88 *bis. P.M., 209*, Z., *Pr.G.Ch., Caithness, Orkney and Zetland.* February 1887.

567 **Crawford**, Robert. *Edina House, Grangemouth, Scotland.* 16, P.M., *429.* November 1892.

568 ***Cresswell**, John. 5 *Penmartin Road, Brockley, S.E., London.* 957. January 1894.

569 **Creswick**, James Frost. *Pelham Cottage, East Molesey, Surrey.* 957, 2183, P.M., *77*, P.Z., *P.G.Treas., Middlesex.* March 1893.

570 **Criswick**, George Strickland, F.R.A.S. *Rothley, Mycenæ Road, Westcombe Park, Blackheath, S.E., London.* 1593, P.M., *1593*, Z. January 1891.

571 **Cross**, Edward William. 1 *Granville Crescent, Bournemouth.* 195, 2208, P.M., *195.* Local Secretary for Bournemouth and vicinity. March 1887.

572 **Crossle**, Francis C., M.B. *The Chestnuts, Newry, Ireland.* 18, P.M., *P.G.Sec., Down.* January 1893.

573 **Crossley**, Herbert. *Somerleyton Avenue, Kidderminster.* 61, P.M., *61.* March 1889.

574 **Crossman**, Thomas J. *Off Union Street, Torquay, Devon.* 1402. May 1891.

575 **Crowe**, Frederick Joseph William. *Marsden, Torquay, South Devon.* 328, *710, P.Pr.G.O., Pr.G.O.* (R.A.), *Devon.* November 1888.

576 **Crowe**, Oswald Bryne. 17 *Parr Street, Kendal, Westmoreland.* 129, *219.* March 1892.

577 **Cumberland**, J. S. *Stanley, Elm Road, Beckenham, Kent.* 1611, 2128, P.M., *P.Pr.G.W., North and East Yorks.* November 1887.

578 **Cundill**, Thomas Jordan. *Tanugs, British Bechuanaland.* 2486. November 1894.

579 **Cunliffe**, William Joseph. 16 *Byrom Street, Deansgate, Manchester.* 317, P.M., *317*, P.Z., *P.Pr.G.D., East Lancashire.* January 1889.

580 **Curtis**, William Edward. *Bundaberg, Queensland.* 1628. March 1894.

581 **Cushing**, John, M.I.C.E. *P.O.B. 455, Johannesburg, South African Republic.* March 1894.

582 **Dallas**, Trevanion B. *Nashville, Tennessee, U.S.A.* P.M. March 1893.

583 **Dally**, Dr. Frederick. 51 *Waterloo Road South, Wolverhampton,* 526, P.M., *Pr.G.D., Stafford.* March 1888.

584 **Dangerfield**, Frederick, jun. 115 *Endlesham Road, Balham, S.W., London.* 1260, P.M., *1260*, P.Z. May 1894.

585 **Daniels**, L. E. *Morris, Grundy Co., Illinois, U.S.A.* 124, *31.* May 1887.

586 **Danziger**, Bernhard. *Johannesberg, Transvaal.* 1603. Star of the Rand Lodge (D.C.), P.M. May 1889.

587 **Darby**, James Thomas. 54 *Brook Street, Bootle, Liverpool.* 1380, *241.* June 1892.

588 **Darly**, James Edward. 33 *Ligar Street, Ballarat, Victoria.* 36. October 1894.

589 **Darley-Hartley**, W., M.R.C.S., L.R.C.P. *East London, Cape Colony.* 1824, 2092, P.M., *1824*, P.Z., *P.Dis.G.D., P.Dis.G.J., East Division, South Africa.* October 1888.

590 **D'Armond**, James G. *Kingston, Tennessee, U.S.A.* 38, P.M. March 1894.

591 **Davidson**, William, B.A. *Grammar School, Morpeth, Northumberland.* 636, P.M., *481. P.P.G.W., Northumberland.* Local Secretary for Northumberland. October 1891.

592 **Davies**, James John. *Heathcote, Brownlow Road, Redhill, Surrey.* 782, 1215, P.M., *782*, P.Z. *P.D.G.Sec., P.Dis.G.Treas., Punjab.* October 1892.

593 **Davis**, G. B. 242 *South Lambeth Road, S.W., London.* 2128. June 1894.

594 **Davis**, Loyal Lensey. *Glens Fall, New York.* 456, P.M., *55, P.D.D.G.M., New York.* Local Secretary for the State of New York. January 1891.

595 **Day**, Edward P., M.D. 15 *Old Steine, Brighton.* 1636. June 1894.

596 **Deaney**, J. S. 186 *Mair Street, Ballarat, Victoria.* 36. October 1894.

597 **Dearden**, Verdon George Steade. *Bush House, Attercliffe Common, Sheffield.* 904, 1239, 2263, *139, 904.* March 1890.

598 **Debenham**, Edward Percy. *Ivy House, St. Alban's, Herts.* 1479, P.M., *1479, P.P.G.Reg., Herts.* January 1893.

599 **De Casseres**, J. 16 *Tredegar Square, Bow, E., London.* 1349, P.M. January 1894.

600 **De Castro**, William Waring. *Nelson, New Zealand.* 40 (N.Z.C.), W.M., 663 (S.C.), 478 (I.C.), 42 (N.Z.C.), P.M. **Past Grand Sword Bearer, New Zealand.** October, 1891.

601 ***De Fabeck**, Surgeon-Major-General (I.M.S. retired) William Frederick, M.D. *Madras.* 150, 1198, P.M., *150*, J., *1198*, *P.D.G.Stew., Madras.* January 1893.

602 **Denholm**, William Munro. 33 *La Crosse Terrace, Hillhead, Glasgow.* 0. 553, P.M., *69*, *244*, P.Z., *P.Pr.G.I.G., Glasgow, P.Pr.G.So., Lower Ward of Lanarkshire.* **Grand Inner Guard, Grand Sojourner, Scotland: Grand Representative of G.C. of Delaware.** March 1891.

603 **De Ridder**, Louis E. 54 *White Ladies Road, Clifton, Bristol.* 152, 1222, *68*. January 1890.

604 **De Roos**, Frank Henri. *P.O.B.* 515, *Johannesburg, Transvaal.* Star of the Rand Lodge. January 1890.

605 **Derrick**, George Alexander. *Masonic Hall, Singapore.* 1152, W.M., *Dis.G.Sec., Eastern Archipelago.* October 1890.

606 ***Dewell**, James D. *New Haven, Counecticut, U.S.A.* 1. January 1888.

607 **De Wet**, Clemens Matthiesson. *P.O.B.* 1191, *Johannesburg, Transvaal.* 608, P.M. June 1890.

608 **De Witt**, Franklin J. *Yankton, South Dakota, U.S.A.* 1, P.M. **Past Deputy Grand Master, South Dakota.** November 1890.

609 **Dickinson**, Thomas Edward. 51 *Pembroke Road, Walthamstow, Essex.* 2318. May 1893.

610 **Dickson**, Henry Hughes. *Jagersfontein, Orange Free State.* Lodge Star of Africa (D.C.), *234* (S.C.) May 1893.

611 **Dickson**, J. 342 *Essex Road, Islington, N., London.* 720. November 1887.

612 **Dickson**, Robert. *Jönköping Sweden.* **Grand Secretary, Grand Lodge of Sweden.** September 1887.

613 **Diederich**, Henry William. *P.O.B.* 183, *Kimberley, South Africa.* 1409. March 1892.

614 **Dieperink**, Arend Abraham Johannes Christoffel. *Krugersdorp, S.A.R.* Lodge Libertas (D.C.), W.M. Local Secretary for Krugersdorp. May 1892.

615 **Dieperink**, Hendrik Willem, M.D. *Somerset West, Cape of Good Hope.* Lodge de Goede Hoop (D.C), P.M., *334* (E.C.), *86* (S.C.), *P.Pr.G.W., Pr.G.Almoner, Netherlands, South Africa.* Local Secretary for West Divison, South Africa. May 1887.

616 **Dingle**, William Alfred. 46 *Finsbury Square, E.C., London.* 869, P.M., *192*, P.Z., *P.Pr.G.Pt., Middlesex.* June 1894.

617 **Dinning**, Thomas. *Percy Iron Works, Newcastle-on-Tyne.* 481, P.M., *481*, J., *P.Pr.A.G.D.C., Northumberland.* November 1890.

618 **Dinwiddie**, William Alexander. *Bridge Bank, Dumfries, N.B.* 63, P.M., *174*, P.Z., *S.Pr.G.M., Dumfriesshire.* May 1892.

619 **Dixon**, Rev. Edward Young. *Mount Ayliff, East Griqualand.* 2113. November 1889.

620 **Dobbs**, Henry James. *Amherst Court House, Virginia, U.S.A.* 73, *10*, *Dis.Dep.G.M.* May 1892.

621 **Docker**, Robert Arthur. *Money Order Office, Sydney, New South Wales.* 57. October 1894.

622 **Dod**, Thomas Crewe Wolley. *Pretoria, South African Republic.* 770 (S.C.), *231* (S.C.) October 1894.

623 **Dodd**, Matthew Henry. 96 *Holly Avenue, Newcastle-on-Tyne.* 48, P.M., *240*, *1119*, P.Z., *P.Pr.G.R., Durham.* March 1890.

624 **Dodds**, Edward Turner. 92 *Clumber Street, Newcastle-on-Tyne.* 1676. June 1892.

625 **Doesburgh**, L. Van, M.D. *Prinsengracht* 592, *Amsterdam.* Concordia vincit Animos Lodge. P.M. January 1889.

626 **Dolby**, Rev. Reginald, M.A., R.N. *H.M.S. Galatea, Queensferry, Scotland.* 309, *407*, *Dis.G.Ch., Malta.* March 1890.

627 **Don**, John, M.A., B.Sc. *Raining's School, Inverness.* 329. June 1894.

628 **Doneraile**, the Right Hon. Viscount. 67 *Victoria Street, Westminster, S.W., London.* 387. March 1892.

629 **Donovan**, Fergus. *Johannesburg, Transvaal.* 744 (S.C.) October 1889.

630 **Dorman**, Thomas Phipps. *Reincliffe House, Cliftonville, Northampton.* 1764, *360*, *P.Pr.G.S. of W., Northants and Hunts.* March 1889.

631 **Douglas**, the Hon. John, C.M.G. *The Residency, Thursday Island, Queensland.* **District Grand Master (S.C.), Queensland.** January 1892.

632 **Douglas**, William, M.D., F.R.G.S. *Dalkeith House, Clarendon Place, Leamington Spa.* 248, P.M. October 1890.

633 **Drage**, Rev. Evelyn William, M.A. 4 *Park Terrace, Gateshead, Durham.* 48, 357. October 1889.

634 **Drake-Brockman**, Colonel Ralph Renius Evans, R.E. *Madras, India.* 150, 1199, P.M., *1198*, P.Z., *P.D.G.Sup.W., P.D.G.A.So., Madras.* May 1893.

635 **Drinkwater**, Harry George Walter. 2 *St. Michael's Chambers, Oxford.* 340, P.M., *340*, P.Z., *P.Pr.G.W., P.Pr.G.So., Oxon.* *June* 1891.

636 **Drummond**, Josiah Hayden. *Portland, Maine, U.S.A.* 33. **Past Grand Master, Past Grand High Priest, Maine: Past General Grand High Priest, U.S.A.** November 1891.

637 **Drury**, A. C. *P.O., Buningyong, Victoria.* 10, P.M. October 1894.

638 **Drury**, Charles Dennis Hill, M.D., J.P. *Bondgate, Darlington, Durham.* 85, 1379, 2352, P.M., *52, 111,* P.Z., *P.Pr.G.Reg.* (C. and R.A.) *Norfolk, P.Pr.G.W., P.Pr.G.H., Durham.* March 1892.

639 **Duke**, Richard Thomas Walker, jun. *546 Park Street, Charlottesville, Virginia.* 60, P.M., *58,* P.H.P. **Grand Deacon, Virginia.** January 1893.

640 **Dumolo**, William. 20 *Bridge Street, Aberdeen, N.B.* 3 (I.C.), P.M., *3* (I.C.), P.K., *P.Pr.G.I.G., Munster.* October 1888.

641 **Duncan**, Alexander, F.R.S.E., F.S.A., Scotland. *King William's Town, Cape Colony.* 631 (S.C.), P.M. June 1889.

642 **Duncan**, James Dalrymple, F.S.A., Lond. and Scot., F.R.S.E. *Meiklewood, Stirling.* 0, 1, 3½, 4, 9, 18, 28, 102, 384, 607, P.M., *50, 189,* P.Z., *Dep.Pr.G.M., Dumbartonshire, P.Pr.G.H., Lower Ward of Lanarkshire.* **Past Senior Grand Deacon, Senior Grand Warden, Deputy Grand Zerubbabel, Scotland.** June 1888.

643 **Duncan**, William J. 317 *Broadway, New York.* 628, P.M., *18* (Ky.C.), P.H.P. **Grand Librarian, New York.** November 1888.

644 **Dunkley**, George Joseph. *Maisonette, 52 Cheriton Square, Balham, S.W., London.* 1851, P.M., *65, 1503, 1777, P.Pr.G.O., Middlesex and Surrey.* September 1887.

645 **Dunn**, Andrew McClure. *Lands Office, Tamworth, New South Wales.* 209. October 1894.

646 **Dunn**, Charles Henry. *Princess Café, Field Street, Durban, Natal.* 1937. November 1888.

647 ***Dunstan**, Charles Waller. 1109 *East Main Street, Richmond, Virginia.* 10, 75, 76, *9.* October 1891.

648 **Dunstan**, Capt. H. Mainwaring. *7 Kensington Gate, W., London.* 2030, P.M., *10,* P.Z. June 1894.

649 **Dunsterville**, Frederick. *Madras.* 150, 273, P.M., *150,* P.Z., *P.D.G.W., P.D.G.H., Madras.* May 1894.

650 **Dutt**, Prosonno Coomar. 14 *Seetaram Ghose's Street, Calcutta.* 131, 234, P.M., *234, 486, 203,* (S.C.), P.Z., *P.Dis.G.W., P.Dis.G.H.* (R.A.), *Bengal.* March 1887.

651 **Dutton**, Arthur. 65 *Tulse Hill, S.E., London.* 34, 2395, P.M., *34,* H. May 1894.

652 **Dwyer**, William Henry. 1449 *St. Charles Avenue, New Orleans, U.S.A.* 102. June 1894.

653 **Dyke**, Charles P. 33 *Park Road, Haverstock Hill, N.W., London.* 665, P.M., *P.Pr.G.D., Dorset.* June 1890.

654 **Edwards**, Charles Lund Fry. *The Court, Axbridge, Somersetshire.* 291, 357, 1199, 1750, *357, 446, P.Pr.G.Sup.W., Oxfordshire, Pr.G.Treas., and P.Pr.G.J., Somersetshire.* October 1888.

655 **Edwards**, Edward Ticker. *Camp Field, Overhill Road, Dulwich, S.E., London.* 788, 2264, P.M. October 1889.

656 **Egan**, Charles James, M.D. *Grey's Hospital, King William's Town, South Africa.* 853, P.M., **District Grand Master, Eastern Division of South Africa.** January 1889.

657 **Ellis**, Frank Tate. *Mount Zion, Jerusalem.* 1545. October 1888.

658 **Ellis**, Lilley. 9 *Rock Park, Rock Ferry, Birkenhead.* 1289, P.M., *537,* P.Z., *P.P.G.D., P.P.G.R.* (R.A.), *Cheshire.* November 1893.

659 **Errington**, John J. *Kingsthorpe, Northampton.* 360. March 1890.

660 **Evans**, Oliver Rhys. *Port Fairy, Victoria.* 17. October 1892.

661 **Evans**, William. 91 *Armstrong Street, South Ballarat, Victoria.* 36. October 1894.

662 **Eve**, Richard. *Aldershot, Hants.* 723, P.M., *P.Pr.G.W., Hants and Isle of Wight.* **Past Grand Treasurer, England.** March 1888.

663 **Evens**, Richard. 81 *Bromfelde Road, Clapham, S.W., London.* 1949, 2419, P.M., *1589.* January 1893.

664 **Everett**, George. *Claremont, Gauden Road, Clapham, S.W., London.* 177, 1381, 1608, 2012, P.M., *177, 975, 1381,* P.Z. **Past Grand Treasurer, England.** October 1890.

665 **Everingham**, Edward. *Toowoomba, Queensland.* 77, 1315, 1573, *127, 194* (S.C.) June 1894.

666 **Eversley**, William Pinder. 13 *Upper King Street, Norwich.* 10, P.M. June 1893.

667 **Ewing**, Alexander. *Castleton, Georgetown, Queensland.* 2366. October 1894.

668 **Ezard**, Edward Henry, M.D., D.Sc. 220 *Lewisham High Road, Brockley, S.E., London.* 171, 2410, *25.* 2410. January 1891.

669 **Fair**, Rev. James Young, D.D. 215 *South Third Street, Richmond, Virginia.* 10. October 1894.

670 **Fairbairn**, John. *Senekal, Orange Free State, South Africa.* *762* (S.C.) June 1890.

671 **Fairchild**, *George E.* 19 *Harrington Square, N.W., London.* 173, W.M. June 1894.

672 **Fairclough**, Rev. John. *Moulmein, Burma.* 832. **District Grand Master, Grand Superintendent, Burma.** June 1890.

673 **Falconer**, William. 67 *Hope Street, Glasgow.* 556, *69, 223, P.Pr.G.Pres. of Stew., Glasgow.* June 1890.

674 **Fales**, Edward Lippett. 19 *West Delos Street, St. Paul, Minnesota, U.S.A.* 171, P.M. June 1893.

675 **Fendelow**, Charles. *Brooklyn House, Sanderson Road, Newcastle.* 1 (S.C.), 419, 468, 526, 1888, P.M., *419*, P.Z., *P.Pr.G.W.*, *P.Pr.G.J.*, *Staffordshire.* **Past Grand Standard Bearer and Past Grand Deputy Director of Ceremonies (R.A.), England.** November 1887.

676 **Fenwick**, John. *Brisbane, Queensland.* 908, P.M., *908*, P.Z., *Dis.G.Sec., Queensland.* October 1891.

677 **Ferguson**, Lewis. *Grampian Lodge, Westwood Park, Forest Hill, S.E., London.* 1997, W.M. March 1894.

678 **Ferry**, C. E. *Pelham Lodge, College Road, Spring Grove, Isleworth.* 65, P.M., *65*, P.Z. February 1887.

679 **Field**, Henry C. *Providence, Rhode Island.* March 1891.

680 **Fillingham**, Rev. Robert Charles. *Hexton Vicarage, Ampthill, Bedfordshire.* 393, *393*. June 1890.

681 **Finlay**, David Alexander Manning, J.P. *64 Cornhill, E.C., London.* 2089, W.M., *2252*. May 1891.

682 **Finlay**, Robert. *Ardrishaig, Scotland.* *754*, *69*. January 1893.

683 ***Finnemore**, Robert Isaac, Crown Solicitor. *Pietermaritzburg, Natal.* **District Grand Master and Grand Superintendent, Natal.** Local Secretary for Natal. January 1889.

684 **Firth**, Arthur James. *Graysbrook House, Sandown, Isle of Wight.* 1869, P.M., *175*, *P.Pr.G.O.*, *Hants and Isle of Wight.* October 1888.

685 **Firth**, Oliver. *Rushcroft, Baildon, Shipley, Yorks.* 1545. May 1891.

686 **Fischer**, Geheim-Regierungs-Rath Robert. Editor of "Latomia." *Gera, Germany.* L. Archimedes z.d.e.B., W.M. October 1894.

687 **Fisher**, Lyle M. Editor of "Masonic Record." 63 *East Third Street, St. Paul, Minnesota, U.S.A.* March 1893.

688 **Fletcher**, Archibald Henry John, M.A. *Crowtree House, Rastrick, Brighouse, Yorks.* 275, 2227, *275*. November 1888.

689 **Fletcher**, Charles, B.A. 125 *Victoria Street, S.W., London.* 10. January 1891.

690 **Fletcher**, Henry. 47 *Charles Street, Providence, R.I., U.S.A.* 21, *1*. May 1893.

691 **Fletcher**, James. *Point Durban, Natal.* 1937, W.M., *Dis.G.A.Sec., Natal.* October 1888.

692 **Flockton**, William. *Oulton, near Leeds, Yorks.* 1042, P.M., *304*, J. November 1888.

693 **Flohr**, Professor August. *Berlin, N.W., Mittelstrasse, 49, III.* Lodge Friedrich Wilhelm z.g. G., Berlin. **President of the Innermost Orient and Deputy Grand Master of the Grand Lodge "Royal York," Berlin.** November 1887.

694 **Fooks**, William, LL.B. 2 *Brick Court, Temple, E.C., London.* 2033. October 1891.

695 **Foot**, George Conway. *Orley House, Ashburton, Devon.* 2189, *710*. June 1890.

696 **Forbes**, Samuel Russell, Ph.D. 93 *Via Babuino, Rome.* Lodge Universo. November 1887.

697 **Ford**, J. H. 39 *Great George Street, Leeds.* 1221. January 1894.

698 **Forrest**, William. *Inglehurst, Gilnow Park, Bolton, Lancashire.* 37, 221. November 1889.

699 **Forshaw**, Charles F., LL.D. *Winder House, Bradford.* 2417. October 1892.

700 **Forshaw**, James Hampton. *Imperial Hotel, Aberdeen, N.B.* 93, W.M., *155*. October 1888.

701 **Forsyth**, Frank L., M.D. 139 *Broadway, Providence, Rhode Island.* 37, *1*. June 1889.

702 **Foss**, John. 22 *Leicester Square, W.C., London.* 1260, *1260*. May 1894.

703 **Foster**, John Belcher. 4 *Nelson Road, Hastings, Sussex.* 1184, W.M. March 1892.

704 **Foster**, Walter A. *Lorne House, Bangor, North Wales.* 1113, *384*. May 1894.

705 **Foster**, Wilbur Fisk. *Nashville, Tennessee, U.S.A.* **Past Grand Master, Past Grand High Priest, Tennessee.** March 1892.

706 **Fowler**, Thomas Benjamin Davis. 34 *Calle Florida, Buenos Ayres.* 1025, P.M., *617*. October 1890.

707 **Fowler**, Thomas Walker. 317 *Modern Chambers, Collins Street, Melbourne.* Doric Lodge. **Past Grand Warden, Victoria.** October 1892.

708 **Fox**, Clement Lyman. *Allora, Queensland.* 2419, P.M. March 1893.

709 **Fox**, Walter Caughey. *Kenwood Glen, Cheerytree, Sheffield.* 1260, 2263, P.M., *139, 296, 1260*. May 1891.

710 **France**, Joseph. *Church Street, Rotherham, Yorkshire.* 904. November 1890.

711 **Francis**, Charles King. 425 *Walnut Street, Philadelphia, U.S.A.* 265, P.M. February 1887.

712 **Francis**, Robert C. *Pretoria, South African Republic.* 1665. March 1894.

713 **Francis**, Thomas. *Havant, Hants.* 804, P.M., *P.Pr.G.D.*, *Sussex.* May 1887.

714 **Francis**, Wesley. *Pietermaritzburg, Natal.* 1665, P.M., *1665*, P.Z., *Dep.Dis. G.M., Natal.* **Past Grand Sword Bearer, Past Grand Standard Bearer** (R.A.) March 1889.

715 **Franklin**, William Robert. *Otaki, near Wellington, New Zealand.* P.M. October 1894.

716 **Fraser**, Thomas Donald. *Survey Office, Brisbane, Queensland.* 755 (S.C.) January 1892.

717 **Freeman**, Vincent Paine. 9 *St. George's Place, Brighton.* *Pr.G.Sec., Sussex.* **Past Grand Deacon.** October 1894.

718 ***Frias**, Guillaume Raphael. *Sagua-la Grande, Cuba.* Hijos de la Fé Masónica. October 1889.

719 **Frizzell**, John. *Nashville, Tennessee, U.S.A.* **Past Grand Master, Grand Secretary, Tennessee, Past Grand High Priest, U.S.A.** March 1892.

720 **Frost**, Fred. Cornish, F.S.I. 5 *Regent Street, Teignmouth, Devon.* 303, P.M., *303*, P.Z., *P.Pr.G.Sup.W., P.Pr.G.Treas.* (R.A.), Devon. June 1891.

721 **Fruen**, Charles. *Albert Mansions*, 110 *Victoria Street, S.W., London.* 1632, 2381, P.M., *720.* January 1891.

722 **Fulford**, Frederick Henry. *Holly Bush Villa*, 95 *Ashley Road, Bristol.* 68, 610, *68.* January 1891.

723 **Furby**, William Stafford. *Auckland, New Zealand.* 1338. November 1893.

724 **Galloway**, F. C. *Greenfield House, Bowling Old Lane, Bradford.* 2417. January 1893.

725 **Gamble**, George Cliffe. *Parkinson's Chambers, Bradford.* 600, 1214. January 1893.

726 **Ganly**, Rev. Charles W. *Mageny, Co. Kildare, Ireland.* P.M., *P.Pr.G.D., S E.Cies.* June 1894.

727 **Garden**, John. *National Bank, Winburg, Orange Free State.* Unity Lodge (D.C.) October 1893.

728 **Gardiner**, Thomas Asko. *Longlands, Vaal River, South Africa.* 1417. January 1889.

729 **Gardner**, George. *Goldhawk House, Hammersmith, W., London. P.G.S.B., Bucks.* March 1891.

730 **Garland**, Rev. David John. *Church Office, Perth, Western Australia.* 485. October 1894.

731 **Garner**, Frederick. *Brisbane, Queensland.* 455 (S.C.) June 1892.

732 **Garrett**, John Berry. *Nashville, Tennessee, U.S.A.* **Grand High Priest, Tennessee.** March 1892.

733 **Gartley**, John Alexander. 5 *Sackville Street, W., London.* 205, P.M., *142*, P.Z. March 1893.

734 **Gates**, William Stanford. *Glenthorne, West Worthing, Sussex.* 13, *31.* June 1890.

735 **Geddes**, James, LL.B. *Dumfries, Scotland.* 63. *174, Pr.G.St., Dumfries.* October 1892.

736 **Geesteranus**, Anne Marie Maas, LL.D. *Laan van Meerdervort* 82, *The Hague, Holland.* W.M. Lodge L'Union Royale. **Deputy Grand Master, Grand Orient of the Netherlands.** June 1888.

737 **Gerrard**, John Henry, *Barkly West, South Africa.* 1417, W.M. October 1894.

738 **Gibbons**, Willard S. 54 *Tweddle Building, Albany, New York.* 334, *242.* October 1891.

739 **Gibbs**, Charles Henry. 262 *Kennington Road, S.E., London.* 1949. January 1893.

740 **Gibson-Sugars**, John Sugars. *H.M.S. Vernon, Portsmouth.* 349, 1973, *407, 1973, D.G.St.B., D.G.S.B.* (R.A.), *Malta.* Local Secretary for H.M. Navy. March 1889.

741 **Gieve**, John William. *High Street, Portsmouth.* 309, 1990, P.M., *Pr.G.Treas., Pr.G.Sc.N., Hants and Isle of Wight.* January 1889.

742 **Gilbert**, William George Prout. 2 *Essex Villas, Phillimore Gardens, Kensington, W., London.* 257, P.M., *257*, Z. June 1890.

743 **Gilchrist**, Percy Carlyle, F.R.S. *Frognal Bank, Finchley, N.W., London.* 1258. June 1894.

744 **Gildersleve**, George F. 100 *Victoria Park Road, South Hackney, N.E., London.* 1278. January 1894.

745 **Giles**, Henry Richard. *Fernside, Ellesmere, Shropshire.* 2131, P.M., *Pr.G.Reg., Shropshire.* October 1888.

746 **Gilks**, William S. 2201, P.M. November 1894.

747 **Gill**, Alfred. *Batley, near Leeds.* 264, P.M., *264*, J. November 1888.

748 **Gill**, Henry Frederick. *P.O.B.* 242, *Bloemfontein, Orange Free State.* 1022, P.M., *241* (S.C.), P.Z. January 1894.

749 **Gilles**, W. Charles. 29 *Newgate Street, E.C., London.* 1910, P.M. June 1894.

750 **Gillies**, David. *Hong Kong.* 525, P.M., *Dis.G.D., Hong Kong and South China.* October 1888.

751 **Giraud**, Francis Frederick. 50 *Preston Street, Faversham, Kent.* 133, P.M., *31, 133, 784*, P.Z., *P.Pr.G.D., Pr.G.J., Kent.* May 1891.

752 **Glaeser**, Edward Nicholas. *Cairngorm, Ullathorne Road, Streatham Park, S.W., London.* 1627. May 1893.

753 **Glass**, John. 4 *Lordship Park, Green Lanes, N., London.* 453, P.M., *P.Pr.G.S. of W., Essex.* May 1890.

754 **Glenn**, Henry. 42 *Poultry, E.C., London.* 19, P.M. March 1894.

755 **Glenn**, Joseph Barber. 67 *Packhurst Road, Holloway, N., London.* 2. March 1888.

756 **Goblet D'Alviella**, Le Comte, Membre de l'Academie Royale. *Court St. Etienne, Brabant, Belgium.* **Past Grand Master, Belgium.** February 1890.

757 **Goddard**, John Williams. 10 *Garville Avenue, Rathgar, Co. Dublin.* 728, P.M., *728*, P.Z. May 1888.

758 **Godding**, Clarence Miles, M.D. 312 *Benefit Street, Providence, R.I., U.S.A.* 33, P.M. May 1893.

759 **Godding**, J. W. S. *Members' Mansions, Victoria Street, S.W., London.* 387. March 1890.

760 **Goffage**, John. *State School, Mt. Walker, Ipswich, Queensland.* 1315, 755 (S.C.), *194* (S.C.) May 1891.

761 **Goodisson**, John Ralph. *Pall Mall, Bendigo, Victoria.* 52, P.M., *7.* November 1894.

762 **Goold**, George Hawkins. *Picton House, Gloucester.* 493, 246, *493.* November 1890.

763 **Gordon**, Douglas Hamilton. 41 *Tedworth Square, Chelsea Embankment, S.W., London.* 1691, W.M. June 1894.

764 **Gordon**, George. *Roebourne, West Australia.* 2297 (E.C.), 7 (N.Z.C.), P.M., *P.Dis.G.S.B., Canterbury, N.Z.* **Past Grand Registrar, South Australia.** Local Secretary for West Australia, Northern Division. May 1888.

765 **Gordon**, John, M.D. 20 *Wickham Road, Brockley, S.E., London.* 1769, 1924, *140.* March 1891.

766 **Gossett**, Dr. George. *Leeston, Canterbury, New Zealand.* 1917, W.M. March 1890.

767 **Gottlieb**, George Spencer Harris. *Penang.* 1555, 2127, 2236, P.M., *Dis.G.Sup.W., Eastern Archipelago.* Local Secretary for Penang. January 1889.

768 **Gowan**, Robert A. *Clydesdale, East Finchley, N., London.* 2029, *141.* May 1888.

769 **Graham**, William Martin. *Algca Villa, Julian's Road, Stevenage, Herts.* 65. March 1889.

770 **Grandsagne**, Count Paul Emile Ajasson de. 11 *Passage Saulnier, Paris.* L. Temple des Amis de l'honneur Français. October 1889.

771 **Granja**, Dr. Edward de la. 265 *Shawmut Avenue, Boston, U.S.A.* Gate of the Temple Lodge. October 1888.

772 **Grant**, Captain Donald. *The Chantry, near Frome, Somersets.* 2328. May 1890.

773 **Grant**, George, M.D. *Woodthorpe, Padiham, East Lancashire.* 1504. Local Secretary for Padiham and District. March 1892.

774 **Grant**, Peter Clouston. 53 *George Street, Edinburgh.* 1, *1.* October 1894.

775 **Grant**, William T. *Milton, near Dunedin, New Zealand.* 256, 869, P.M. *P.Pr.A.D.C., Herts.* March 1894.

776 **Gratton**, Frederick Montague. 16 *The Bund, Shanghai.* 570, *570.* *P.D.G.W., N. China.* Local Secretary for North China. June 1894.

777 **Graveley**, George. *Cheops, Wanstead, Essex.* 898, P.M., *554, 898,* P.Z., *P.Pr.G.So., Essex.* November 1894.

778 **Gravell**, John. *Custom House Court, Quayside, Newcastle-on-Tyne.* 1427, 1664, *1664.* May 1892.

779 **Gray**, James Burns, Bandmaster 3rd Reg. *Brougham Street, Ballarat, Victoria.* 53. October 1893.

780 **Grey**, John Richard. *Victoria Street, Douglas, Isle of Man.* 2197. June 1892.

781 **Greatbatch**, D. H. *Kimberley, South Africa.* 1574. May 1892.

782 **Greatorex**, John Thomas. *Hall's Road, Egmore, Madras.* 273, 1198, P.M., *150, 273, 1198,* P.Z., *P.D.G.W., D.G.Sec., D.G.Sc.E., Madras.* **Past Grand Assistant Director of Ceremonies, Past Grand Sword Bearer** (R.A.) October 1893.

783 **Green**, Arthur Digby. 163 *Earlham Grove, Forest Gate, E., London.* 19, P.M. May 1890.

784 **Green**, Edward Thaddeus. *Georgetown, Queensland.* 2366, W.M. October 1894.

785 **Green**, J. E. *Box 340, Johannesburg, Transvaal.* 1469, 2313, P.M., *Dis.G.W., South Africa, Eastern Division.* November 1887.

786 **Green**, John D. *Superior, Wisconsin, U.S.A.* 499 (Pa.C), P.M., *242* (Pa.C.), P.H.P. *P.Dis.Dep.G.H.P., Pennsylvania.* **Representative of Connecticut at Grand Lodge of Pennsylvania.** October 1802.

787 **Green**, Michael. *P.O.B. 490, Johannesburg, Transvaal.* 1467. October 1891.

788 **Green**, Robert Sheddon St. John. *Jagersfontein, Orange Free State.* Lodge Star of Africa (D.C.), *Dep.M., 234* (S.C.) May 1893.

789 **Greenwood**, Charles. 26 *Akeds Road, Halifax, Yorks.* 448. Local Secretary for Halifax. November 1888.

790 **Greenwood**, Frederick. 158 *Main Street, Norfolk, Virginia.* 2, *1,* P.H.P. October 1891.

791 **Greenwood**, Thomas. *Harnham Cliff, Salisbury.* 357, P.M., *357,* Z., *P.Pr.G.St., P.Pr.G.Sc.N., Oxfordshire.* March 1888.

792 **Gregory**, George. 25 *Barnsbury Park, N., London.* 1538, 2087, P.M., *1538,* P.Z., *P.Pr.G.D., Pr.G.Treas.* (R.A.), *Middlesex.* October 1889.

793 **Gregory**, Harry. 133 *Westminster Street, Providence, Rhode Island, U.S.A.* 37. May 1892.

794 **Gregson**, George, M.R.C.S. 63 *Harley Street, W., London.* 231. October 1889.

795 **Greiner**, Ernest. 10 *Milton Street, E.C., London.* 92, W.M. November 1894.

796 ***Greiner**, G. 10 *Milton Street, Cripplegate, E.C., London.* 92, W.M. January 1888.

797 **Gribble**, James Dunning Baker. *Hyderabad, Deccan, India.* 569 (S.C.), P.M, 1406 (E.C.), *569* (S.C.), P.Z , *G.W., M.C.* (R.A.), *India* (S.C.) October 1893.

798 **Griffith**, Sir Samuel Walker. Chief Justice. *Merthyr, Brisbane, Queensland.* 1186, 286 (I.C.) *796.* **Provincial Grand Master** (I.C.), **Queensland.** March 1894.

799 **Gripper**, Walter, M.D. *The Poplars, Wallington, Surrey.* 1826, W.M., *2000.* November 1894.

800 **Grisewood**, Rev. Arthur G. *Daylesford Rectory, Chipping Norton, Oxfordshire.* 1036. May 1893.

801 **Grove**, Lieut.-Colonel John Percy. *Candie, Guernsey.* 84, W.M. March 1891.

802 **Gundelfinger**, Isaac. *P.O.B. 207, Johannesburg, S.A.R.* Lodge Star of the Rand. October 1892.

803 **Gundersen**, A. *72 Armagh Street East, Christchurch, New Zealand.* 609. November 1889.

804 **Gunn**, Rev. George. *The Manse, Stichill, Kelso, N.B.* 58, W.M. March 1888.

805 **Gunn**, John W. *Everett, Washington, U.S.A.* 97. October 1893.

806 **Gurner**, John Robert. *North Terrace, Adelaide, South Australia.* 1, P.M., *38.* **Past Grand Registrar, Vice-President Board of General Purposes, Grand Lodge of South Australia.** May 1889.

807 **Guthrie**, Adam White. *Port Elizabeth, South Africa.* 711, P.M., *Dis.G.Sup.W., Eastern Division, South Africa.* June 1887.

808 **Guthrie**, James. *13 Bourtree Place, Hawick, N.B.* 424. March 1894.

809 ***Haarhoof**, Daniel Johannes. *Kimberley, South Africa.* 1409, P.M. January 1889.

810 **Haigh**, John. *Somerville, Massachusetts, U.S.A.* P.M., P.H.P. **Past Deputy Grand High Priest of the Grand Chapter, Massachusetts.** November 1887.

811 **Hale**, Albert H. *3 York Street, Broadstairs, Kent.* 429, 1209, P.M., *429.* November 1892.

812 **Hall**, A. G. 125 *Calabria Road, Highbury Place, N., London.* 2128. June 1894.

813 **Hall**, George W. 1131 *Arch Street, Philadelphia.* 121, P.M., *183.* May 1891.

814 **Hall**, James J. 141 *Boleyn Road, Forest Gate, E., London.* 1278. November 1892.

815 **Hall**, Robert J. 73 *St. John's Hill, S.W., London.* 1679, *742.* June 1894.

816 **Hallett**, Frederick Charles. 23 *Brunswick Street, Teignmouth, Devon.* 303, P.M., *303*, P.Z., *P.Pr.G.St.B., Pr.G.D., P.Pr.G.S.B.* (R.A.), *Devon.* March 1890.

817 **Halliwell**, Frederick William. *North Eastern Hotel, York.* 1611. January 1888.

818 **Hamm**, Johannes M. 54 *Bethune Road, Stoke Newington, N., London.* 238, P.M. March 1891.

819 **Hammond**, Josiah. 76 *Heaton Park Road, Newcastle-on-Tyne.* 481, P.M., *481*, H. May 1893.

820 **Hammond**, Stocks, Mus. Doc. *Reading, Pennsylvania, U.S.A.* 24 (S.C.) October 1893.

821 **Hammond**, Dr. William. *Stuart House, Liskeard, Cornwall.* 510, P.M., *510*, P.Z., *P.Pr.G.S. of W., Warwickshire.* March 1888.

822 **Hancock**, Frank Rider. 566 *Calle San Martin, Buenos Ayres.* 687, P.M., *Dis.G.Treas., Argentine Republic.* May 1890.

823 **Hanks**, Walter Samuel. 78 *Rodwell Road, East Dulwich, S.E., London.* 5 (S.C.) March 1893.

824 **Hanson**, Ole Christian. *Morris, Steven's Co., Minnesota, U.S.A.* 133, P.M., *47*, H.P. **Past Grand Deacon, Minnesota.** May 1893.

825 **Hantke**, Theodore John Charles. 82 *Rundle Street, Adelaide.* 32, *4.* **Assistant Grand Pursuivant, Assistant Grand Sojourner, South Australia.** November 1889.

826 **Harbord**, Walter Forsyth. 44 *Rylett Road, Shepherd's Bush, S.W., London.* 1541. November 1893.

827 **Hardwick**, Charles Arthur. *Cambridge House, Sutton, Surrey.* 1347, P.M., *P.G.Stew., Surrey.* March 1893.

828 **Hare**, Sholto Henry. 7 *Litfield Place, Clifton, Bristol.* 189, 970, 1954, 2025, P.M., *970*, Z., *Pr.G.D., Cornwall.* January 1892.

829 **Harger**, Dr. Frank Arnold. *Komati Poort, South African Republic.* 183. March 1894.

830 **Harries**, Frederick James. Editor of the "Craftsman." 283 *Cambridge Road, Cardiff.* May 1894.

831 **Harris**, Arthur William. 84 *South Road, Waterloo, Liverpool.* 1380. November 1893.

832 **Harris**, Alfred. 249 *George Street, Sydney, N.S.W.* 809 (S.C.) Proprietor of "Queensland Keystone." October 1892.

833 **Harris**, Henry. 1 *Bancroft Road, E., London.* 1349. March 1894.

834 **Harris**, Herbert. *East Machias, Maine, U.S.A.* **Grand Marshall, Maine.** March 1894.

835 **Harris**, Rev. John Frederic. *Standish, Wigan, Lancashire.* 2269. March 1894.

836 **Harris**, John William. *Hook Norton, Banbury, Oxfordshire.* 1036. May 1894.

837 **Harris**, Richard. *Aliwal North, Cape Colony.* 2089, P.M., *P.Dis.G.Stew., South Africa, Eastern Division.* May 1891.

838 **Harris**, W. H. *Pietermaritzburg, Natal.* 956, P.M. June 1891.

839 **Harris**, Walter. *Fern Cottage, Kingston Road, Oxford.* 1515, W.M. November 1894.

840 **Harrison**, Adam Sang. 105 *High Street, Dumfries, N.B.* 62, P.M., *174, Pr.G.D., Dumfries.* June 1892.

841 **Harrison**, Frank Drake. 17 *Carlton Road, Burnley, Lancashire.* 600. October 1888.

842 **Harrison**, James Robert. *Barberton, S.A.R.* 447 (S.C.), 738 (S.C.), P.M., *175* (S.C.), P.Z. Local Secretary for Barberton. May 1892.

843 **Harrisson**, Rev. Henry Robert. *Balme Vicarage, Snaith, Yorks.* 910, *910.* May 1894.

844 **Harsh**, George. *Castalian Springs, Tennessee, U.S.A.* 432, P.M. March 1894.

845 **Hart**, Albert E. *Heathdale, Radnor Road, Handsworth, Birmingham.* 539 November 1894.

846 **Hart**, Arthur. *Crewkerne.* 814, P.M., *P.Pr.G.St.*, *P.G.Sup.W.*, *Somersetshire.* May 1889.

847 **Hart**, Asher. *Johannesburg, S.A.R.* 744 (S.C.), P.M. October 1889.

848 **Hart**, Ellis. *Kimberley, South Africa.* 1409, *153* (S.C.) June 1889.

849 **Harte**, Albert Edward. *Charters Towers, Queensland.* 908, 1546, *908.* January 1894.

850 **Harty**, John. *P.O. No. 11, East London Div., Cape Colony.* 853, P.M., *853*, P.Z., *D.G.W.*, *E. Div., South Africa.* August 1892.

851 **Harvey**, John. *Caer Gwent, Bournemouth.* 195, 694, P.M., *195*, P.Z., *P.Pr.G.St.*, *P.Pr.G.D.*, *P.Pr.A.So.*, *Hants and Isle of Wight.* October 1889.

852 **Harwood**, John. *Southbourne-on-Sea, Christchurch, Hants.* 586, P.M. May 1891.

853 **Hascall**, Lee Clafin. 36 *Bromfield Street, Boston, Massachusetts.* Mt. Hermon Lodge. January 1891.

854 **Haslip**, Lewis Christopher. 40 *Hoe Street North, Walthamstow.* 813, P.M., *813*, P.Z. January 1891.

855 **Hatherly**, William Firmer. *Hong Kong.* 1341. October 1888.

856 **Haward**, Edwin, F.R.C.S. *34a, Gloucester Place, Portman Square, W., London.* 231. October 1889.

857 **Hawkins**, G. T. *Elmwood, Kingsley Road, Northampton.* 360. June 1891.

858 **Hay**, Thomas A. H., M.A. *Hay's Court, Easton, Pennsylvannia, U.S.A.* 152, P.M., *173.* **Grand Steward, Pennsylvania.** January 1888.

859 **Haynes**, Captain Alfred Ernest, R.E. 4 *Kingswood Villas, New Brompton, Kent.* 1890. October 1893.

860 **Head**, Henry Frederick. *Rand Club, Johannesburg, Transvaal.* 1824, *1824.* June 1890.

861 **Heard**, Henry Charles. *Hailey Hall, Hertford.* 449, P.M., *P.Pr.G.D.*, *Herts.* May 1890.

862 **Heath**, Meyrick William. *Mortimer House, Clifton, Bristol.* 686. May 1893.

863 **Heath**, Rev. William Mortimer. *Lytchett Matravers, Poole, Dorset.* 622, P.M., *586, 622, 1037, 1146*, P.Z., *Pr.G.Ch.*, *Dorset.* **Past Grand Chaplain.** November 1887.

864 **Heathcote**, James William. *Enrobo, Tembuland, South Africa.* 1875, 2451, P.M. June 1893.

865 **Hebb**, Rev. Harry Arthur. *Royal Masonic Boy's School, Wood Green, N., London.* 444, 2126, P.M., *P.Pr.G.Ch.*, *Devon.* May 1892.

866 **Hehner**, Otto. 11 *Billiter Square, E.C., London.* 238, W.M. February 1887.

867 **Helman**, John H. *Kimberley, South Africa.* 591. May 1892.

868 **Helmrich**, Charles. *Eden, Duxford Street, Paddington, New South Wales.* 181, P.M. **Past Grand Sword Bearer, New South Wales.** October 1893.

869 **Hemsworth**, Edward. *James Street, Toowoomba, Queensland.* 775 (S.C.) May 1893.

870 **Henderson**, Thomas Hope. *Pall Mall, Bendigo, Victoria.* 7, P.M., *7*, P.Z. **Past Grand Warden, Past Grand Joshua, Victoria.** November 1894.

871 **Henderson**, William, J.P. *Klipdam, Kimberley, South Africa.* 1417, 2486, P.M., *1417*, P.Z. November 1887.

872 **Henderson**, William D. *Athens, Tennessee, U.S.A.* 50, P.M. March 1894.

873 **Hendry**, Major John Burke. *Albert Mansions, 94 Victoria Street, S.W., London.* 396 (N.Y.C.), *173* (N.Y.C.) June 1889.

874 **Hensley**, Henry Clay. *Nashville, Tennessee, U.S.A.* P.M. **Past High Priest, Tennessee.** March 1892.

875 **Herman**, Henry Edward. 92 *Bartholomew Close, E.C., London.* 2501, W.M. October 1894.

876 **Hertzberg**, Herman. *East Street, Rockhampton, Queensland.* 775 (S.C.), *194* (S.C.) August 1892.

877 **Hervey**, Rev. G. Augustine, M.A. *Far End Lane, Honley, Huddersfield.* 1826. June 1893.

878 **Heumann**, C. E. *Station Hotel, Inverness..* 6, 115. October 1894.

879 **Hewett**, Thomas. 8 *Ashbourne Grove, Dulwich, S.E., London.* 2025. January 1894.

880 **Hey**, John. 18 *Edmond Street, Horton Lane, Bradford.* 387, P.M., *387*, P.Z. October 1888.

881 **Heymann**, Samuel Leopold. *P.O.B. 84, Johannesburg, S.A.R.* 744 (S.C.) October 1892.

882 **Hibble**, Charles. *W. & S. Board, Newcastle, New South Wales.* 15. October 1894.

883 **Hicks**, Thomas. *Tregomere, St. Columb, Cornwall.* 1529, P.M., *331*, P.Z., *P.Pr.G.W.*, *Cornwall.* June 1889.

884 **Higerty**, Alexander Charles Ancel. 14 *Garrick Street, W.C., London.* 1044, 1714, P.M., *946*, Z., *P.Pr.G.D.C.*, *Surrey.* October 1889.

885 **Higgs**, Charles James. *c/o Addison and Co., Mount Road, Madras.* 1198, P.M., *1198*, H. October 1893.

886 **Higman**, John Wheeler. *St. Austell, Cornwall.* 496, P.M., *P.Pr.G.D.*, *Cornwall.* May 1888.

887 **Hill**, Frank B. *Denver, Colorado, U.S.A.* P.M. March 1893.

888 **Hillis**, John. 28 *School Street, Boston, U.S.A.* Charles A. Welch Lodge, P.M. January 1889.

889 **Hillman**, W. 44 *Paradise Street, Birmingham.* 539, P.M. November 1894.

890 **Hindle**, John James. *Lallangatta, Upper Murray, Victoria.* 153. March 1894.

891 **Hingston**, Francis Phillip. *Weldon, Decatur Co., Iowa, U.S.A.* 437, *75.* May 1892.

892 **Hitchcock**, John Franklin. 297 *Broadway, New York.* 197, W.M., *160.* May 1893.

893 **Hobbs**, George Radley, Major, O.S.D. *Fort Napier, Pietermaritzburg, Natal.* 1665. January 1894.

894 **Hobbs**, Hugh Marcus. *Lloyds, E.C., London.* 1790, 2096, P.M., *463, 2096,* P.Z., *P.Pr.G.W., P.Pr.G.J., Surrey.* January 1890.

895 **Hodge**, Arthur. *Lydenburg, South African Republic.* 738 (S.C) W.M. October 1894.

896 **Hodges**, Richard. 217 *Old Christchurch Road, Bournemouth.* 195, W.M. March 1889.

897 **Hodgkins**, Lancelot Clancarthy. *Pietermaritzburg, Natal.* 956. June 1891.

898 **Hodgson**, Richard. *Clifton House, Halifax, Yorks.* 448. March 1888.

899 **Hodson**, James. *Mill House, Robertsbridge, Hawkhurst, Sussex.* 1184. May 1892.

900 **Hogard**, Charles Frederick. 40 *Grosvenor Road, Highbury New Park, N., London.* 205, P.M., *P.Pr.Sup.W., Essex.* **Past Grand Standard Bearer, England.** May 1887.

901 **Hogg**, Capel Jenner. *Standard Bank, Cape Town.* 1938, W.M. June 1892.

902 **Hogg**, Guy Weir. *Prince's Lodge, St. Helena.* 488, 912. March 1894.

903 **Hogg**, Jabez. 1 *Bedford Square, W.C., London.* 172, 1260, P.M., *1260,* P.Z. **Past Grand Deacon, Past Grand Sword Bearer (R.A.), England.** March 1889.

904 **Hogg**, James C. 9 *Bridge Street, Kelso, N.B.* 58, P.M. January 1894.

905 **Hokanson**, Carl Gustaf. 22 *Neville Street, Onslow Gardens, S.W., London.* 1513. May 1894.

906 **Holden**, James Austin, A.B., A.M. 27 *Elm Street, Glens Falls, New York.* 456, *55,* P.H.P. October 1891.

907 **Holdsworth**, Hugh Sugden. 9 *Clare Road, Halifax.* 408, 448, P.M., *408,* P.Z., *P.Pr.G.D.C., West Yorks.* March 1888.

908 **Hollander**, George Henry. *Winburg Road, Orange Free State, South Africa.* Unity Lodge (D.C.), W.M. Local Secretary for Orange Free State, Northern Division. November 1892.

909 **Holme**, Richard Hopper. 6 *Chester Street, Newcastle-on-Tyne.* 1676, *48.* October 1890.

910 **Holmes**, John Richard. *Cape Coast, West Africa.* 387. Local Secretary for the Gold Coast. June 1888.

911 **Holt**, William Henry. 11 *Ashville Road, Birkenhead.* 537, W.M. November 1894.

912 **Holtorp**, Oscar James von. 105 *Forest Road, Dalston, N.E., London.* 1897, P.M., *1602, P.P.G.D., Middlesex.* January 1893.

913 **Homer**, William Frederick. 5 *South Street, Ballarat, Victoria.* 53. October 1893.

914 **Hope**, Andrew. *Prospect Villa, Prospect Park, Exeter.* 39, W.M., 0 (S.C.) November 1889.

915 **Hope**, Rev. Walter Muirhead, M.A. 122 *Bartholomew Street, Newbury, Berks.* 357, 1703, 1726, P.M., *357, Pr.G.Ch., Pr.G.A.So., Oxon.* March 1890.

916 **Hopekirk**, Walter. *Crystal Palace, Sydenham, S.E., London.* 179, 1858, 1986, P.M., *179, 746,* P.Z., **Past Grand Pursuivant, England.** March 1888.

917 **Hopkinson**, William. 96 *Bedford Road, Rock Ferry, Birkenhead.* 477, P.M., *477.* March 1894.

918 **Hornby**, William Frederick. *Bloemfontein, Orange Free State.* 1022. October 1893.

919 **Horne**, George Henry. *Mount Pleasant, Douglas, Isle of Man.* 1242, P.M. June 1893.

920 **Hornor**, Guy M. *Morris Building, New Orleans, U.S.A.* 1. May 1894.

921 **Horsley**, Rev. John William. *St. Peter's Rectory, Walworth, S.E., London.* 913. June 1891.

922 **Horton**, Edward. *Stanley Street, Rockhampton, Queensland* 932, 205 (SC.) January 1892.

923 **Houlden**, John William. *The Cemetery, Burnley, Lancashire.* 126, 1504. March 1893.

924 **Houndle**, Rev. Edward Laffan Garvock. *Homeleigh, Epsom, Surrey.* 1670, 1826, *Pr.G.Ch., Surrey.* March 1890.

925 **Houndle**, Henry Charles Herman Hawker. *Radnor House, Upper Tooting, S.W., London.* 1826, P.M., *1706, P.G.W., Surrey.* January 1890.

926 **Howard**, Charles Caleb. *Picton, Marlboro', New Zealand.* 2036, W.M. October 1890.

927 **Howard**, J. W. *Westpark Brewery, Glasgow.* 1731, 1960. June 1888.

928 **Howard**, Sir Richard Nicholas. *Greenhill House, Weymouth.* 1037, P.M. **Past Grand Deacon.** January 1894.

929 **Howe**, George. *Tallarook, N.E. Line, Victoria.* 87. March 1894.

930 **Howell**, Alexander Nathaniel Yatman. 109 *High Street, Portsmouth.* 257, 309, 1834, 1990, P.M., *257, 309, 1776, 2068, 2074,* J., *Pr.G.O.* (R.A.), *Hants.* Local Secretary for Hampshire and Isle of Wight. March 1888.

931 **Hubbard**, Edmund Isle. *Moorgate Street, Rotherham, Yorks.* 904. November 1890.

932 **Hudson**, Charles W. *Terminus Gate, Brighton.* 315, 1540, 2201, P.M., *315, 1507, 1540,* P.Z., *Pr.G.W., Sussex.* November 1894.

933 **Hudson**, Robert. 24 *Hotspur Street, Tynemouth.* 2039, *80, Pr.G.Sec. and Pr.G.Sc.E., Durham.* **Past Grand Sword Bearer and Past Grand Standard Bearer (R.A.) England.** March 1889.

934 **Hughes**, Surgeon-Captain Matthew Louis, A.M.S. *Union Club, Malta.* 349, W.M., 1971, *407,* H., *D.G.P.B.Gen.P., P.D.G.St.B., D.G.P.So., P.D.G.D.C.* (R.A.), *Malta.* May 1892.

935 **Hughes**, Robert. *St. Oswald's, Alexandra Park, Hastings.* 1184, P.M., *P.Pr.G.St.B.*, Sussex. Local Secretary for East Sussex. February 1887.

936 **Hughes**, William. 66 *High Street, Sandgate, Kent.* 349, P.M., *407*, P.Z., *P.Dis.G.W.*, *P.Dis.G. 3rd P., Malta.* May 1892.

937 **Hull**, Charles. *Lyttleton Times Office, Christchurch, New Zealand.* 609, W.M., *Dis.G.D., Canterbury.* **Grand Steward of Grand Lodge of New Zealand.** Local Secretary for Canterbury, New Zealand. June 1889.

938 **Humphreys**, Alfred W. 44 *Canonbury Square, N., London.* 1677, 1839. June 1892.

939 **Humphreys**, Frederick John. 44 *Canonbury Square, N., London.* 1839, 2448. June 1894.

940 **Hunt**, Joshua. *Avondale, Chester Co., Pennsylvania.* 475. October 1890.

941 **Hunt**, Thomas Spawton. 7 *Island Road, Garston, Liverpool.* 1675. May 1892.

942 **Hunter**, Colonel Charles, F.R.S. Edin., F.S.A. Scot. *Plas Coch, Anglesey.* 755, 1615, P.M., P.Z., *P.P.G.W., North Wales, P.P.G.M., Aberdeenshire, E.* **Past Grand Warden, Greece.** March 1893.

943 *__Hunter__, William Sutherland. *Kildonan, Maxwell Drive, Pollokshields, Glasgow.* 0, 1, 772, S.M., *50.* **Grand Standard Bearer (R.A.), Scotland.** March 1890.

944 **Hurlbut**, Orion L. *Chattanooga, Tennessee, U.S.A.* P.M. **Past High Priest, Tennessee.** March 1892.

945 **Hurst**, John Stephen. *Buck's Head Hotel, Ballarat, Victoria.* 163, W.M., *10.* October 1894.

946 **Hutchons**, Arthur Newman Maskell. *Aliwal North, Cape Colony.* 1467, P.M., *Dis.G.Stew., South Africa, Eastern Division.* October 1891.

947 **Ingamills**, John Norman. *Observatory, Melbourne, Victoria.* Doric Lodge. October 1893.

948 **Ingleby**, John. 23 *Bentley Street, Bradford.* 302, P.M., *302.* March 1893.

949 **Innes**, David Charles. *Wellington, New Zealand.* October 1888.

950 **Irving**, Malcolm Murray. *Sydney, New South Wales.* 477 (S.C.), P.M., *116* (S.C.) May 1892.

951 **Isebree-Moens**, Joost. *Villa Bloois, Kralingen, Holland.* L. Frederick Royal, W.M. **Grand Expert, Grand Lodge of the Netherlands.** October 1890.

952 **Jackman**, Joseph. 4 *Kenwood Park Road, Sharrow, Sheffield.* 139, *139.* June 1891.

923 **Jackson**, Richard. 17 *Commercial Street, Leeds.* 289, P.M. Local Secretary for Leeds and Vicinity. January 1893.

954 **Jackson-Jones**, W. *B.I.S.N.Co.*, 13 *Strand, Calcutta.* 1198, *1198.* March 1894.

955 **Jacob**, William Henry. *Magdala Villas, Winchester.* 76, 1813, P.M., *52*, P.Z., *Pr.G.Sup.W., and P.Pr. 2nd A.So., Hants and Isle of Wight.* March 1888.

956 **Jacobs**, Jacob. 1 *Holly Villas, Clapton Square, N., London.* 1839, 2265, *1839.* March 1893.

957 **James**, John. *High Street, Haverford West, South Wales.* 464, P.M., *366, 2001*, P.Z., *Pr.G.Sec., South Wales, West Division.* March 1891.

958 **James**, John Daubin. 615 *East Second Street, Plainfield, New Jersey, U.S.A.* 149, *220.* June 1894.

959 **Jefferis**, Arthur Henry. 24 *Mosley Street, Manchester.* 645, 1161, P.M., *P.Pr.G.A.D.C., East Lancashire.* September 1887.

960 **Jenkins**, Henry. *Gutta Percha Co., Wharf Road, City Road, N., London.* 860, P.M. June 1894.

961 **Jenkins**, Joseph Molyneux. *West Street, Rye, Sussex.* 341, P.M. January 1892.

962 **Jervis**, Rev. Edward. 57 *Linden Gardens, Chiswick, W., London.* 357. May 1890.

963 **Joel**, Jenkin. 18 *Knatchbull Road, Camberwell, S.E., London.* 2381. June 1893.

964 **Johns**, Frederick. *South Australian Register Office, Adelaide.* 1, 39, *4.* **Grand Steward, South Australia.** November 1891.

965 **Johnson**, Edward, *Jagersfontein, Orange Free State.* Lodge Star of Africa, *P.D.M., 234* (S.C.), H. June 1893.

966 **Johnston**, George, M.D., C.M. 18 *Great George Street, Liverpool.* 1182. March 1894.

967 **Jolley**, Philip Henry. *Waipukurau, Hawkes Bay, New Zealand.* 25, P.M., **Past Grand Assistant Sword Bearer, New Zealand.** May 1894.

968 **Jones**, Samuel George. *Freemasons' Hall, Flinders Street, Adelaide, South Australia.* 32. Local Secretary for South Australia. November 1889.

969 **Jones**, Samuel. 13 *Elm Grove, Birkenhead.* 477, 2433, P.M., *477*, P.Z., *P.Pr.G.D., Pr.G.H., Cheshire.* Local Secretary for Liverpool and Cheshire. November 1892.

970 **Jones**, Thomas. 110 *Amhurst Road, Lower Clapton, N.E., London.* 1607, P.M. January 1890.

971 **Jones**, Thomas. *Wednesbury, Staffordshire. P.Pr.G.P., Staffordshire.* May 1891.

972 **Jones**, Young. 825 *East Broad Street, Richmond, Virginia, U.S.A.* 10, W.M., *43.* January 1893.

973 **Joseph**, David Davis. 4 *Montpelier Terrace, Swansea, Glamorganshire.* 237, *237.* October 1890.

974 **Joye**, W. A. *17 Clerkenwell Road, E.C., London.* 1278, P.M. October 1894.

975 **Kallender**, Harry James. *Matamata, Auckland, New Zealand.* 12. May 1894.

976 **Kauffman**, Andrew John. *Columbia, Pennsylvania, U.S.A.* 286, P.M., *224*, P.H.P., *Dis.Dep.G.M., No. 1, Pennsylvania.* June 1888.

977 **Keay**, Charles Henry. *Sidney Terrace, Waterloo, Blyth, Northumberland.* 659, *659.* June 1893.

978 **Keble**, Harman. *Wharfedale, Albert Terrace, Margate.* 183. *March* 1894.

979 **Keith**, William. *P.O.B. 167, Pretoria, South African Republic.* 770 (S.C.), W.M., *231* (S.C.) October 1894.

980 **Kemp**, Alexander. *Glenelg, South Australia.* 30, P.M. **Grand Deacon, Grand Lodge of South Australia.** May 1889.

981 **Kemp**, Charles. *Southbrook, Toowoomba, Queensland.* 2338, 775 (S.C.), *194* (S.C.) June 1891.

982 **Kemp**, William Coster. *56 Milton Road, Birkenhead.* 477, *477.* November 1893.

983 **Kemp**, William David. *32 Academy Street, Inverness.* 339, *115.* May 1894.

984 **Kempster**, William Henry, M.D. *Chesterfield, Clapham Common North Side, S.W., London.* 60, 890, 1420, 1853, P.M., *766, 890*, P.Z. **Past Grand Steward.** March 1888.

985 **Kemsley**, Jesse. *44 Bark Place, Kensington Gardens, W., London.* 2329. October 1891.

986 **Kendall**, Lieut.-Colonel J. *St. Martin's Square, Scarborough.* 200, *200.* March 1890.

987 **Kennedy**, John E. *Nashville, Tennessee, U.S.A.* 131, P.M. March 1894.

988 **Kenning**, Frank Reginald. *Upper Sydenham, S.E., London.* 192. March 1894.

989 **Kenning**, George. "Proprietor of "Freemason." *Upper Sydenham, S.E., London.* 192, 249, 1657, 2191, P.M., *192, 1657*, P.Z., *P.Pr.G.D. and P.Pr.G.D.C.* (R.A.), *Middlesex.* November 1887.

990 **Kenyon**, George Henry. *123 North Main Street, Providence, Rhode Island, U.S.A.* 30, P.M. **Grand Master, Rhode Island.** October 1890.

991 **Kenyon**, William John Charles. *228 Laurel Terrace, St. Paul, Minnesota, U.S.A.* 25 (Neb. C.), *45.* January 1893.

992 **Kerr**, James A. S. *44 St. Vincent's Place, Glasgow.* 0, 592, *772, 50*, H. November 1893.

993 **Keyser**, Charles Edward. *Aldermaston Court, Reading.* 2, 403, 404, 1479, 1549, 2323, P.M., *2, 403, 404, 1479, 1549*, P.Z., *P.P.G.W., P.P.G.J., Herts, P.P.G.A.So., Middlesex.* **Grand Deacon, Grand Sword Bearer** (R.A.) January 1893.

994 **Khory**, Edalji Jamsedji. *8 Raffles Place, Singapore.* 832, 1415, P.M., *508*, P.Z., *Dis.G.S.W., Eastern Archipelago.* Local Secretary for Singapore. October 1890.

995 **Khoshro**, K. R. *8 Elphinstone Circle, Bombay.* 1260. March 1893.

996 **Kidd**, Alfred. *Freemasons' Hall, Auckland, New Zealand.* 1, P.M. **President, Board of General Purposes, New Zealand.** May 1893.

997 **Kiddle**, Hugh Charles. *Walbundrie, New South Wales.* P.M. Local Secretary for New South Wales, Southern District. June 1894.

998 **Kiddle**, Surgeon-Captain Walter. *37 Common, Woolwich, Kent.* 2277, P.M., *25* (I.C.) January 1892.

999 **Kilham**, John. *Toowoomba, Queensland.* 1315, P.M., *194* (S.C.), P.Z. May 1891.

1000 **King**, Alfred, Mus. Doc., Oxon. *30 Buckingham Place, Brighton.* 271, 2201, P.M., *271*, P.Z., *P.P.G.O., P.P.G.J., Sussex.* October 1893.

1001 **King**, Charles Southcote. *Roma Downs, Roma, Queensland.* 730 (S.C.), *3* (V.C.). **Past Grand Warden, Victoria.** June 1894.

1002 **King**, Frank. *Clora Road, Forest Gate, E., London.* 1607. January 1890.

1003 **Kingsbury**, William Henry. *Bailey's Terrace, 99 Lydiard Street, Ballarat, Victoria.* 114, *10.* Local Secretary for Ballarat and Vicinity. January 1893.

1004 **Kingston**, William Richard. *Strada Reale, Valletta, Malta.* 107, *407*, *D.G.Stew., Malta.* January 1893.

1005 **Kipps**, William. *93 Lewisham High Road, S.E., London.* 1275, 1310, 1531, P.M., *P.Pr.G.O., Kent.* June 1894.

1006 **Kirchhoffer**, Samuel G., M.A., F.G.S., F.R.G.S. *Yately Grange, Blackwater, Hants.* 859, 1492, 1714, 1899, P.M., *948, 1395*, P.Z., *P.Pr.G.W., Surrey*; *P.Pr.G.S.B., Cambridge*; *P.Pr.Sc.N., Berks and Bucks*; *P.G.W., Berks.* **Deputy Grand Director of Ceremonies.** November 1887.

1007 **Kirk**, Alfred. *Gainsboro', Lincolnshire.* 422, P.M., *422*, P.Z., *P.Pr.G.W., P.Pr.G.H., Lincolnshire.* March 1889.

1008 **Kite**, Edwin. *Somerville, Seacombe, Cheshire.* 823, 2433, P.M., *823.* November 1892.

1009 **Kitson**, George H. *44 Florence Road, New Cross, S.E., London.* 548, P.M., *79*, Z. October 1894.

1010 **Klein**, William. *24 Belsize Park, N.W., London.* 238, P.M. October 1890.

1011 **Kleinkauf**, Richard Francis. *Barkly West, South Africa.* 1417. October 1894.

1012 **Knight**, Charles Neil. *31 Holland Park, W., London.* 1036. May 1893.

1013 **Knight**, Herbert Manning. *406 Collins Street, Melbourne, Victoria.* 123. June 1892.

1014 **Koch**, John Godfrey. *Penang.* 1555, W.M., *1555*, *Dis.G.A.D.C., Eastern Archipelago.* May 1889.

1015 **Kortrecht**, A. H. 318 *Front Street, Memphis, Tennessee, U.S.A.* 299. January 1894.

1016 **Krichauff**, Frederick Charles. *New Government Offices, Adelaide, South Australia.* 28. March 1891.

1017 **Lake**, William. *Kenwyn, Queen's Road, Beckenham, Kent.* 131, P.M., *P.Pr.G.R., Cornwall.* May 1887.

1018 **Lamb**, Theodoric Benjamin. *Meridian, Mississippi, U.S.A.* 398, *25.* May 1892.

1019 **Lambert**, James J. 83 *Mosley Street, Manchester.* 1387, P.M., *P.Pr.G.R., West Lancashire.* March 1891.

1020 **Lambert**, Lieut-Colonel George, F.S.A. 10 *Coventry Street, Piccadilly, W., London.* 198, 504, 2021, P.M., *7, 21,* P.Z. **Past Grand Sword Bearer.** May 1891.

1021 **Lambert**, Richard. *P.O.B.* 81, *New Orleans, U.S.A.* 59, P.M. **Grand Secretary of Grand Lodge and Past Grand High Priest of Grand Chapter of Louisiana.** Local Secretary for Louisiana. June 1887.

1022 **Lamette**, Alphonse Fortuné. *Dudley Mansion, Brighton.* 271, 1303, 1947, 2187, *271.* June 1891.

1023 **Lamonby**, William Farquharson. 62 *Ivydale Road, Nunhead, S.E., London.* 962, 1924, 1073, P.M., *119,* P.Z., *P.Pr.G.W., P.Pr.G.J., Cumberland and Westmorcland.* **Past Grand Warden, Grand Lodge of Victoria.** November 1889.

1024 **Lancaster**, George Felton. *Admiralty Cottage, Forton, Gosport.* 903, 1990, 2153, P.M., *342, 903, 1428,* P.Z., *P.Pr.G.R., P.Pr.G.J., Pr.A.G.Sec., Hants and Isle of Wight.* May 1887.

1025 **Lane**, Charles Sheriff. *Newstead House, West Hartlepool, Durham.* 764, 1862, P.M., *764,* P.Z, *P.Pr.G.D., Pr.G.W., P.Pr.G.Sw.B., Pr.G.H.* (R.A.), *Durham.* March 1888.

1026 **Lane**, Edward George. *Oamaru, Otago, New Zealand.* 11. May 1893.

1027 **Lange**, Paul. *Senekal, Orange Free State.* Lodge Unity (D.C.) May 1893.

1028 **Langley**, W. C. *Cleveland House, Stockton-on-Tees.* 1674. May 1890.

1029 **Lapin**, Bernard. *Johannesburg, S.A.R.* 744 (S.C.) June 1889.

1030 **Lardner**, Henry Joseph. 27 *Clement's Lane, E.C., London.* 60, 1623, 1745, 1929, P.M., *3, 907, 1381, 1623, 1745, 1929,* P.Z., *P.Pr.G.A.D.C., Surrey.* May 1890.

1031 **Large**, James Rickard. *Trentham House, Bush Hill Park, Enfield, Middlesex.* 1607, P.M., *174.* March 1890.

1032 **Larter**, F. W. 63 *Kent Road, Glasgow.* 4, W.M., *69,* H. June 1894.

1033 **Last**, John Thomas. 48 *Sunbridge Road, Bradford.* 2321, *387.* March 1887.

1034 **Lavery**, Hugh. *Bennalla, Victoria.* 64. October 1892.

1035 **Lawless**, James Frederick. *Great Northern Express Company, St. Paul, Minnesota, U.S.A.* 3, W.M. November 1892.

1036 **Lawrence**, Rev. John Thomas, M.A. Editor of "Indian Masonic Review." *Church Road, Vepery, Madras.* 237, 1198, P.M., *1198,* J., *P.D.G.Ch., D.G.O., Madras.* May 1893.

1037 ***Lawrence**, General Samuel Crocker. 28 *Lancaster Street, Boston, Massachusetts, U.S.A.* **Past Grand Master of Grand Lodge of Massachusetts.** March 1888.

1038 **Lawson**, Thomas Mann. *Hill Top, Armley, Leeds.* 600, *600.* January 1889.

1039 **Leaver**, T. W. *Westpelaer, Sutton, Surrey.* 1347. March 1893.

1040 **Lee**, Edwin C. E. 67 *Reginald Terrace, Leeds.* 265, P.M., *408,* P.Z., *P.Pr.G.S.B., P.Pr.G.So., W. Yorks.* June 1891.

1041 **Lee**, J. St. John. *Walbundrie, New South Wales.* 93. October 1894.

1042 **Lee**, William Henry. 195 *Norwood Road, Herne Hill, S.E., London.* 975, 1524, 1897, P.M., *975, 1423, 1524,* P.Z., *P.Pr.G.D., Pr.A.G.S., Pr.G.Sc.E., Middlesex.* March 1890.

1043 **Leech**, Rev. Alick Charles. *The Rectory, Roma, Queensland.* 730 (S.C.), *758* (S.C.) June 1894.

1044 **Leeson**, Charles John. *Post and Telegraph Department, Croydon, Queensland.* 768 (S.C.), P.M. January 1892.

1045 **Le Feuvre**, John Emilius, J.P. 1 *Waterloo Place, Southampton.* 130, P.M., *Dep.Pr.G.M., Pr.G.H., Hants and Isle of Wight.* **Past Grand Deacon and Past Grand Sword Bearer (R.A.), England.** September 1887.

1046 **Leggs**, Joseph Henry. *Criswick Road, Ballarat, Victoria.* 36. October 1894.

1047 **Leicher**, Julius. *Tanugs, British Bechuanaland.* 2232. June 1890.

1048 **Lemon**, Rev. Thomas William, D.D., S.C.L. *Erme House, Ivybridge, Devon.* 70, 189, 223, 1071, 1205, 2025, P.M., *70, 189, 223, 494, 2025,* P.Z., *P.Pr.G.Ch., P.Pr.G.W., P.Pr.G.Prin.So., Pr.G.H., Devonshire.* September 1887.

1049 **Leslie**, Captain John Henry, R.A. *Peshawur Road, Rawal Pindi, Punjab.* 1960, P.M., *1960,* P.Z., *D.G.W., D.G.A.D.C.* (R.A.), *Punjab.* Local Secretary for the Punjab. October 1891.

1050 ***Le Strange**, Hamon. *Hunstanton Hall, Norfolk.* 10, P.M., *10,* P.Z., *P.Pr.G.Treas., D.Pr.G.M., P.Pr.G.H., Norfolk.* **Junior Grand Deacon, England.** June 1890.

1051 **L'Estrange**, Guy S., M.D. *Roma, Queensland.* 730 (S.C.) October 1892.

1052 **Levander**, Frederick William, F.R.A.S. 30 *North Villas, Camden Square, N.W., London*. 1415, P.M., *142*, *2048*, P.Z., *P.Pr.G.D.*, *P.Pr.G.Treas.* (R.A.), *Middlesex*. Local Secretary for Middlesex and North London. January 1890.

1053 **Levoy**, Lewis G. *Webster, South Dakota, U.S.A.* 54, P.M., *23*, P.H.P. **Grand High Priest, South Dakota**. Local Secretary for South Dakota. October 1893.

1054 **Levy**, Albert. *Box 423, Johannesburg, Transvaal.* 1409, *153*. May 1889.

1055 **Lewenberg**, Jacob Frank, M.D. 2321 *Oxford Street, Philadelphia, U.S.A.* 11 (D.C.), *3* (D.C.) May 1891.

1056 **Lewis**, Charles Edwardes, *Breda Street, Cape Town.* De Goede Hoop Lodge, W.M. October 1892.

1057 **Lewis**, Harold. *Mercury Office, Bristol.* 686, 2257, P.M., *P.Pr.G.St.*, *Keeper of the Archives, Bristol.* February 1887.

1058 **Lidgey**, William. *Devoran, Truro, Cornwall.* 589, P.M., *1006*, P.Z. October 1889.

1059 **Life**, Edward. 167 *Fleet Street, E.C., London.* 1381. March 1893.

1060 **Life**, William. 107 *Portland Street, Southport, Lancashire.* 1313. March 1893.

1061 **Lightfoot**, Bruce. *Station Master, Shoreham, Kent.* 1915. March 1889.

1062 **Lightfoot**, Richard Henry. *Homebush, Mackay, Queensland.* 787 (S.C.) May 1894.

1063 **Liley**, Joseph Henry. *Beaconsfield, South Africa.* 1832. June 1891.

1064 **Limerick**, Samuel Benton. *Snohomish, Washington, U.S.A.* 25, *15*. May 1894.

1065 **Lindsay**, Thomas A. *Carnoustie, N.B.* 225, 679, P.M., *6*, P.Z., *Pr.G.H.*, *Angus and Mearns.* May 1984.

1066 **Lindsey-Renton**, George Henry. *Hazel Dene, W. Dulwich, S.E., London.* 183, P.M. January 1890.

1067 **Lines**, H. Wales. *Meriden, Connecticut, U.S.A.* 77, P.M., *27*. November 1893.

1068 **Lipinski**, Louis. *Box* 119, *Johannesburg, Transvaal.* 738 (S.C.) May 1889.

1069 **Lissack**, Simeon. *Box* 511, *Johannesburg, Transvaal.* 744 (S.C.) January 1891.

1070 **Lister**, Colville William. *Harrisville, Queensland.* 775 (S.C.) May 1893.

1071 **Lithgow**, Robert Alexander Douglas, M.D., LL.D. *27a Lowndes Street, Belgrave Square, S.W., London.* 1616, 809, P.M., *809*, *P.Pr.G.W.*, *Cambridge.* March 1892.

1072 **Little**, Surg. Lieut. Col. Charles Colhoun, M.D., I.M.S. *Amraoti Camp, Berar, India.* 1449, P.M., *P.D.G.W.*, *Bombay.* October 1894.

1073 **Livsey**, Milton. *Maple Street, Providence, R.I., U.S.A.* 36, *Dis.Dep.G.M.* May 1893.

1074 **Lloyd**, William Thomas. *P.O. Roodepoort, Krugersdorp, South African Republic.* 2480. October 1894.

1075 **Locke**, Dr. Charles Alfred. *Cawdor House, Rotherham, Yorks.* 904. June 1893.

1076 **Lockwood**, Luke A. 115 *Broadway, New York, U.S.A.* **Past Grand Master of Connecticut.** October 1894.

1077 **Lockwood**, L. J. *2nd and Madison, Memphis, Tennessee, U.S.A.* 229. January 1894.

1078 **Lockwood**, Thomas Meakin, F.R.I.B.A. 80 *Foregate Street, Chester.* 425, P.M., *P.Pr.G.Sup.W.*, *Chester.* March 1888.

1079 **Lodder**, Charles. *Fourne-a-Mara, Largs, Ayrshire.* 173, P.M., *55*. January 1892.

1080 **Loewy**, Benno. 206 *Broadway, New York, U.S.A.* 220, *220*. May 1894.

1081 **Lofthouse**, Henry Wilson. *South Lodge, Taddenham Road, Ipswich.* May 1891.

1082 **Logan**, William. *Langley Park, Durham.* 124, 2135, P.M., *P.Pr.G.R.*, *Durham.* February 1887.

1083 **Lomte**, F. E. 116 *Darlington Road, Darlington, New South Wales.* 7. June 1894.

1084 **Lovegrove**, Henry, F.S.I., A.R.I.B.A. *Eboracum, Herne Hill, S.E., London.* 1507, 1777, 1949, 2048, 2416, P.M., *72*, *1549*, P.Z., *P.Pr.G.S.W.*, *and P.Pr.G.Treas.* (R.A.), *Middlesex* November 1887.

1085 **Lowe**, William George. 85 *Breakspears Road, Brockley, S.E., London.* 1769, P.M. May 1894.

1086 **Luck**, Henry Courtenay, A.K.C., F.R.G.S., F.R.M.S., A.S.E. *Toowong, Brisbane, Queensland.* 908, 2306, P.M., *908*. October, 1891.

1087 **Lupton**, William Charles. *Cheapside, Bradford.* 974, P.M., *302*, P.Z., *P.Pr.G,D.*, *West Yorks.* March 1888.

1088 **Mabin**, Frank. 10 *Union Street, Plymouth.* 105. January 1891.

1089 **Macadam**, William Ivison, F.R.S. Edin., F.I.C., F.C.S., F.S.A. Scot. *Surgeon's Hall, Edinburgh.* 145, W.M., *85*, *P.Pr.G.M.* (S.C.), *Jamaica.* **Representative of Grand Lodge of Arkansas, near Grand Lodge of Scotland.** March 1890.

1090 **Macarthy**, George Eugene. 9 *Dean Street, Newcastle-on-Tyne.* 1427, P.M., *481* P.Z., *P.Pr.G.R.*, *P.Pr.G.H.*, *Northumberland.* May 1892.

1091 **MacBride**, Andrew Somerville. *Ashbank, Alexandria, Glasgow.* 170, W.M., *P.G.W.*, *Dumbartonshire.* May 1893.

1092 **MacCalla**, W. A. Editor of "Keystone." 239 *Dock Street, Philadelphia, U.S.A.* March 1894

1093 **MacClenachan**, C. T. 31 *Chambers Street, New York, U.S.A.* 271, P.M. **Representative of Grand Lodge of Pennsylvania at Grand Lodge of New York.** May 1887.

1094 **MacConnell**, Thomas John. *Lisburne, Wills Street, Ballarat, Victoria.* 36. March 1893.

1095 **MacCullough**, William. *High Street, Auckland, New Zealand.* 418 (S.C.), P.M., *197* (S.C.), P.Z., *Pr.G.M., Dep.G.Sup.* (R.A.), *North Island.* March 1891.

1096 **MacDonald**, John Young. 12 *Eyre Street, Ballarat, Victoria.* 10. **Past Grand Steward, Victoria.** October 1894.

1097 **Macdonald**, Alexander. *Thornwood, Ardrishaig, Scotland.* 754, P.M., *69.* January 1893.

1098 **Macdonald**, Robert. 87 *Marquis Street, Glasgow.* 128, P.M., *67*, P.Z., *P.Pr.G.D.C., Glasgow.* **Grand Steward, Scotland.** June 1891.

1099 **Macdougall**, Hamilton C. 24 *Summers Street, Providence, Rhode Island, U.S.A.* 21. **Grand Organist, Rhode Island.** March 1888.

1100 **MacDowall**, Andrew. 44 *Compton Road, Highbury, N., London.* 948, P.M. March 1893.

1101 **MacDowall**, G. A. *Bramber, Plaistow, Essex.* 2291. January 1892.

1102 **Mace**, Albert E. *Chipping Norton, Oxfordshire.* 1036. March 1894.

1103 **Macfarlane**, Edward. *Makaretu, Napier, New Zealand.* 30. May 1893.

1104 **MacGee**, Robert. 34 *South Castle Street. Liverpool.* 1675, W.M. May 1892.

1105 **MacGregor**, George Robert. *Bingley, Yorkshire.* 439. May 1889.

1106 **MacGregor**, James. 8 *Stratford Grove, Heaton, Newcastle-on-Tyne.* 541. March 1890.

1107 **MacIntosh**, William Mouzon. *Tallahassee, Florida, U.S.A.* 1, P.M., *1*, P.H.P. **Deputy Grand High Priest, Florida.** June 1893.

1108 **MacIntyre-North**, Charles Niven. 27 *Old Queen Street, Queen Anne's Gate, S.W., London.* 1559, W.M., *1275.* October 1890.

1109 **Mackay**, George J. *Olrig Bank, Kendal.* 129, *P.Pr.G.W., P.Pr.G.Sec., Dep.Pr.G.M., Cumberland and Westmoreland.* **Grand Standard Bearer, England.** October 1890.

1110 **Mackenzie**, Allan. 17 *St. Andrew's Square, Edinburgh.* 2, P.M., *56*, P.Z. **Grand Steward, Scotland.** November 1888.

1111 **Mackenzie**, Alexander F. 15 *Union Street, Inverness.* 339, W.M., *115*, Z., *Pr.G.W., Invernesshire.* Local Secretary for Inverness. November 1893.

1112 **Mackenzie**, Hector Rose. 39 *Union Street, Inverness.* 761, 339, *115.* May 1894.

1113 **Mackey**, John Brunt. 2 *Bouverie Street, Fleet Street, E.C., London.* 257, *319.* October 1888.

1114 **MacLachlan**, D. C. *Barcomville, Barcom Avenue, Darlinghurst, New South Wales.* 181, P.M. June 1894.

1115 **MacLean**, Lachlan. *Capetown.* 398 (S.C.), W.M. March 1893.

1116 **MacLean**, Peter. *Roma, Queensland.* 730 (S.C.). October 1894.

1117 **MacLeavy**, James. *Wirral Hotel, New Ferry, Birkenhead.* 477, *477.* January 1894.

1118 **Macleod**, James. *Bundaberg, Queensland.* 752 (S.C.) June 1894.

1119 **MacLeod**, James Morrison. 6 *Freemasons' Hall, W.C., London.* 113, 884, 1661, P.M., *1661*, P.Z., *P.Pr.G.St.B., P.Pr.G.W., Derby, P.Pr.G.S.B., Notts.* Secretary, R.M.I.B. November 1890.

1120 ***MacMillan**, Frederick Douglas. *Box 1541, Johannesburg, Transvaal.* 744 (S.C.) November 1890.

1121 **MacNair**, Thomas S. *Hazleton, Pennsylvania, U.S.A.* 242, P.M., *181*, P.H.P. **Past Deputy District Grand Master, Pennsylvania.** May 1887.

1122 **MacNaught**, George C. H. *Melrose Lodge, Shawlands, Glasgow.* 275, 556, P.M., *87*, P.Z., *P.P.G.W., Pr.G.Sec., Glasgow.* **Grand Deacon, Scotland.** January 1894.

1123 **MacNeill**, Percy Russell. *Longlands, Griqualand West, S. Africa.* 1417. October 1894.

1124 **MacNeilly**, A. *P.O. Sydney, New South Wales.* 32, W.M. October 1894.

1125 **MacNeilly**, J. *P.O. Sydney, New South Wales.* 32, P.M. October 1894.

1126 **Macpherson-Grant**, John. *Milton Cottage, Kingussie, N.B.* 527, W.M., *53.* May 1894.

1127 **Mager**, William Kelk. *Queenstown, South Africa.* P.M. May 1893.

1128 **Malden**, Rev. Charles Herbert, M.A. *c/o Addison and Co., Publishers, Madras, India.* 1841, 1906, P.M., *1906*, P.Z., *P.Dis.G.Ch., Madras.* Local Secretary for South India. November 1889.

1129 **Manfield**, Harry. *Cliftonville, Northampton.* 1764, *360.* May 1889.

1130 **Mann**, Edgar Montague. *Bath Mount, Exeter.* 39. March 1892.

1131 **Mann**, John William. *Oakes and Co., Madras.* 1198. October 1894.

1132 **Manning**, John J. 132 *Nassau Street, New York City.* 271, *241.* October 1891.

1133 **Mannix**, George Felix. *P.O.B. 86 Bloemfontein, Orange Free State.* 1022. October 1893.

1134 **Manton**, James Odom. *Wharfedale Villa, Swinburne Street, Derby.* 253, 1085, 2224, P.M., *253*, P.Z., *P.Pr.G.A.D.C., P.Pr.G.D.C.* (R.A.), *P.Pr.G.Sc.N., Derbyshire.* March 1892.

1135 **Manuel**, Robert. 5 *Pump Court, Temple, E.C., London.* 1196, P.M., *1196*, P.Z. October 1893.

1136 **Mapleton**, Cuthbert Walter. 29 *Schubert Road, Putney, S.W., London.* 256, 2243. June 1890.

1137 **Markham**, Christopher A., F.S.A. *Spratton, Northampton.* 360, 1911, P.M. May 1892.

1138 **Marsh**, Henry. *Wellington Street, Leeds.* 1221, W.M. June 1893.

1139 **Marshall**, James. 219 *Buchanan Street, Glasgow.* 4, 304, P.M., *50.* March 1892.

1140 **Marshall**, Walter Crawford. 179 *Liverpool Street, Sydney, New South Wales.* 181 P.M. **Grand Deacon, N.S.W.** October 1893.

1141 **Marshall**, William Bayley, F.S.S., M.I.C.E., M.I.M.E. *Richmond Hill, Birmingham.* 938, 1644, P.M., *938,* P.Z., *P.Pr.G.R., Warwickshire.* June 1892.

1142 **Marson**, James Thomas. *Sandon Road, Stafford.* 726, *726.* November 1893.

1143 **Marston**, Edward. 125 *Park Road, Newcastle-on-Tyne.* 1767, P.M., *24,* P.Z., *P.P.G.St.B. P.G.J., Northumberland.* March 1893.

1144 **Martin**, George. 62 *Hawkshead Street, Southport, Lancashire.* 600, 702, *600, 839.* January 1890.

1145 **Martin**, George Wyndham. *Queen Street, Wigan, Lancashire.* 2269. May 1894.

1146 **Martin**, Robert. 157 *Fenchurch Street, E.C., London.* 453, P.M., *142,* P.Z., *P.P.G.D., Essex.* January 1893.

1147 **Martin**, Walter A. *Lake Wendourne, Ballarat, Victoria.* 36, W.M. November 1894.

1148 **Martyn**, Reginald Alexander. 48 *Kenilworth Road, Kilburn, N.W., London.* 192. January 1894.

1149 **Marvin**, Harry Forbes Churton. *Caskgate Street, Gainsborough, Lincoln.* 422. March 1894.

1150 **Mason**, Charles Letch. 1 *Moorland Terrace, Leeds.* 304, 2069, P.M., *P.Pr.G.Treas., P.Pr.G.H., West Yorks.* June 1887.

1151 **Mason**, Rev. Henry J. *Wigston Magna Vicarage, Leicester.* 1146, P.M., *1146,* P.Z., *P.Pr.G.Chap., Dorset.* January 1891.

1152 **Mason**, J. J. *Grand Lodge of Canada, Grand Sec's. Office, Hamilton, Ontario.* **Grand Secretary of the Grand Lodge of Canada.** March 1888.

1153 **Mason**, John William. *Church Street, Pietermaritzburg, Natal.* 956, P.M. *P.Dis.G.Std.B., Dis.G.Sup.W., Natal.* November 1888.

1154 **Mason**, William, M.R.C.S. *St. Austell, Cornwall.* 496, P.M., P.Z., *P.Pr.G.D., Cornwall.* November 1889.

1155 **Massey-Hicks**, John Moses. *P.O.B.* 42, *Johannesburg, Transvaal.* 853, 2313, P.M. October 1890.

1156 **Massie**, E. J. *Simla House, Spring Road, Bedford.* 1513, P.M. January 1888.

1157 **Masson**, David Parkes. *Lahore, Punjab, E.I.* 1960, *P.Dis.G.Treas., Punjab.* June 1888.

1158 **Masters**, William. *Rosslyn, St. Alban's.* 60, 428, 1479, 2128, P.M., *428,* P.Z. **Grand Steward.** October 1889.

1159 **Matalha**, E. Baron de. *Pretoria, South African Republic.* 738, 744, 1747 (S.C.), Star of the Rand (D.C.), P.M., *738.* October 1889.

1160 **Mather**, John Lawrence. 4 *&* 6 *Grafton Street, Gower Street, W.C., London.* **Past Assistant Grand Director of Ceremonies, Past Grand Standard Bearer** (R.A.) May 1890.

1161 **Mathers**, S. L. Macgregor. 1 *Avenue Du Quesne, Paris.* 195. October 1890.

1162 **Mathew**, Dr. Thomas Philip Ogden. *Johannesburg, Transvaal.* 989, P.M., *131* (S.C.), P.Z. June 1890.

1163 **Matier**, Charles Fitzgerald. *Mark Masons' Hall, Great Queen Street, W.C., London.* **Past Grand Standard Bearer, England.** June 1888.

1164 **Matlock**, P.N. *Kenton, Tennessee, U.S.A.* **Grand Warden, Tennessee.** March 1893.

1165 **Matzinger**, Captain Theodore. *Glen Lyn,* 18 *Erlanger Road, Hatcham, S.E., London.* 174. May 1894.

1166 **Maugham**, Rev. Henry M. *The Vicarage, Whitstable, Kent.* 31, 1915, P.M., *31, 133,* P.Z., *P.Pr.G.Chap., P.Pr.G.R.* (R.A.), *Kent.* March 1894.

1167 **Maxwell**, John M. *Room* 1, *Chicago Block, East Fifth Street, Leadville, Colorado, U.S.A.* 51, P.M. **Grand Master, Colorado.** May 1890.

1168 **May**, Thomas. *P.O. Toowoomba, Queensland.* 1315, P.M. May 1892.

1169 **Maye**, William Bennett. *Abham, Buckfastleigh, Devon.* 710, P.M., *710,* P.Z., *P.Pr.G.D.C., P.Pr.G.Std.B.* (R.A.), *Devon.* January 1889.

1170 **Mayfield**, Joseph. *Roma, Queensland.* 730 (S.C.), P.M., *190* (S.C.) October 1892.

1171 **Mead**, Colonel J. *Red Hill, Surrey.* 257, 785, 1789, 1826, 1971, P.M. September 1887.

1172 **Mears**, Arthur. *Townsville, North Queensland, Australia.* 1978, P.M., *P.Dis.G.St., P.Dis.G.S.B., Queensland.* March 1888.

1173 ***Mehta**, Roostumjee Dhunjeebhoy. 55 *Canning Street, Calcutta.* 232, 360 (S.C.), P.M., *203* (S.C), P.Z. *Dis.G.D., Bengal.* June 1891.

1174 **Mendelssohn**, Max. 412 *Strand, W.C., London.* 212, *1839.* January 1889.

1175 **Mendelssohn**, Sidney. *Kimberley, South Africa.* 1409. January 1889.

1176 **Merrick**, Rev. George Purnell. *Chaplain's House, Camden Road, N., London.* 1826, P.M., *706, P.Pr.G.Chap., Surrey.* June 1891.

1177 **Metcalf**, George Reuben, M.D. 110 *West Fourth Street, St. Paul, Minnesota, U.S.A.* 3. March 1892.

1178 **Meyers**, A. S. *Memphis, Tennessee, U.S.A.* **Past Deputy Grand Master, Tennessee.** March 1893.

1179 **Mickley**, George, M.A., M.B. *St. Luke's Hospital, E.C., London.* 63, P.M., *P.Pr.G.W., Herts.* May 1889.

1180 **Miles**, Charles George. *Port Elizabeth, Cape of Good Hope.* 711. March 1888.

1181 **Milledge**, Zillwood, J.P. *The Fernery, Weymouth, Dorset.* 170, P.M., *170,* P.Z., *P.Pr.G.D.C., Pr.G.W., P.Pr.G.Pr.So., Pr.G.D.C.* (R.A.), *Dorsetshire.* May 1890.

1182 **Millen**, John. *Toowoomba, Queensland.* 775 (S.C.), P.M., *184* (I.C.), P.K. May 1891.

1183 **Miller**, Alexander. *Cragie, Ligar Street, Ballarat, Victoria.* 36, P.M., *10.* **Past Assistant Grand Director of Ceremonies, Victoria.** March 1893.

1184 **Miller**, Francis Hugh. *Royal Victoria Yard, Deptford, S.E., London.* 1593, P.M , *1593.* March 1890.

1185 **Miller**, George Henry. *Millview, Edgeworthstown, Ireland.* 65, 76, 83, 308, P.M., *76,* P.K., *Pr.G.Sec., Meath.* March 1892.

1186 **Miller**, Robert Talbott. 626 *Greenup Street, Covington, Kenton Co., Kentucky.* 157. May 1890.

1187 **Millington**, James. *Carlton Cottage, Horsforth, near Leeds.* 1221. May 1893.

1188 **Mitchell**, John Layton. *Wintheuvel, Malmani G. F., Marisco, Transvaal.* 1417. October 1889.

1189 **Mitchell**, Thomas Wiseman. *Arbuthnot & Co., Madras.* 1198. October 1893.

1190 **Mold**, Charles Trevor. 655 *Piedad, Buenos Ayres.* 617, 2329, P.M., *617,* P.Z., *P.D.G.W., D.G.Sec.* Local Secretary for Argentine Republic. June 1894.

1191 **Monckman**, Joseph Woodhead. 19 *Charles Street, Bradford.* 1018, P.M., *600,* P.Z., *P.Pr.D.C.* (Craft), *P.Pr.Soj.* (R.A.), *West Yorks.* March 1888.

1192 **Monks**, James. *Rugelly, Staffordshire.* 124, P.M., *124,* P.Z., *P.Pr.G.W., Pr.G.J., Durham.* January 1890.

1193 **Monteith**, Robert. *East State School, Toowoomba, Queensland.* 775 (S.C.) October 1894.

1194 **Montgomery**, Thomas. *St. Paul, Minnesota, U.S.A.* 54, P.M., *22,* P.H.P. **Grand Secretary, Minnesota.** May 1893.

1195 **Moore**, George. *Nashville, Tennessee, U.S.A.* 8, P.M. March 1894.

1196 **Moore**, Lieut.-Col. George Montgomerie John, R.A., C.I.E. *Madras.* 150, P.M., *150, 273,* P.Z. **District Grand Master, District Grand Superintendent, Madras.** May 1893.

1197 **Moore**, Robert M. *Elizabeth, New Jersey, U.S.A.* **Past Grand Master, New Jersey. Grand Representative of Grand Lodge of England.** October 1890.

1198 **Moors**, Henry. 498 *Punt Hill, South Yarra, Victoria.* Doric Lodge. October 1892.

1199 **Monro**, H. C. *Local Government Board, S.W., London.* 1826. May 1892.

1200 **Morecroft**, Arthur Hubert. 32 *Linnet Lane, Sefton Park, Liverpool.* 2316, 2335. March 1890.

1201 **Morgan**, Charles Talgai. *Mackay, Queensland.* 1554. June 1894.

1202 **Morgan**, George H. *Cookeville, Tennessee.* **Deputy Grand Master, Tennessee.** March 1893.

1203 **Morgan**, Henry. *Casilla del Correo 358, Buenos Ayres.* 617, P.M. May 1890.

1204 **Morgan**, Henry Pendleton. *Custom House Street, Providence, R.I., U.S.A.* 36, W.M. May 1893.

1205 **Morgan**, Robert Barton. 3 *Lincoln's Inn, Corporation Street, Birmingham.* 925, P.M., *742,* P.Z., *P.P.G.St.B., Warwickshire.* November 1893.

1206 **Morgan**, Thomas. *Learmouth, Ballarat, Victoria.* 114. October 1893.

1207 **Morley**, Edward. *Aramai, Rockhampton, Queensland.* 2338. May 1894.

1208 **Morley**, William. 145 *Cheapside, E.C., London.* 1769, P.M., *140,* P.Z. March 1892.

1209 **Morrell**, Edward. *Maud Villa, Sugden Road, Lavender Hill, S.W., London.* 1963, 2417. January 1894.

1210 **Morris**, John Jones. 24 *Lombard Street, Portmadoc, North Wales.* 1509, P.M., *P.Pr.G.St., N.Wales.* May 1894.

1211 **Morris**, Spencer William. 48 *Christchurch Road, Streatham Hill, S.W., London.* 231, W.M. January 1894.

1212 **Morris**, Thomas Owen. *Nashville, Tennessee, U.S.A.* **Past Grand Master, Past Grand High Priest, Tennessee.** March 1892.

1213 **Morrison**, Robert, 99 *Napiershall Street, Glasgow, N.B.* 413, Dep.M., *50,* P.Z. October 1888.

1214 **Morrison**, William Epps. *Mondello Lodge, Eastbourne.* 916, 1110, 2434, P.M., *916,* P.Z., *P.P.G.W., P.G.H., Sussex.* January 1893.

1215 **Morton**, Charles Robert. *State School, Maytown, North Queensland.* 775 (S.C.) May 1891.

1216 **Moss**, Thomas B.A. *Hampden House, Phœnix Street, N.W., London.* 2427. May 1893.

1217 **Moss**, J. William. *Frering, Kelvedon, Essex.* 2342. October 1894.

1218 **Moyle**, J. Copley. *Moulmein, Burma.* 542, P.M., *P.D.G.W., D.D.G.M., D.G.H., Burma.* March 1893.

1219 **Muckleston-Allen**, Major Francke. *Glyn Padarn, Llanberis, N. Wales.* 1861, *384.* March 1893.

1220 **Mudie**, Henry Dring. *Main Road, Ballarat East, Victoria.* 114. June 1893.

1221 **Muggeridge**, Richard William. *The Brewery, Park Street, Southwark, S.E., London.* 1704, P.M., *5, 1704*, P.Z. March 1894.

1222 **Muller**, Cornelius Johannes. *Cathcart Villa, Cape Town.* Lodge De Goede Hoop (D.C.), P.M., *86*, (S.C.), *P.Pr.G.Ins., Netherlands.* March 1889.

1223 **Mullins**, Arthur Ernest. 97 *Barry Road, East Dulwich, S.E., London.* 1446. March 1893.

1224 **Munday**, Rev. J. G. *Clee Rectory, Cleethorpes, Grimsby.* 712, *712, P.P.G.Ch., Lincoln.* March 1893.

1225 **Munro**, John. *P.O.B.* 174, *Pretoria, South African Republic.* 770 (S.C.), P.M. Local Secretary for Pretoria. January 1894.

1226 **Murphy**, James Alexander. *Police Station, Toowoomba, Queensland.* 330 (I.C.), 775 (S.C.), *194* (S.C.) May 1894.

1227 **Murray**, Henry Athol. *Caixa* 725, *Rio de Janeiro, Brazil.* 3. October 1894.

1228 **Murray**, James. 118 *Onslow Drive, Denistoun, Glasgow.* 102, 437, P.M., *50. Pr.G.Mars, Glasgow.* March 1894.

1229 **Murray**, John, A.R.I.B.A. *Adelphi Chambers,* 7 *St. John Street, W.C., London.* 171. June 1894.

1230 **Murrow**, Baron. *Highbury House, St. Leonard's.* 2189. March 1889.

1231 **Myers**, Rev. E. M. *Waco, Texas, U.S.A.* Petersburg Lodge and Chapter, 664 (N.Y.C.), *P.Pr.G.Ch.* (S.C.), *Melbourne.* March 1888.

1232 **Mylchreest**, Joseph. *Kirk Michael, Isle of Man.* Peace and Harmony Lodge (D.C.), Cape. January 1889.

1233 **Mylne**, Thomas. *Brisbane, Queensland.* 435 (S.C.), P.M., *127* (S.C.), P.Z., *Acting D.G.M.* **Provincial Grand Superintendent** (S.C.), **Queensland.** March 1892.

1234 **Naphtali**, David S. 67 *Bow Road, E., London.* 1349. May 1894.

1235 **Napier**, Thomas William Adam, M.B. *Darlington House, Egremont, Cheshire.* 2132, W.M. October 1890.

1236 **Nash**, Henry Frederick. 19 *Larkfield Road, Richmond, Surrey.* 1769, 2032, P.M., *140*, J. March 1891.

1237 **Nayler**, Edward. 140 *Lake Road, Landport, Hants.* 1776, P.M., *1776*, P.Z., *P.Pr.G.St.B.* (C. & R.A.), *Hants.* October 1894.

1238 **Neecle**, George Christian. *Geham, Toowoomba, Queensland.* 2207. May 1894.

1239 **Nelson**, George. *La Hiedra, Lomas de Zamara, Buenos Ayres.* 1025, 2329, P.M., *617, Dis.G.D., Dis.G.A.D.C., Argentine Republic.* March 1891.

1240 **Nelson**, Richard. 32 *Mile Street, Burnley, Lancashire.* 126, 308, P.M., *126, 308*, P.Z. January 1890.

1241 **Nelson**, William Cowper. 136 *Gravier Street, New Orleans, U.S.A.* 1, *1*, P.H.P. May 1894.

1242 **Nesbitt**, Charles Albert. 1109 *East Main Street, Richmond, Virginia, U.S.A.* 207, P.M., *43*, P.H.P. March 1892.

1243 ***Newitt**, William Thomas, M.I.E.E., M.S.A., F.I.I. *Eastern Extension Telegraph Co., Madras.* 150, 1198, 2470, P.M., *150, 273, 1198*, P.Z., *P.Dis.G.W., P.Dis.G.H., Madras.* Local Secretary for Madras and Vicinity. March 1892.

1244 **Newman**, Frederick L. *Portage La Prairie, Manitoba, Canada.* **Past Grand Warden, Manitoba.** October 1892.

1245 ***Newman**, Henry Field. 16 *High Street, Shrewsbury, Salop.* 117. October 1888.

1246 **Newnham**, Ernest Edmund. *Barkly East, Cape Colony.* 2252, P.M., *2252*, P.Z., *D.G.S.B., D.G.So. Eastern Division, South Africa.* October 1889.

1247 **Newsome**, Marks, J.P. 23 *Albert Road, Aldams, Southport.* 208, 613, 827, 2295, P.M., *208, 1214*, P.Z., *P.Pr.G.D., P.Pr.G.Sc.N., West Yorks.* June 1891.

1248 **Newton**, James. 23 *Silverwell Street, Bolton, Lancashire.* 37, P.M., *P.Pr.G.D., Pr.G.A.Sec., East Lancashire.* February 1887.

1249 **Newton**, John, F.R.A.S. *Glen Lyn,* 18 *Erlanger Road, Hatcham, S.E., London.* 174, 1607, P.M., *174*, P.Z. October 1889.

1250 **Newton**, William Watson. 52 *St. Enoch Square, Glasgow.* 0, W.M., 67, H. Member of the Supreme Council, Scotland. May 1894.

1251 **Nicholas**, Edgar Henry. *Barkly Street, Mount Pleasant, Ballarat, Victoria.* 40. June 1893.

1252 **Nicklin**, John Bailey. *Chattanooga, Tennessee, U.S.A.* P.M. March 1892.

1253 **Nickols**, Frederick Emanuel. 121 *Norfolk Street, Sheffield.* 1513. June 1891.

1254 **Nippel**, Professor Pierre. *Neuchatel, Switzerland.* Loge Bonne Harmonie. February 1887.

1255 **Niven**, Francis William. *Lydiard Street, Ballarat, Victoria.* 53. October 1894.

1256 **Niven**, John. *Osborne House, Clayton, Bradford.* 750. June 1889.

1257 **Noakes**, H. W. 3 *Kirkstall Road, Streatham Hill, S.W., London.* 108, 1982. May 1892.

1258 **Nock**, George Arthur. *National Provincial Bank of England,* 112 *Bishopsgate, E.C., London.* 1896. January 1889.

1259 **Norfolk**, Thomas. 16 *Grosvenor Road, Bradford.* 600. January 1888.

1260 **Norman**, George. *Alpha House, Bays Hill, Cheltenham, Gloucestershire.* 246, P.M., *82*, P.Z., *P.Pr.G.R., Pr.G.So., Gloucestershire.* May 1888.

1261 **Northey**, Edward, Lieut. K.R.R.C. *Rifle Depôt, Winchester.* 1960. October 1893.

1262 **Norton**, Jacob. 419 *Washington Street, Boston, U.S.A.* 188. November 1887.

1263 **Nunn**, Richard Joseph, M.D. 119½ *York Street, Savannah, Georgia, U.S.A.* 15, P.M., *3*, P.K. November 1889.

1264 **Oates**, John, F.S.S., F.S.A. *Rutland House, Saltoun Road, Brixton, S.W., London.* 1379. March 1892.

1265 **Odell**, Joseph. *Warwick House, Loats Road, Clapham Park, S.W., London.* 1769. May 1894.

1266 **Officer**, William. 21 *Castle Street, Edinburgh.* 1, P.M. **Past Grand Deacon, Scotland.** October 1894.

1267 **Oliver**, G. 34 *Telfourd Avenue, Streatham, S.W., London.* 694, *694*. March 1893.

1268 ***Oortman-Gerlings**, J. D. *Old Canal 72, Utrecht, Holland.* P.M., Ultrajectina Lodge. May 1891.

1269 **Oosthuizen**, Philippus Rudolph. *Box* 1052, *Johannesburg, Transvaal.* Star of the Rand Lodge. March 1891.

1270 **Oppenheimer**, B. *Kimberley, South Africa.* 1574. November 1891.

1271 **Ord**, Charles Augustus. *Pay Department, General Post Office, Sydney, New South Wales.* 57, W.M. **Grand Sword Bearer, New South Wales.** October 1893.

1272 **Orde-Powlett**, Lieut.-Col. the Hon. W. T. *Wensley Hall, Wensley, Yorkshire.* 123, P.M., *Dep.Pr.G.M., North and East Yorks.* **Past Grand Warden, England.** September 1887.

1273 **Orttewell**, Richard. *Maldon, Essex.* 1024. November 1894.

1274 **Ososki**, David. 84 *Bow Road, E., London.* 704, W.M., *1056*. May 1894.

1275 **Owen**, Herbert Charles. *Compton, Wolverhampton.* 526, P.M. March 1888.

1276 **Oxland**, Rev. John Oxley, J.P., F.R.G.S., etc. *Incumbent of Clydesdale, East Griqualand, South Africa.* 1383, 2113, P.M., *P.Dis.G.W., Dis.G.Ch., Natal.* May 1888.

1277 **Packer**, Henry John. *Asylum for Insane, Toowoomba, Queensland.* 775 (S.C.) October 1894.

1278 **Page**, Augustus Hammond. *Cobar, New South Wales.* 97. October 1894.

1279 **Page**, W. S. *The Gales, Woodford Bridge, Essex.* 186. October 1894.

1280 **Pakes**, John James. 10 *Malpas Road, Brockley, S.E., London.* 871, P.M., *140*, P.Z. January 1890.

1281 **Palmer**, Rev. James Nelson. *Bembridge, near Ryde, Isle of Wight.* 10, 357, 498, 1990, P.M., *175*, P.Z. *P.Pr.G.W., P.Pr.J., Hants and Isle of Wight.* **Past Grand Chaplain and Past Principal Sojourner, England.** November 1888.

1282 **Papenfus**, Herbert B. *Tillingbourne, Ewell Road, Surbiton, Surrey.* Star of the Rand Lodge. October 1891.

1283 **Papworth**, Oliver. 9 *St. Andrew's Hill, Cambridge.* 88, P.M., *88*, P.Z., *P.Pr.G.W., Pr.G.Sec., P.Pr.G.A.So., Cambs.* June 1894.

1284 **Paramore**, David Lewis. *Snohomish, Washington, U.S.A.* 25, *15*, P.K.P. **Grand Royal A. Captain, Washington.** October 1893.

1285 **Parker**, John Burruss. 36 *Perdido Street, New Orleans, U.S.A.* 102, *1*. November 1890.

1286 **Parker**, Owen, junior. *Higham Ferrers, Northamptonshire.* 737. June 1891.

1287 **Parmelee**, Edward Carroll. *Room 39, Masonic Temple, Denver, Colorado, U.S.A.* 48, P.M. **Grand Secretary, Colorado.** March 1893.

1288 **Pascoe**, William James. *Burnett Heads, State School, Bundaberg, Queensland.* 752 (S.C.), P.M. October 1892.

1289 **Parsons**, Selby. *High Road, Lower Tottenham.* 1237, P.M., *1237*, *P.Pr.G.S.B., Middlesex.* May 1890.

1290 **Partridge**, Samuel Steads. 16 *De Montfort Square, Leicester.* 523, 1560, P.M., *279*, *1560*, P.Z., *Dep.Pr.G.M., Pr.G.H., Leicester and Rutland.* **Past Grand Assistant Director of Ceremonies, Past Grand Sword Bearer (R.A.), England.** January 1889.

1291 **Paterson**, James. *Moulmein, Burma.* 542. October 1894.

1292 **Patiansky**, Joseph Manuel. *P.O.B. 378, Johannesburg, S.A.R.* De Goede Trouw Lodge. May 1892.

1293 **Paton**, John Roper. 98 *West George Street, Glasgow, N.B.* 3½, Dep.M., *50*, P.Z., *Pr.G.J., Lower Ward, Lanarkshire.* June 1888.

1294 **Patterson**, George. 20 *Havelock Street, Wilton, Hawick, N.B.* 424. March 1894.

1295 **Patton**, Thomas R. *Masonic Temple, Philadelphia, U.S.A.* 121, P.M. **Grand Treasurer of Grand Lodge and Grand Chapter of Pennsylvania; Representative of Grand Lodge of England.** May 1887.

1296 **Peabody**, J. H. *Canon City, Colorado, U.S.A.* **Past Grand Master, Colorado.** June 1893.

1297 **Peady**, J. H. *Peel Street, Ballarat East, Victoria.* 114, *10.* January 1894.

1298 **Peak**, William Charles. *Toowoomba, Queensland.* 1315, *194* (S.C.) October 1894.

1299 **Pearce**, Gilbert P. *Mellanear House, Hayle, Cornwall.* 450, P.M., *Pr.G.W., Cornwall.* Librarian of Coombe Masonic Library, Hayle. March 1887.

1300 **Pearson**, Roland George. *Morton House, Gainsborough, Lincolnshire.* 10, 422, 357, *357.* March 1890.

1301 **Pechey**, Edward Wilmot. *Pechey, Toowoomba, Queensland.* *775* (S.C.), 291 (I.C.), P.M., *194* (S.C.) October 1892.

1302 **Peck**, Allen Millard. *Elm Street, Providence, R.I., U.S.A.* 36, P.M. May 1893.

1303 **Peck**, Andrew. 1345, *Bedford Avenue, Brooklyn, New York.* 719, *209.* October 1891.

1304 **Peck**, Michael Charles. 2 *West Park Terrace, Hull.* 57, 250, 1040, 1511, P.M., *57, 250, 1040, 1511,* P.Z., *P.G.W., Pr.G.Sec., Pr.G.Sc.E., North and East Yorks.* **Past Grand Standard Bearer, Past Grand Assistant Director of Ceremonies** (R.A.) March 1892.

1305 **Pedersen**, Lars. *Box* 98, *Johannesburg, Transvaal.* 175 (S.C.) November 1890.

1306 ***Peek**, Rev. R. *Dinard, Ille-et-Vilaine, France.* 555, 877, 936, 859, P.M., *555,* P.Z., *Pr.G.Ch., Jersey, Pr.G.Ch., P.Pr.G.Sc.N., Suffolk.* May 1888.

1307 **Pegler**, Stephen Francis. *Amcott House, Retford, Notts.* 1802, P.M., *242, 1802,* Z., *P.Pr.G.R., Notts.* March 1894.

1308 **Pellon**, José F. 55 *Calle Habana, Havana, Cuba.* Lodge Hijos de la Luz. **Grand Secretary, Cuba.** May 1893.

1309 **Pemberton**, Abraham. *Coniston Lodge, Heaton Chapel, Stockport, East Lancashire.* *P.Pr.G.D.C., East Lancashire.* January 1892.

1310 **Pendleton**, Alan George. *Adelaide, South Australia.* 38, W.M., *P.D.G.Sup.W., Bengal.* May 1893.

1311 **Penlington**, Thomas. *Queens Street, Brisbane, Queensland.* 319 (I.C.) October 1894.

1312 **Percevai**, Charles John. 8 *Thurlow Place, Brompton, S.W., London.* 1607, P.M., *174,* P.Z. January 1890.

1313 **Perkins**, Captain William. *The Chestnuts, Lower Addiscombe Road, Croydon.* 2470. June 1894.

1314 **Perkins**, William Henry Sandon. *Box* 159, *Nanaimo, British Columbia.* 18, W.M., *120, 235* (S.C.), Z. Local Secretary for British Columbia. June 1891.

1315 **Perry**, Harry. 2 *Exchange Street, Manchester.* 39, 106, 2447, P.M., *106,* H. March 1894.

1316 **Perry**, Captain S., R.A. *The Grange, Ballymena, Ireland.* 431, P.M., P.K. March 1888.

1317 **Perry**, William H. 288 *Dyer Street, Providence, Rhode Island.* *4,* 1. October 1891.

1318 **Perryman**, C. W. 10 *Old Jewry Chambers, E.C., London.* 212. November 1893.

1319 **Perryman**, Richard Harry. 381 *New Cross Road, S.E., London.* 140, W.M. March 1894.

1320 **Peters**, Frederick William. *Kimberley, South Africa.* January 1889.

1321 **Peters**, Herbert William. *West End, Kimberley, South Africa.* 1409, P.M. June 1888.

1322 **Petersen**, Johannes David Kragh. *Jagersfontein, Orange Free State.* Lodge Star of Africa (D.C), *234* (S.C.) June 1893.

1323 **Pettigrew**, George Atwood. *Flandreau, South Dakota, U.S.A.* 11, P.M., *19,* P.H.P. **Grand Secretary** (G.L. & G.C.) **South Dakota.** October 1894.

1324 **Philipson**, Ferdinand. *Tordenskjoldsgade* 24, *Copenhagen.* Lodge Ferdinande Caroline, Hamburg. May 1893.

1325 **Phillips**, Ebenezer S. 106 *Harriett Street, Bridgport, Connecticut, U.S.A.* 3, *13.* March 1894.

1326 **Phillips**, Walter, M.I.N.A., 79 *Mark Lane, E.C., London.* 174, 859, 1997, *174.* January 1890.

1327 **Philon**, Nicholas. *Piraeus, Greece.* 13. **Assistant Grand Secretary, Greece.** Local Secretary for Greece. March 1890.

1328 **Pickard**, William. *Registry House, Wakefield.* 1019, P.M. March 1890.

1329 **Pickering**, George Alfred. *Guildhall, E.C., London.* 29, 890, P.M. March 1892.

1330 **Pickering**, Thomas. 42 *Osborne Road, Newcastle-on-Tyne.* 24, *24.* June 1892.

1331 **Pickett**, John. *Waipawa, Hawkes Bay, New Zealand.* 30, P.M. **Grand Steward, New Zealand.** May 1893.

1332 **Pierson**, Joseph Waldie. *Box* 561, *Johannesburg, Transvaal.* 1665, *1665.* March 1889.

1333 **Pigram**, Frank. *Lower Freestone, Warwick, Queensland.* 1372. June 1894.

1334 **Pike**, Herbert Stanley. *Gasworks, Colchester, Essex.* 1231. May 1889.

1335 **Pilcher**, Albert Henry. 2 *Victoria Terrace, Wincheap, Canterbury.* 972, P.M., *31,* H., *Pr.G.Stew., Kent.* October 1889.

1336 **Pilcher**, Ardaseer Ruttonji. *Secunderabad, Deccan, Madras.* 434, 1406, P.M., *434,* P.Z., *P.D.G.W., P.D.G.J., Madras.* May 1893.

1337 **Pilcher**, Herbert Catchpool. *S.Brit.Ins.Co., Perth, Western Australia.* 485. Local Secretary for Western Australia, South. October 1894.

1338 **Pile**, Edwin Alexander. *Bk. of N.S.W., Bundaberg, Queensland.* 293 (I.C.), 328 (I.C.) March 1894.

1339 **Pile**, William. *Sutton, Surrey.* 1892, 2422, P.M., *1347, P.P.G.St.B., P.P.G.Sc.N., Surrey.* November 1893.

1340 **Pim**, Frederick R., LL.D. 2 *Trinity Street, Dublin.* **Grand Deacon, Ireland.** March 1893.

1341 **Pinckard**, George Josiah. *P.O.B.* 1759, *New Orleans, U.S.A.* 72, P.M. **Past Grand High Priest, Representative of Grand Lodge of England at Grand Lodge of Louisiana.** May 1887.

1342 **Piper**, George H. *Ledbury, Herefordshire. Dep.Pr.G.M., Herefordshire.* January 1889.

1343 **Piper**, Thomas. 102 *High Street, Peckham, S.E., London.* 1597, 2272. May 1890.

1344 **Pittaway**, James. 6 *Edge Lane, Liverpool.* 1182, P.M., *1356*, P.Z., *P.Dep.G.Sc.E., W. Lancs.* May 1892.

1345 **Pleasants**, William Henry. *Hollins, Roanoke Co., Virginia, U.S.A.* 139, *22.* **Past Grand Master of Virginia.** June 1892.

1346 **Pocock**, James Charles. *Prospect, Bermuda.* 224, W.M., *195.* March 1893.

1347 **Polglase**, William Adolphus. *Toowoomba, Queensland.* 1315, *194* (S.C.) October 1894.

1348 **Pollard**, Joseph. 49 *Queen Anne Street, Cavendish Square, W., London.* 1826, 2000, P.M., *1706, 2000*, P.Z. October 1889.

1349 **Poole**, Charles Christopher Gower. *Filstone, Wallington, Surrey.* 1892. May 1894.

1350 **Poole**, George Poole. *Little Sutton, Chester.* 1576, *477.* January 1894.

1351 **Poole**, William George. *Redlands, Albion Road, Sutton, Surrey.* 860, W.M., *860*, J. January 1894.

1352 **Poore**, Thomas. 45 *Crampton Road, Penge, S.E., London.* 720, P.M., *720*, P.Z. May 1887.

1353 **Pope**, Edward Barfoot George. *Casilla* 1239, *Buenos Ayres.* 617, *617.* May 1892.

1354 **Porter**, James. *Warwick, Queensland.* 1315, *194* (S.C.) October 1894.

1355 **Poston**, Henry. 89 *Lombard Street, E.C., London.* 19, P.M. March 1892.

1356 **Potts**, George, sen. *Rockhampton, Queensland.* 932, P.M., *205* (S.C.), P.J. May 1893.

1357 **Powell**, Champney. *The Elms, Dixton, near Monmouth.* 457, P.M., *P.Pr.G.St., Monmouth.* May 1888.

1358 **Powell**, Charles Stuart. *P.O.B.* 882, *Richmond, Virginia, U.S.A.* 10, *9.* January 1893.

1359 **Powell**, F.A., F.R.I.B.A. 344 *Kennington Road, S.E., London.* 457, P.M., *P.Pr.G.W., Monmouthshire.* November 1887.

1360 **Powell**, George. 25 *Wellington Road, Brighton, Sussex.* 142, P.M., *975*, P.Z. May 1890.

1361 **Powley**, George Henry. *Victoria Street West, Auckland, New Zealand.* Ara Lodge, *348* (I.C.), P.K. **Grand Warden, New Zealand.** October 1891.

1362 **Pratt**, Charles. *Dis. Surveyor's Office, Tamworth, New South Wales.* October 1894.

1363 **Preston**, Donald William. *Penryn, Knole Road, Boscombe, Bournemouth.* 195, 2158, P.M., *195. P.Pr.G.D., Hants.* March 1889.

1364 **Preston**, George Berthon, Capt. 2nd Dragoon Guards. *Queen's Bays, Rawul Pindee, Punjab.* 1118, 1960, P.M., *1960*, P.Z. November 1893.

1365 **Preston**, Robert Arthur Berthon, M.A. 1 *Elm Court, Temple, E.C., London.* 357, 1118, 1523, P.M., *1118*, P.Z. January 1890.

1366 **Price**, Bun F. *Memphis, Tennessee, U.S.A.* **Past Grand Master, Tennessee.** March 1892.

1367 **Price**, David William. 1002 *Howard Avenue, Altvona, Pennsylvania, U.S.A.* 274, *217.* May 1892.

1368 **Price**, Milton H. *Memphis, Tennessee, U.S.A.* 299, P.M. January 1894.

1369 **Pring**, Rev. Richard Henry. 2 *Bramshill Gardens, Dartmouth Park Hill, N.W., London.* 56. January 1893.

1370 **Pringle**, Colonel Sir William Norman Drummond, Bart. *United Service Club, Pall Mall, S.W., London.* 92, 278, P.M. May 1887.

1371 **Proran**, James Thomas. *Charleville, Queensland.* 2393. October 1894.

1372 **Pryce**, Thomas Lawrence. *P.O.B.* 186, *Johannesburg, Transvaal.* 828, 118 (S.C.) May 1890.

1373 **Pryor**, Abraham. *Castleton, Etheridge Goldfields, Queensland.* 2366. October 1893.

1374 **Puckle**, Walter Bridge. 17 *River Bank, Staines.* 162. May 1890.

1375 **Pudsey**, Lieut-Colonel Henry Fawcett. 6 *Crown Terrace, Aulaby Road, Hull.* 1010, P.M., *1010*, H. June 1889.

1376 **Purchas**, Thomas Alfred Rufus. *P.O.B.* 472, *Johannesburg, Transvaal.* 1886, P.M. October 1889.

1377 **Purey-Cust**, the Very Rev. Arthur Perceval, Dean of York, *The Deanery, York.* 236, 591, 2328, P.M. **Past Grand Chaplain, England.** January 1888.

1378 **Purkiss**, William Henry. 88 *Featherstone Street, E.C., London.* 860, *860.* March 1891.

1379 **Purvis**, Thomas. 5 *Grainger Villa, Newcastle-on-Tyne.* 481, P.M., *481.* November 1890.

1380 **Quayle**, Mark. *P.O.B.* 919, *New Orleans, U.S.A.* 1, P.M. October 1889.

1381 **Quick**, Albert Charles. *Church Square, Guernsey.* 168, P.M., *243*, P.Z. January 1890.

1382 **Rahman**, Abdul Dato Sri Amar d'Raja, C.M.G. *Johore Bahru, Johore, Straits Settlements.* 1152. November 1893.

1383 **Rainey**, James Jarvis. *Spilsby, Lincolnshire.* 426, *721.* March 1890.

1384 **Railing**, Thomas John. *Winnock Lodge, Colchester, Essex.* 51, P.M., *51*, P.Z., *Pr.G.Sec., Pr.G.Sc.E., Essex.* **Past Assistant Grand Director of Ceremonies, Past Grand Sword Bearer (R.A.), England.** January 1890.

1385 **Ramsay**, John Carmichael. *Dalhousie, Waratah, Newcastle, New South Wales.* 170, 214 (S.C.) Local Secretary for Newcastle, N.S.W. March 1894.

1386 **Randall**, James Alfred. 62 *Falcon Road, Clapham Junction, S.W., London.* 1963, 2417, P.M., *1793, 2345.* March 1893.

1387 **Randell**, George. *St. Paul's Schools, St. Leonards-on-Sea, Sussex.* 40, W.M. January 1892.

1388 **Randolph**, Lieut.-General Charles Wilson. 76 *Chester Square, S.W., London.* *P.P.G.W., Sussex.* **Grand Superintendent, Sussex,** May 1893.

1389 **Rapaport**, Isidore. *Box 177, Johannesburg, South African Republic.* 744 (S.C.) January 1891.

1390 **Ratcliffe**, Charles. 13 *Rufford Road, Elm Park, Fairfield, Liverpool.* 216, P.M., *216*, J. May 1892.

1391 **Rawbone**, John. *Middelburg, South African Republic.* 794 (S.C.) March 1894.

1392 **Raymond**, Henry Francis. *Avallon Villa, The Park, Yeovil, Somersetshire.* 329, P.M., *P.Pr.G.D., Somerset.* March 1888.

1393 **Raymond**, William Harry. *Barberton, S.A.R.* 747 (S.C.), *220* (S.C.) May 1892.

1394 **Reed**, Commander George Henry Baynes, R.N. *Tehidy Terrace, Falmouth, Cornwall.* 75, P.M., *75*, P.Z., *Pr.G.W., P.Pr.G.J., Cornwall.* March 1888.

1395 **Reed**, W. H. *Hambro' Cottage, Dawley, Hayes, Middlesex.* 382. January 1893.

1396 **Reep**, John Robertson. 4 *Great St. Thomas Apostle, Queen Street, E.C., London.* 1260, 2241, *1260.* June 1890.

1397 **Rees**, Frederick Howell. *Cronstadt, Orange Free State.* 747 (S.C.) June 1890.

1398 **Rees**, Griffith. 58 *Hamilton Square, Birkenhead.* 477, *477.* January 1894.

1399 **Reid**, Arthur Henry, F.R.I.B. *Box 746, Johannesburg, Transvaal.* 711. *P.Dis.G.Sup. of W., Eastern Division, South Africa.* October 1889.

1400 **Reid**, John Henry. *Beltona, South Australia.* 3. June 1892.

1401 **Reiss**, Abraham. *Barkly East, Cape Colony.* 2252, *2252.* June 1892.

1402 **Remfry**, Frederick Ernest. *Venn, near Tavistock, Devon.* 859, 1177, 1529, P.M., *1177, P.Pr.G.W., South Wales, Western Division.* January 1890.

1403 **Rendell**, Arthur Paige. *Stanley House, Horton Lane, Bradford.* 974, *302, 974.* March 1893.

1404 **Renner**, Peter Awooner. *Villa Esperance, Cape Coast, Gold Coast Colony.* 773, 1260. March 1891.

1405 **Renwick**, James. *Toowoomba, Queensland.* 775 (S.C.), 1315, P.M., *194* (S.C.), H. May 1891.

1406 **Retallack-Moloney**, Joseph Henry. 360 *Romford Road, Forest Gate, E., London.* 2291, 2504, *933.* November 1894.

1407 **Reynolds**, Captain Cecil Edwards, R.A. *Hong Kong.* 488, 1165, 1341, P.M., *488, 1165.* October 1888.

1408 **Reynolds**, Herbert Charles. 25 Castle Street, Liverpool. 2289. November 1889.

1409 **Rhodes**, James Ward. 27 *Victoria Street, Nottingham.* 506. June 1894.

1410 ***Richards**, George. *P.O.B. 440, Johannesburg, Transvaal.* 1574, P.M., *1574*, Z. October 1889.

1411 **Richards**, Thomas R. 68 *West Howard Street, Glasgow.* 133, *50.* May 1891.

1412 **Richardson**, Henry. 4 *Church Street, Greenwich, S.E., London.* 140, P.M. March 1892.

1413 **Richardson**, Stephen. 135 *Wirtemburg Street, Clapham, S.W., London.* 183, P.M. February 1887.

1414 **Rider**, Rev. W. Wilkinson. *Bethlehem, Orange Free State.* 1800, 2461. March 1894.

1415 **Riley**, Henry. 8 *Buckingham Street, Adelphi, W.C., London.* 2128. November 1894.

1416 **Riley**, Thomas. 51 *Grosvenor Terrace, Harrogate, Yorkshire.* 600, P.M., *600, 1001*, P.Z. March 1888.

1417 **Ritchie**, Surgeon-Capt. J. *Cottonera Hospital, Malta.* 349, *407.* June 1893.

1418 **Ritchie**, Thomas. *Opawa, Christchurch, New Zealand.* 609, W.M. March 1890.

1419 **Robbins**, John. 57 *Warrington Crescent, Maida Vale, W., London.* 231, P.M. May 1892.

1420 **Robbins**, Joseph. 419 *Hampshire Street, Quincey, Illinois, U.S.A.* 296, P.M., *5*, P.H.P. **Chairman of Committee on Foreign Correspondence. Past Grand Master, Illinois.** January 1893.

1421 **Robbins**, Leopold George Gordon. 4 *Stone Buildings, Lincoln's Inn, W.C., London.* 10, 708, 1118, P.M., *10, 1118*, P.Z., *P.Pr.G.D.C., Oxon.* **Past Grand Deacon.** March 1890.

1422 **Roberts**, Austin. 20 *Park View, Halifax, Yorkshire.* 307, 448, P.M., *61, 448*, P.Z. March 1888.

1423 **Roberts**, Edward, M.A. *Massinela, Caernarvon, North Wales.* 606, 1488, 1988, P.M., P.Z., *Pr.G.Sec., P.Pr.G.A.So., North Wales.* March 1894.

1424 **Roberts**, Hugh. *Bellevue Terrace, Rhyl, Wales.* 1674, W.M. Local Secretary for North Wales. March 1893.

1425 **Roberts**, John, *Rondebosch, Cape Colony.* 2379, *334*, *2379*. June 1890.

1426 ***Roberts**, Richard Miles. *Beaconsfield, South Africa.* 1574, P.M., *P.Dis.G.W.*, *Griqualand.* October 1888.

1427 **Robertshaw**, Jeremiah, J.P. *Palmerston Road, Northumberland Road, Sheffield.* 1239, P.M. January 1889.

1428 **Robertson**, Rev. Arthur George Lennox. 31 *Keyford, Frome.* 617, 2339, P.M., 617, P.Z., *Dis.G.Ch.*, *Argentine Republic.* September 1887.

1429 **Robertson**, George. *Wellington, New Zealand.* 1521 (E.C.), 2 and 13 (N.Z.C.), 166 (S.C.) P.M., *Dis.G.O.*, *Wellington* (E.C.) **Past Grand Secretary, New Zealand, Representative of the Grand Orient of Italy.** Local Secretary for Wellington, N.Z. May 1892.

1430 **Robertson**, J. Ross. 55 *King Street, W., Toronto, Canada.* 28, 369, P.M., *P.Dep.Dis.G.M.*, *P.G.S.W.*, *P.Dis.G.Sup.*, *P.G.Sc.N.* **Past Grand Master of the Grand Lodge of Canada.** March 1888.

1431 **Robertson**, Major J. R. *Johannesburg, Transvaal.* 1418. June 1889.

1432 **Robins**, Rev. James W., D.D. 1821, *Merion Station, Montgomery Co., Pennsylvania, U.S.A.* 121, P.M. **Grand Chaplain, Pennsylvania.** May 1887.

1433 **Robinson**, Charles William. *Toowoomba, Queensland.* 775 (S.C.) June 1892.

1434 **Robinson**, Frederick Cuthbertson. *Yorkshire Penny Bank, Manchester Road, Bradford.* 1648, P.M., *302*. May 1889.

1435 **Robinson**, John Blamire. *Bloemfontein, Orange Free State.* 1022. October 1893.

1436 **Robinson**, John Chesworth. *The Elms, Mollington, Chester.* 425, P.M., *425*, P.Z., *P.Pr.G.D.*, *P.Pr.G.J.*, *Cheshire.* February 1887.

1437 **Robinson**, John Cutler. *P.O.B.* 61, *Hampton, Virginia, U.S.A.* 5, W.M. June 1892.

1438 **Robinson**, Robert. 109 *Oxton Road, Birkenhead.* 477, W.M., *477*. November 1893.

1439 **Robinson**, William Fearenside. *The Borrens, Egremont, Cheshire.* 2132, W.M., 241, J. May 1892.

1440 **Robson**, John. *Loreburn Park, Dumfries.* 63, P.M., *174*, P.H., *Pr.G.Sec.*, *Dumfries.* May 1892.

1441 **Rochester**, Henry. 25 *Grainger Street, W., Newcastle-on-Tyne.* 541, W.M., *24*. May 1894.

1442 **Rodda**, Rev. E. 25 *Smith Street, Fitzroy, Victoria.* **Past Grand Warden, Past Grand Chaplain. Victoria.** Local Secretary for Victoria. June 1892.

1443 **Rodriguez**, Francisco de Paula. 55 *Calle Habana, Havana, Cuba.* Lodge Hijos de la Viuda. **Chairman of Committee on Foreign Correspondence, Cuba.** May 1893.

1444 ***Roffey**, James Richards. *Point Durban, Natal.* 1937. March 1889.

1445 **Rollason**, Walter Herbert. 9 *Mary Street, St. Paul's, Birmingham.* 887, P.M. June 1893.

1446 **Rolls**, Herbert Joseph. *Buckhurst Lodge, Kidbrooke Park Road, Blackheath, S.E., London.* 1728, P.M. January 1892.

1447 **Ronaldson**, Rev. W. *Wellington, New Zealand.* 844, P.M., *844*, Z. **Grand Secretary, N.Z.** May 1888.

1448 **Rooth**, Edward. *Pretoria, South African Republic.* 1747. June 1894.

1449 **Roper**, John. *Kirkby Lonsdale, Westmoreland.* 1074. March 1893.

1450 **Rosa**, John C. *P.O.B.* 2029, *Johannesburg, South African Republic.* November 1894.

1451 **Rose-Johnson**, Dennis. *Wayside, Peperharow Road, Godalming, Surrey.* 150, P.M, *150*, *D.G.Sup.W.*, *Madras.* October 1893.

1452 **Rothwell**, William Porter. *P.O.B.* 505, *Johannesburg, S.A.R.* 744 (S.C.) August 1892.

1453 **Rowell**, William Woodman. *Sunnie Bank, Chipping Norton, Oxfordshire.* 1036. March 1894.

1454 **Rowley**, Walter, M.I.C.E. *Alderhill, Meanwood, Leeds, Yorks.* 289. March 1888.

1455 ***Roy**, Robert. 83 *Kensington Gardens Square, W., London.* 1118, 1492, P.M., *1118*, *P.Pr.G.Pt.*, *Cambridgeshire.* November 1888.

1456 **Ruddock**, John Waring. 41 *St. Andrews Drive, Pollokshields, Glasgow.* 233, 571, 579, 581, 772, W.M., *50*, P.J. May 1892.

1457 **Ruhland**, John William. 15 *Hollis Street, Halifax, Nova Scotia.* 14, *1*. **Past District Grand Master, Past Grand High Priest, Nova Scotia.** October 1889.

1458 **Rush**, D. B. *Modder River, Kimberley, South Africa.* June 1888.

1459 **Russell**, Capt. Benjamin Hill. *Westgate, Grantham.* 362, P.M., *362*, *442*, P.Z., *P.P.G.A.D.C.*, *P.P.G.S.B.* (R.A.), *Northants. and Hunts.*, *P.G.J.*, *Lincolnshire.* November 1893.

1460 **Russell**, Herbert Henry Anson. *Indooroopilly, Queensland.* 103, 283 (I.C.), *908*. January 1892.

1461 **Rustomjee**, Heerjeebhoy Manackjee, J.P. 18 *Chowringhee Road, Calcutta.* 67, 229, 2037, P.M., *234*, *486*, P.Z., *P.Dis.G.W.*, *Dis.G.Sec.*, *Dis.G.Sc.E.*, *Bengal.* Local Secretary for Bengal. January 1890.

1462 **Ryan**, William. 834 *West Grace Street, Richmond, Virginia.* 9, *9*, *Dis.Dep.G.M.*, *Virginia.* October 1891.

1463 **Ryder**, Bennett H. *Pitt Street, Sydney, New South Wales.* 181. June 1894.

1464 **Rymer**, J. Sykes. 17 *Park Place, York.* 236, P.M., *236*, P.Z., *P.Pr.G.R.*, *P.G.H.*, *North and East Yorkshire.* November 1888.

1465 **Sackville-West**, Col. the Hon. William E. *Lime Grove, Bangor, Wales.* May 1893.

1466 **Sadler**, William G. *Nashville, Tennessee, U.S.A.* P.M. March 1893.

1467 **Salmon**, Robert George. 21 *Wentworth Place, Newcastle-on-Tyne.* 406, P.M., *409*, P.Z., *P.Pr.G.A.D.C., Northumberland.* January 1890.

1468 **Salwey**, Theophilus John. *Guildhall, Ludlow, Salop.* 611, *262*. November 1891.

1469 **Sanders**, Rev. Samuel John Woodhouse, LL.D., M.A., F.G.S. *St. Martin's Vicarage, Leicester.* 360, 1764, 1911, P.M., *360*, P.Z., *P.Pr.G.Ch. and P.Pr.G.J., Northants and Hunts.* **Past Grand Chaplain and Past Grand Sojourner, England.** January 1890.

1470 **Sanderson**, Charles Edward Fenwick. *Kuala Lampur, Selangor, Straits Settlements.* 2337, P.M., *508*. October 1894.

1471 **Sansom**, Philip. 42 *Currie Street, Adelaide, South Australia.* 1, P.M., *4*, P.Z. **Past Grand Warden, Past Grand Haggai, South Australia.** October 1890.

1472 **Sare**, George Watford. *Hamilton, via Auckland, New Zealand.* 12, P.M. November 1892.

1473 **Saunders**, John. *Sea Cliff House, near Cape Town, South Africa.* 398, 420 (S.C.), P.M., *P.Pr.G.Sup., Cape of Good Hope* (S.C.) October 1888.

1474 **Saunders**, Sibert. *The Bank, Whitstable, Kent.* 1915, P.M., *31*, *2099*, P.Z., *P.Pr.G.Reg., Kent.* November 1887.

1475 **Saunders**, William John H. *P.O.B. 537, Grand Haven, Michigan, U.S.A.* 139, P.M. May 1887.

1476 **Sawkins**, Arthur Wise. *Rondebosch, Cape Town.* 2220, *334*. January 1892.

1477 **Sayers**, C. R. *Admiralty, S.W., London.* 1076. November 1890.

1478 **Scarth**, Alfred. 9 *Ash Grove, Victoria Road, Headingly, Leeds.* 289, P.M. May 1893.

1479 **Schiller**, Ferdinand P. M. 7 *Furnival's Inn, Holborn, E.C., London.* 357. June 1891.

1480 **Schnitger**, Ferdinand Fritz. 24 *Shakespeare Street, Newcastle-on-Tyne.* 541, 594, 2260, P.M., *24*. October 1889.

1481 **Schofield**, Frederick William. *Chappel House, Chipping Norton, Oxfordshire.* 1036. May 1893.

1482 **Schott**, Charles Jacob. 44 *Laisteridge Lane, Bradford, Yorks.* 302, *302*. November 1888.

1483 **Schroeder**, Gustav Georg Friedrich. *Box 28, Krugersdorp, South African Republic.* Libertas Lodge (D.C.) October 1894.

1484 **Schultz**, Edward T. 11 *South Howard Street, Baltimore, Maryland, U.S.A.* 13, P.M. **Past Grand Warden and Past Grand Deputy High Priest, Maryland.** June 1888.

1485 **Schuster**, Claud. *Oatlands, Alderley Edge, Cheshire.* 357. June 1890.

1486 **Scott**, James Alfred Speirs. 28 *Grosvenor Place, West Jesmond, Newcastle-on-Tyne.* 1427, *481*. November 1889.

1487 **Scott**, Rev. John Hubert, M.A. *Rectory, Spitalfields, E., London.* 170, P.M., *170*, H., *P.Pr.G.Chap., Dorset.* January 1891.

1488 **Scott**, Mark. *Micklegate, Selby, Yorks.* 566, P.M., *P.Pr.G.W., N. and E. Yorks.* May 1892.

1489 **Scott**, Thomas. *Nelson, New Zealand.* 735, 1927 (E.C.), 40 (N.Z.C.), P.M., *157* (S.C.) Local Secretary for Nelson. May 1892.

1490 **Scott**, William George. *Winnipeg, Manitoba, Canada.* 1, P.M. **Past Deputy Grand Master, Grand Librarian, and Grand Secretary, Grand Lodge of Manitoba.** May 1887.

1491 **Scott**, William H. 283 *Westminster Street, Providence, Rhode Island, U.S.A.* 36, W.M., *1*. June 1889.

1492 **Scot-Hall**, Rev. William E. *Oxford Union Society, Oxford.* 1672. March 1893.

1493 **Scot-Smith**, Henry. 94 *Ferme Park Road, Stroud Green, N., London.* 1264. November 1892.

1494 **Scurrah**, William Alfred. 12 *Rutland Street, Regent's Park, N.W., London.* 167, 1774, 2048, 2206, 2271, P.M., *749*, *2048*, P.Z., *P.Pr.G.S. of W., P.Pr.G.So., Middlesex.* March 1890.

1495 **Seabrook**, Alfred William. *New Ballard Road, Bombay.* 490 (S.C.), P.M., 154 (S.C.), P.Z., *P.Sub.G.M. India* (S.C.), *P.Pr.G.H., India* (S.C.) March 1894.

1496 **Seamon**, William Henry. *Rolla, Missouri, U.S.A.* 60 (Va.C.), 213, *50* (Va.C.), *32*, H.P. May 1890.

1497 **Sears**, John M. *Memphis, Tennessee, U.S.A.* P.M. Local Secretary for Tennessee. March 1892.

1498 **Seay**, George E. *Gallatin, Tennessee, U.S.A.* 94, P.M. March 1894.

1499 **Selzer**, Andreas. *Delport's Hope, Griqualand, South Africa.* 1417, P.M., *1417*, Z. October 1888.

1500 **Setna**, S. D. *Hong Kong.* 1165, 618 (S.C.) May 1889.

1501 ***Seymour**, John. *Dunkeld, Newland's Park, Sydenham, S.E., London.* 19. May 1890.

1502 **Sexton**, George. *Scott Street, Newcastle, New South Wales.* 15. October 1894.

1503 **Shackles**, George Lawrence. 7 *Land of Green Ginger, Hull.* 1511, P.M., *1511*, P.Z., *P.Pr.G.D., P.Pr.G.R., North and East Yorkshire.* Local Secretary for the North and East Ridings of Yorkshire. May 1887.

1504 **Sharp**, Alfred Ernest. 47 *Melbourne Road, Leicester.* 985. May 1892.

1505 **Sharpe**, Wallace William Jessopp. *Albany Road, Falmouth.* 75. January 1892.

1506 **Shaver**, George David, M.D. 952½ *Pacific Avenue, Tacoma, Washington, U.S.A.* 22, P.M., *4* January 1894.

1507 **Shedden**, Duncan J. *Highfield, Dixon's Green, Dudley, Worcestershire.* *539.* November 1894.

1508 **Sheffield**, Capt. Frank. *Palaspai, Daleham Gardens, Hampstead, N.W., London.* 2029, W.M. June 1894.

1509 **Sheldon**, Thomas Steele, M.B., F.R.A.S. *Parkside Asylum, Macclesfield, Cheshire.* 533, P.M., *533,* P.Z., *Pr.G.W., Pr.G.Sd.B.* (R.A.), *Cheshire, P.Pr.G.Stwd., Somersetshire.* October 1892.

1510 **Shelton**, Rev. Edward Stanley. *South Bar, Banbury, Oxfordshire.* 599. May 1894.

1511 **Shephard**, Walter. *Fernbank, Louth, Lincolnshire.* 712, P.M., *712.* Local Secretary for Lincolnshire. May 1889.

1512 **Shepherd**, Edward L. *The Lindens, Abingdon, Berkshire.* 945, P.M., *340, 945,* P.Z., *P.P.G.W., Berkshire.* November 1893.

1513 **Shepherd**, John. 129 *Brockley Road, Brockley, S.E., London.* 140, P.M. March 1893.

1514 **Shepherd**, William. 219 *Lewisham High Road, S.E., London.* 140. June 1894.

1515 **Sheppard**, William Fleetwood, M.A., LL.M. 2 *Temple Gardens, Temple, E.C., London.* 859, *859, P.Pr.G.St., Cambridgeshire.* November 1889.

1516 **Sherman**, William Ross. 46 *Custom House Street, Providence, R.I., U.S.A.* 30, P.M. May 1893.

1517 **Shirk**, George H. *Hanover, Pennsylvania.* 348, *199, Dis.Dep.G.M., Pennsylvania.* October 1891.

1518 **Shirley**, Horatio Henry. *Claridge's Hotel, Brook Street, W., London.* 1941, P.M., *2,* P.Z. June 1891.

1519 **Short**, William Henry. *Nelson, New Zealand.* 40, W.M. October 1892.

1520 **Shread**, George. *Cambridge House, Trinity Road, Birchfield, Ashton, Birmingham.* 482, *1016,* J. May 1893.

1521 **Shyrock**, Thomas J. *Masonic Temple, Baltimore, Maryland, U.S.A.* **Grand Master of Maryland.** May 1890.

1522 **Shumate**, William L. *Chattanooga, Tennessee, U.S.A.* P.M. March 1892.

1523 **Shurmur**, William. *Riverside Works, Upper Clapton, N.E., London.* 2374, P.M., *2374,* P.Z., *P.P.G.Treas., Essex.* June 1893.

1524 **Shutte**, Richard Francis. *Barkly West, South Africa.* 1417. October 1894.

1525 **Side**, Arthur Orsini. 20 *South Street, Walworth, S.E., London.* 183, W.M. May 1893.

1526 **Sidwell**, Rev. H. Bindley, B.A. *Middelburg, South African Republic.* 794 (S.C.) March 1894.

1527 **Silberbauer**, Charles Frederick. Registrar Eastern District. *Grahamstown, Cape Colony.* Goede Hoop Lodge. October 1891.

1528 **Silberbauer**, Conrad Christian. *P.O.B. 263, Cape Town, South Africa.* Goede Hoop Lodge (D.C.), *334.* March 1889.

1529 **Simmonds**, Professor Peter Lund. *The Charter House, E.C., London.* 141, 192, 554, 1159, P.M., *554, 1159,* P.Z. January 1888.

1530 **Simmons**, L. 35 *Little Queen Street, W.C., London.* 185. May 1894.

1531 **Simonsen**, Sophus Heimann. *St. Kiobmagergade* 14, *Copenhagen.* Lodge zur Bruderkette, Hamburg. Local Secretary for Denmark. June 1887.

1532 **Simpson**, John. *South Mount, Cameron, Tasmania.* 4. June 1891.

1533 **Simpson**, Robert Arthur. *Germantown, via Calcairn, New South Wales.* 174, 212, P.M. **Past Grand Deacon, New South Wales.** November 1894.

1534 **Singleton**, Richard Harrison. *Horton Street, Halifax, Yorks.* 61. June 1889.

1535 **Singleton**, William R. *Masonic Temple, 909 F. Street, N.W., Washington, U.S.A.* **Grand Secretary of the Grand Lodge of the District of Columbia.** September 1887.

1536 **Sissons**, William Harling. *Barton-on-Humber, near Hull.* 1447, *D.P.G.M., Lincolnshire.* **Grand Superintendent, Lincolnshire, Past Grand Assistant Director of Ceremonies, Past Grand Sword Bearer** (R.A.) March 1893.

1537 **Slack**, Arthur William. *Beechwood, Buxton, Derbyshire.* 654, 1688, P.M., *62,* Z., *P.Pr.G.R., Derbyshire., Pr.G.R.* (R.A.), *East Lancashire.* January 1891.

1538 **Slicer**, Walter. *Main Street, Bingley, Yorks.* 439, *387.* June 1894.

1539 **Sloan**, Archibald Nevins. *Chattanooga, Tennessee, U.S.A.* P.M. **Grand Warden, Tennessee.** March 1892.

1540 **Smallman**, Monterville Dillon. *McMinnville, Tennessee, U.S.A.* **Past Grand Master, Tennessee.** March 1892.

1541 **Smit**, Nicholaus Jacobus. *Krugersdorp, South African Republic.* Star of the Rand Lodge. May 1891.

1542 **Smith**, Lieut. Arthur Murray, R.A. *Rawal Pindi, India.* 1960, *1960.* January 1894.

1543 **Smith**, Benjamin Arthur, M.A., LL.M. 4 *Middle Temple Lane, Temple, E.C., London.* 523, P.M., *1560,* P.Z., *P.Pr.G.W., P.Pr.G.Std.B., Pr.G.Reg.* (R.A.), *Leicester and Rutland.* May 1888.

1544 **Smith**, Benjamin Edward. *Office of Inspector General of Ordnance, Madras.* 1198. October 1894.

1545 **Smith**, Charles Winlove. 50 *High Street, King's Lynn, Norfolk.* 107, *107.* October 1891.

1546 **Smith**, Edward. 10 *Ligar Street, Ballarat, Victoria.* 114. January 1894.

1547 **Smith**, Frederick Washington. *North Pine, Brisbane, Queensland.* 2419. May 1894.

1548 **Smith**, James. *Commercial Bank House, Dumfries, N.B.* 53, 140, 63, P.M., *174*, J., *Pr.G.Treas., Dumfriesshire.* October 1891.

1549 **Smith**, John, A.M.I.C.E. *County Surveyor's Office, Ballinasloe, Ireland.* 645, *48* (E.C.) March 1892.

1550 **Smith**, General John Corson. *65 Sibley Street, Chicago.* 273, P.M., *51*, P.H.P. **Past Grand Master, Grand Lodge of Illinois.** May 1889.

1551 **Smith**, John Moore, F.S.I. *Rokeby House, Stratford, E., London.* 2291, 2513. October 1894.

1552 **Smith**, Milton. *Devonshire Street, Bishopsgate, E.C., London.* 19. May 1893.

1553 **Smith**, Robert John. 61 *Albion Street, Leeds.* 1042, *364*, *1042*. November 1892.

1554 **Smith**, Thomas. *Inellan, Cavendish Road, Sutton, Surrey.* 30, P.M. January 1894.

1555 **Smith**, Thomas Joseph. *Box* 835, *Johannesburg, Transvaal.* Star of the Rand Lodge. March 1891.

1556 **Smith**, William Crawford. *Nashville, Tennessee, U.S.A.* P.M., P.H.P. March 1892.

1557 **Smith**, William George. 45 *Curzon Street, Birmingham.* 478, W.M., *587*. June 1892.

1558 **Smith**, William Henry. *Glencoe, Toowoomba, Queensland.* *775* (S.C.), *194* (S.C.) May 1891.

1559 **Smithies**, William Edward. *The Cross, Elland, Yorkshire.* 1231, P.M., *1283*, P.Z. October 1888.

1560 **Smyth**, William Henry. *Elkington Hall, Louth, Lincolnshire.* **Provincial Grand Master, Lincolnshire.** May 1890.

1561 **Snelling**, William Walton. 29 *Lancaster Road, Stroud Green, N., London.* 1541, P.M. March 1893.

1562 **Snodgrass**, John. *Bank of New Zealand, Blenheim, Marlboro', New Zealand.* 1236. October 1891.

1563 **Snow**, Francis Hugh. 29 *Grenfell Street, Adelaide, South Australia.* 38, *4*. June 1892.

1564 **Snowball**, Fitzgerald. *Town Hall Buildings,* 120 *Swanston Street, Melbourne, Victoria.* 752 (E.C.) June 1892.

1565 **Snowball**, Oswald Robinson. 19 *Queen Street, Melbourne, Victoria.* P.M. June 1892.

1566 **Soderberg**, Henry. *South Mount College, Monckton, Jarrow-on-Tyne.* 1119, P.M., *1119*, H. June 1891.

1567 **Solvander**, Gustaf Phers. *Picton, Marlborough, New Zealand.* 2036. January 1894.

1568 **Somerville**, Robert, junior. *Avondale Place, Kirkintilloch, Glasgow.* 384, P.M., *50*. March 1889.

1569 **Songhurst**, William John. 9 *Cromwell Place, Highgate, N.W., London.* 227, *7*. January 1894.

1570 **Southwell**, William Lascelles. *Ashbury Hall, Bridgnorth, Salop.* 262, 1621, *P.Pr.G.W., Salop.* May 1889.

1571 **Spalding**, John Tricks. 22 *Villa Road, Nottingham.* 1909, P.M., *1909*, P.Z., *P.Pr.G.W., P.Pr.G.A.So., Notts.* May 1894.

1572 **Sparks**, Henry James. *East Bilney Hall, East Dereham, Norfolk.* 996, P.M., *996*, P.Z., *P.D.D.G.M., Bengal, P.P.G.W., P.P.G.J., Norfolk.* March 1893.

1573 **Spica**, Guglielmo Carlo. *Plane Creek, Mackay, Queensland.* Lodge Sphinx, Cairo. May 1894.

1574 **Spiers**, James. *Masonic Hall, Toowoomba, Queensland.* 677, 763, 775 (S.C.), P.M., *194*, *205* (S.C.), P.Z., *P.Sub.Dis.G.M., Prov.G.H.* Local Secretary for Queensland. January 1891.

1575 **Sprague**, Israel Barnard Baldwin. 255 *Sherman Street, St. Paul, Minnesota, U.S.A.* 5, P.M. May 1893.

1576 **Sprinz**, Robert. *Box* 991, *Johannesburg, Transvaal.* 744 (S.C.) October 1890.

1577 **Stanley**, Frederick. *Rokeby, Edgar Road, Margate.* 127, P.M. May 1888.

1578 **Stannard**, W. *The Charterhouse, E.C., London.* 172, 813, 1275. January 1894.

1579 **Stapylton-Adkins**, George. *Barkly East, Cape Colony.* 2252, P.M., *2252*, J. October 1889.

1580 **Starkey**, John W. *Gas Office, La Valletta, Malta.* 349, P.M., *407*, P.Z., *P.Dis.G.Sec., Dep.D.G.M., D.G.H., Malta.* Local Secretary for Malta. January 1888.

1581 **Staton**, James W. *Brooksville, Kentucky.* P.M. **Grand Master, Kentucky,** March 1889.

1582 **Statter**, William Aked. *Thornhill House, Wakefield, Yorks.* 154, P.M., *154*, P.Z. March 1890.

1583 **Stauffer**, William Ferdinand. *Garfield Cottage, Garfield Road, Chingford, Essex.* 19. May 1893.

1584 ***Steavenson**, Joseph, B.A. *High Court, Madras.* 150, 273, 1198, P.M., *150*, *1198*, P.Z., *P.D.G.Reg., Madras.* January 1893.

1585 **Steeds**, Herbert William Pilditch. *Barberton, Transvaal.* Jubilee Lodge (D.C.), W.M., *220* (S.C.) October 1891.

1586 **Steele**, Lawrence. *Lime Wood, Hill Lane, Southampton.* 359, W.M. November 1891.

1587 **Steen**, J. Dunbar. *Wolverhampton.* 526, P.M., *A.Pr.G.Sec., Staffords.* October 1894.

1588 **Steer**, H. A. 73 *High Street, Rhyl.* 1674, P.M., *721*, P.Z., *P.Pr.G.D., North Wales; P.Pr.G.A.So., Cheshire.* January 1888.

1589 **Stern**, George Belleville. *Ottoshoop, Malmani Gold Fields, S.A.R.* 2089, *2134*. June 1892.

1590 **Stettinus**, John L. *Cincinnati, Ohio, U.S.A.* 356, P.M. November 1891.

1591 **Stevens**, George. *Royal Arsenal, Woolwich.* 19. May 1893.

1592 **Stevens**, Henry. *Hazeldene, Ashburton, South Devon.* 2189, *710*. January 1889.

1593 **Stevens**, James. *Evelyn, Catford, S.E., London.* 720, 1216, 1426, P.M., *720, 771*, P.Z. January 1889.

1594 **Stevens**, John William, A.R.I.B.A. 21 *New Bridge Street, E.C., London.* 2234. June 1891.

1595 **Stevens**, William Grigson. *P.O.B. 654, Johannesburg, S.A.R.* 744 (S.C.) October 1892.

1596 **Stevenson**, Frederick King. *Sunnyside, Belgrave Road, Birkdale, Southport.* 537, P.M., *537*, P.Z., *P.Pr.G.S.B., P.Pr.G.J., Cheshire.* November 1892.

1597 **Stevenson**, John Dunlop. *Perth, Western Australia.* 485, P.M. October 1894.

1598 **Stewart**, Basil. *Clovelly Villa, Colworth Road, Leytonstone, Essex.* 1278, 2411, P.M., *554*, P.Z. May 1894.

1599 **Stewart**, C. Nigel. *Stand Farm, Hoylake, Cheshire.* 2375, P.M. June 1894.

1600 **Stewart**, Frank Ross. *Mannington, Marion Co., West Virginia, U.S.A.* 31, *9*. May 1893.

1601 **Stewart**, Thomas P. 92 *Southampton Street, Reading, Berks.* 1101, P.M., *P.G.D.C., Berks.* January 1893.

1602 **Stewart**, William Edward, F.R.C.S. 16 *Harley Street, Cavendish Square, W., London.* 143, P.M., *Pr.G.W., Buckinghamshire and Berkshire.* **Past Grand Assistant Director of Ceremonies, Past Grand Sword Bearer** (R.A.), **England.** January 1888.

1603 **Stigling**, Adelbertus Jacobus. *Hopefield District, Malmesbury, Cape Colony.* Lodge San Jan (D.C.), January 1892.

1604 **Stillson**, Henry Leonard. *Bennington, Vermont, U.S.A.* 13, P.M., *39*. March 1892.

1605 **Stiven**, James. *c/o Spencer & Co., Mount Road, Madras.* 150, P.M., *150*, P.Z., *P.D.G.W., P.D.G.H., Madras.* June 1893.

1606 **St. John**, Louis Frederick. *Newlands, West Hill, Hastings.* 1184, W.M. May 1894.

1607 **Stocker**, Anthony Eugene, A.M., M.D. 2212, *Fitzwater Street, Philadelphia, U.S.A.* 134, P.M., *169*, P.H.P. May 1888.

1608 **Stokes**, Horace A. *Granville, Ohio, U.S.A.* 405. May 1888.

1609 **Stone**, Job Eagles. *Toowoomba, Queensland.* 1315. October 1894.

1610 **Stoneman**, Henry. 70 *Armstrong Street, Ballarat, Victoria.* 40. June 1893.

1611 **Stopher**, Thomas. *Fair Lea, Winchester, Hampshire.* 76, P.M., *52*, P.Z., *P.Pr.G.W., Hampshire and Isle of Wight.* January 1888.

1612 **Storr**, Edwin. *Robey Villa, Myddleton Road, Hornsey, N., London.* 167, P.M., *704, 749*, P.Z. March 1888.

1613 **Stott**, Alfred. *Owler Ings Mill, Brighouse, Yorks.* 1201, P.M., *61, 275.* March 1888.

1614 **Strasser**, Solomon. 9 *and* 11 *Green Street, Albany, New York, U.S.A.* 3, P.M., *5*. **Past Grand Steward, New York.** November 1888.

1615 **Strieby**, George Howard. *Charters Towers, Queensland.* 1546. January 1894.

1616 **Stringfellow**, F. J. *Crewkerne, Somersetshire.* 814. *P.Pr.G.Std.B., Somerset.* June 1892.

1617 **Stuart**, Captain Andrew Mitchell, R.E. *Maulside, Farquhar Road, Upper Norwood, S.E., London.* 1826, P.M. November 1894.

1618 **Sturgeon**, H. J. *Ivy Bank, St. Mary's Road, Tonbridge, Kent.* 429, P.M., *429*, Z., *P.Pr.G.S.B., Kent.* November 1892.

1619 **Subramanyam**, N. Barister at Law, 2nd Judge Small Cause Court. *The Lus, Madras.* 150, 2031, P.M., *150*, *Dis.G.Reg., Madras.* June 1893.

1620 **Sudlow**, Robert Clay. *Snow Hill Buildings, E.C., London.* 263, P.M., *28*, P.Z. **Past Grand Standard Bearer, Past Deputy Grand Director of Ceremonies** (R.A.) October 1892.

1621 **Sulley**, Philip, F.R.H.S. *Parkhurst, Dumfries, N.B.* 53, 63, 477 (E.C.), P.M., *174*. May 1892.

1622 **Summerhill**, Dr. T. H. *Bodfur, Rhyl, North Wales.* 1143, 1674, P.M., *606*, *P.G.D.C., North Wales.* October 1892.

1623 **Sumner**, William Thomas. *c/o Vest & Co., Mount Road, Madras.* 1198, P.M., *1198*. June 1893.

1624 **Sutherland**, William G. *P.O.B. 74, Pretoria, South African Republic.* 770 (S.C.) March 1894.

1625 **Sutton**, S. John. *Darabe, via Emtento, Tembuland, South Africa.* October 1894.

1626 **Swann**, Major John Sackville. *Seaton, Devon.* 847, 1181, P.M., *847, 1181*, P.Z., *Pr.G.W., P.Pr.G.J., Devon.* October 1894.

1627 **Swift**, Henry. *Kimberley, South Africa.* 1409. June 1888.

1628 **Swinburne**, George. *Planet Chambers,* 8 *Collins Street, E., Melbourne, Victoria.* 847. October 1891.

1629 **Swinden**, Francis George. 27 *Temple Street, Birmingham.* 887, P.M., *254, 587*, P.Z., *P.P.G.D., P.Pr.G.W., P.G.Sc.E., Warwicks.* January 1893.

1630 **Swinn**, Charles. 125 *Upper Moss Lane, Manchester.* 1633, 2387, P.M., *204*, P.Z., *P.Pr.G.S.B.* (R.A.), *East Lancashire.* June 1894.

1631 **Symons**, H. W. *MacArthur Street, Ballarat, Victoria.* 10, *10*. January 1894.

1632 **Tagart**, John Edward Robinow. *Nanaimo, British Columbia, Canada.* 18. November 1893.

1633 **Tallby**, William. 89 *Herbert Road, Plumstead, Kent.* 13, P.M., *13*, P.Z. May 1893.

1634 **Tapper**, Thomas, jun. *Canton, Massachusetts, U.S.A.* Blue Hill Lodge, Mount Zion Chapter. May 1893.

1635 **Tarr**, Joseph Davenport Elliott. 27 *Criffel Avenue, Telfourd Park, Streatham, S.W., London.* 183, P.M. January 1893.

1636 **Tate**, John. *Fintona, Karachi, India.* 767, 873, 1508, P.M., *72* (S.C.), P.Z., *P.D.G.W., Bombay.* October 1893.

1637 **Taylor**, Charles Clement Jennings. *P.O.B.* 61, *Port Elisabeth, South Africa.* 1409, *153* (S.C.) March 1889.

1638 **Taylor**, George. *Bracebridge House, Kidderminster, Worcestershire.* 377, 560, 1874, P.M., *377*, P.Z., *P.Pr.G.W., Pr.G.Sec., Worcestershire.* **Past Grand Standard Bearer.** November 1888.

1639 ***Taylor**, George William, A.I.N.A. 19 *Breakspeare's Road, St. John's, S.E., London.* 171, *140.* October 1889.

1640 **Taylor**, Hugh. *Hillside, Brighton Road, Sutton, Surrey.* 1347. March 1893.

1641 **Taylor**, John, J.P., F.L.S., F.C.S. 15 *Lucius Street, Torquay.* 328, 1402, 2394, P.M., *328*, P.Z. January 1888.

1642 **Taylor**, T. G. *Duke's Road, Douglas, Isle of Man.* 2197, 2358, *1242, P.A.G.P., Isle of Man.* March 1894.

1643 **Taylor**, Warren Buckland. *Cecil Plains, Dalby, Queensland.* 775 (S.C.). October 1893.

1644 **Taylor**, William. *Yacht Hotel, Torquay.* 328, P.M., P.Z., *P.Pr.G.D.C., Devon.* November 1891.

1645 **Taylor-Mitchell**, William. *Armenian Street, Blacktown, Madras.* 1198, *1198.* October 1894.

1646 **Templeton**, A. N. *Hyderabad, Deccan, India.* 569 (S.C.), P.Sub.M., 1406, *159* (S.C.), J. October 1894.

1647 **Terry**, James. Secretary of the Royal Masonic Benevolent Institution. *Freemasons' Hall, Great Queen Street, W.C., London.* **Past Grand Sword Bearer, England.** June 1888.

1648 **Tesseyman**, William. *Land of Green Ginger, Hull.* 27, P.M., *P.Pr.G.Sup.W., North and East Yorks.* May 1887.

1649 **Tew**, F. William. 34 *Hampton Road, Forest Gate, E., London.* 1298. May 1894.

1650 **Thackray**, Frederick Bayliss. *St. Andrew's House, Huntingdon.* 373. October 1893.

1651 **Thomas**, Frederick William. *Alverton, Camborne, Cornwall.* 450, 1544. November 1887.

1652 **Thomas**, Rev. Hugh. 6 *Upper Westbourne Terrace, W., London.* 1849, *384, P.Pr.G.Chap., North Wales.* October 1891.

1653 **Thomas**, Jabez Edwin. *Cavendish Chambers, Grenfell Street, Adelaide.* 38, P.M. **Past Assistant Grand Secretary, Past Grand Lecturer, South Australia.** May 1889.

1654 **Thomas**, John Burritt. *Longlands, West Barkly, Vaal River, South Africa.* 1417. October 1888.

1655 **Thomas**, J. J. *Homeleigh, Randolph Road, Maida Vale, W., London.* 753, 2150, 2421, P.M., *749, 753.* P.Z. November 1894.

1656 **Thomas**, Martin. 59 *Piccadilly, Manchester.* 204, 2363, P.M., *P.Pr.G.D., East Lancashire,* March 1894.

1657 **Thomas**, R. Palmer. 5 *Horbury Crescent, Nottinghill Gate, W., London.* 1929, P.M., *1929*, P.Z. June 1891.

1658 **Thomas**, Richard Griffith. *Victoria Hotel, Menai Bridge, North Wales.* 1113, P.M., *384, P.Pr.G.Pt., Pr.G.A.So., North Wales.* May 1894.

1659 **Thomas**, Samuel. *Torbay House, Torquay, Devon.* 328. March 1894.

1660 **Thomas**, W. E. *Ballarat, Victoria.* 40. January 1894.

1661 **Thomas**, William. 107 *Talbot Road, Westbourne Park, W., London.* 2045, 2168, 2222, P.M., *173, 177*, P.Z. June 1894.

1662 **Thomas**, William Kingdon. 42 *Triangle, Clifton, Bristol.* 68, 1755, P.M., *68*, P.Z., *Pr.G.Sup.W., Somerset.* June 1891.

1663 ***Thomson**, Andrew. *Middle Crescent, Middle Brighton, Victoria.* 752 (E.C.), P.M., Washington Chapter, Z. **Past Grand Deacon, Victoria.** June 1892.

1664 **Thompson**, Frank J. *Fargo, North Dakota, U.S.A.* 1, *5.* **Grand Secretary** (C. & R.A.), **Past Grand Master, North Dakota.** October 1894.

1665 **Thompson**, Henry G., M.D. 86 *Lower Addiscombe Road, Croydon, Surrey.* 299, 1556, P.M., *1556*, P.Z., *P.Pr.G.W., P.Pr.G.J., Surrey.* January 1894.

1666 **Thompson**, Herbert. 55 *Chancery Lane, W.C., London.* 449. January 1894.

1667 **Thompson**, James. *P.O.B.* 312, *Johannesburg, S.A.R.* 744 (S.C.) October 1892.

1668 **Thompson**, John. *Albion Brewery, Mile End, E., London.* 2242. November 1892.

1669 **Thompson**, James Thomas. 51 *Hamilton Square, Birkenhead.* 477, P.M., *477*, P.Z., *Pr.G.R., P.Pr.G.St.B.* (R.A.), *Cheshire.* January 1894.

1670 **Thompson**, John Robinson. *Bramley Meade, Whalley, Lancashire.* 1504. October 1894.

1671 **Thompson**, John William. *Newholme, Heaton, Bolton, Lancashire.* 37, W.M. March 1892.

1672 **Thompson**, Ralph. 4 *Love Lane, Berwick-on-Tweed, Northumberland.* 393, P.M., *P.Pr.G.W., Northumberland.* March 1890.

1673 **Thorburn**, Thomas Charles, C.E. 17 *Devonshire Road, Birkenhead.* 447, P.M., *537*, P.Z., *P.Pr.G.W., P.Pr.G.H., Cheshire.* January 1894.

1674 **Thorne**, W. *Adderley Street, Cape Town.* 398 (S.C.) June 1894.

1675 **Thornton**, William Henry Lindsay. *Tower Hill Station, Muttaburra, Queensland.* 2338. October 1893.

1676 **Thurman**, Isaac J. *McMinnville, Tennessee, U.S.A.* 125, P.M. March 1894.

1677 **Tidman**, William. *Middle Ridge, Toowoomba, Queensland.* 775 (S.C.) October 1891.

1678 **Tipper**, Harry. 35 *The Grove, Hammersmith, W., London.* 185, 2090, 2029, P.M., *141*, P.Z. June 1889.

1679 **Todd**, Joseph. *Minster View, York.* 236, P.M., *P.Pr.G.R., P.Pr.G.W., Pr.G.Treas., North and East Yorkshire.* February 1887.

1680 **Toll**, Eli Emile van. 4 *Rue Beau Séjour, Lausanne, Switzerland.* Lodge Vicit vim Virtus, Holland, 303 (E.C.) January 1891.

1681 **Toll**, Josephus Levinus van. 4 *Terreaux du Temple, Geneva, Switzerland.* Lodge Vicit vim Virtus. Haarlem, Holland. January 1890.

1682 **Tolloday**, William Frederick. 103 *Winson Green Road, Birmingham.* 1180, P.M., *1016*, Z., *P.Pr.G.D.C., Warwickshire.* January 1892.

1683 **Tolmie**, James. *Wetalla, Toowoomba, Queensland.* 775 (S.C.), P.M., *194* (S.C.) May 1893.

1684 **Tonkin**, Alfred James. 5 *Sunningdale, Clifton, Bristol.* 1755, *935*. November 1892.

1685 **Toulmin**, Augustus. 9 *Pownall Gardens, Hounslow, Middlesex.* 1503, P.M., *1503*, H., *Pr.G.St. Middlesex.* March 1894.

1686 **Tracy**, Nathaniel. 27 *Westgate Street, Ipswich, Suffolk.* 376, P.M., *P.Pr.G.W., Pr.G.Sec., Suffolk.* September 1887.

1687 **Traill-Straith**, Edward Stewart. *Madras, India.* 150, *150, P.D.G.St., Madras.* June 1894.

1688 **Travers-Drapes**, G. F. *Bangalore, Madras.* 150, 646, 832, 1268, 1811, P.M., *646, 832, 1268*, P.Z., *P.Dep.Dis.G.M., P.Dis.G.H., Burma.* March 1888.

1689 **Trembath**, James. *Mair Street, Ballarat, Victoria.* 10. October 1894.

1690 **Tresise**, Thomas Bickford. 9 *Molesworth Road, Stoke, Devonport.* 1136. May 1888.

1691 **Trevor-Perkins**, Rev. William. *Wichnor, Burton-on-Trent.* 468, 601, P.M., *43, 624*, P.Z., *P.Pr.G. Chap., P.Pr.G.J., Warwickshire.* May 1894.

1692 **Tristram**, Rev. Henry Baker, D.D., F.R.S., Canon of Durham. *The College, Durham.* 2352, P.M., *Dep.P.G.M., Durham.* **Past Grand Chaplain, England.** February 1887.

1693 **Trivett**, Albert Edward Francis. *Queensland National Bank Limited, Dalby, Queensland.* 798 (S.C.) November 1894.

1694 **Tucker**, Raymond. *St. Margaret's Mansions, Victoria Street, S.W., London.* 1299, 2190, P.M. October 1893.

1695 **Tuckey**, Claude Edwin. *Roma, Queensland.* 1850. October 1893.

1696 **Tuckey**, Dr. Lloyd. 33 *Green Street, Grosvenor Square, W., London.* 1694. May 1892.

1697 **Tuffley**, Joseph. *State School, Killarney, Warwick, Queensland.* 1372. June 1892.

1698 **Turnbull**, Edwin. 9 *West Parade, Newcastle-on-Tyne.* 481, P.M., *481, P.P.G.St.B., Northumberland.* March 1893.

1699 **Turnbull**, Frederick. *High Friar Street, Newcastle-on-Tyne.* 481, *481*. June 1892.

1700 **Turner**, Frank. *Pretoria, South African Republic.* 770 (S.C.), *231*, (S.C.) October 1894.

1701 **Turner**, George Edward. *Alfred Street, Blandford, Dorset.* 1266, P.M., *P.Pr.Sup.W., Dorset,* March 1892.

1702 **Turner**, John William. 29 *Mona Drive, Castle Mona, Douglas, Isle of Man.* 521, 1458, 1783, P.M., *290, 521*, P.Z., *Pr.G.D., P.Pr.G.Sw.B.* (R.A.), *West Yorks.* November 1888.

1703 **Turner**, William Edward. *Richmond, Virginia, U.S.A.* 9, P.M., *43*, P.H.P. June 1892.

1704 **Tweedie**, Michael Forbes. 32 *Onslow Gardens, S.W., London.* 92, P.M. January 1894.

1705 **Twing**, Rev. Cornelius L. 185 *Marcy Avenue, Brooklyn, New York, U.S.A.* 710, *142*, Ch. October 1893.

1706 **Upton**, Hon. William Henry, M.A., LL.M., F.R.S.A. *Walla Walla, Washington, U.S.A.* 13, P.M., *1*. **Grand Orator, Washington.** Local Secretary for Washington. March 1893.

1707 **Usher**, John. 6 *Blackett Street, Newcastle-on-Tyne.* 481, P.M., *481*, P.Z., *P.Pr.G.P., P.Pr.G.Pr.So., Northumberland.* May 1891.

1708 **Vaillant**, John P., LL.D. *The Hague, Holland.* Lodge L'Union Royale. P.M. **Grand Secretary of the Grand Orient of the Netherlands.** June 1888.

1709 **Vallentine**, Benjamin Phillip. *Dordrecht, South Africa.* 1467. May 1892.

1710 **Vallentine**, Jacob. *Barkly East, Cape Colony.* 2252, *2252.* October 1889.

1711 **Vallentine**, Samuel. 103 *Brixton Road, S.W., London.* 9, 1670, P.M., *9, 1716,* P.Z. **Grand Pursuivant, England.** October 1890.

1712 ***Vassar-Smith**, Richard Vassar. *Charlton Park, Cheltenham.* 82, 246, 839, P.M., *82, 839,* P.Z., *Dep.Pr.G.M. and Pr.G.H., Gloucestershire.* **Past Grand Deacon.** November 1888.

1713 **Vaughan**, Major T. T., R.A. *Fort St. George, Madras.* May 1889.

1714 **Venables**, Rowland George. *The Lodge, Ludlow, Shropshire.* 611, 1124, 2311, P.M., *262,* P.Z., *P.Pr.G.W., North Wales and Shropshire, Dep.Pr.G.M., Shropshire.* **Past Grand Assistant Director of Ceremonies, Past Grand Standard Bearer (R.A.), England.** January 1889.

1715 **Vernon**, W. Frederick. *Bowmont House, Kelso, N.B.* 58, P.M. *P.Dep.Pr.G.M.* Local Secretary for South Scotland. January 1888.

1716 **Vernoy**, William Arrington. 27 *North Pryor Street, Atlanta, Georgia, U.S.A.* 59, *16.* May 1892.

1717 **Vinton**, T. O. *2nd & Madison, Memphis, Tennessee, U.S.A.* 118. January 1894.

1718 **Vivian**, Hugh Phillips. *Pengegon House, Camborne, Cornwall.* 589, 1544, P.M., *450, P.Pr.G.W., Cornwall.* September 1887.

1719 **Vizard**, Major-General W. J. *Enderby House, Dursley, Gloucestershire.* 761, W.M. March 1888.

1720 **Waddy**, Benjamin Owen. *Bank of New Zealand, Picton, Marlboro', New Zealand.* 1236, 2036, P.M. October 1891.

1721 **Wade**, Henry Greensmith. *Liverpool Street, Auckland, New Zealand.* 689, P.M., *348* (I.C.), P.K., *P.Dis.G.Sec., Dis.G.Treas., Auckland.* June 1888.

1722 **Wade**, Samuel Duncombe. 29 *Gracechurch Street, E.C., London.* 1228. November 1893.

1723 **Walson**, Jonathan Albert. *c/o S. C. Depass & Co.,* 101 *Harbour Street, Kingston, Jamaica.* 778. October 1890.

1724 **Wakeford**, George William. *Charlottetown, Prince Edward's Island, Canada.* 1, *11.* **Grand Lecturer, Past Grand Secretary, Past Deputy Grand Master of Prince Edward's Island, Grand King, Grand Chapter of Nova Scotia.** March 1888.

1725 **Wakelin**, Joseph. *Freebournes, Witham, Essex.* 2342. May 1894.

1726 **Waldron**, Frederick Hemingway. *Newhaven, Connecticut, U.S.A.* 79, P.M. **Past Grand Master, Grand Lodge of Connecticut.** October 1888.

1727 **Walker**, Alfred William. *York and East Riding Bank, Malton, Yorkshire.* 660, P.M., *Pr.G.D.C.* (Craft and R.A.), *N. and E. Yorkshire.* May 1888.

1728 **Wallis**, Charles James, F.S.S. 97 *Ridgmount Gardens, W.C., London.* 1415, P.M. January 1894.

1729 **Walls**, Captain Thomas Charles. *East Temple Chambers, E.C., London.* 60, 141, 1381, 1503, 1512, 1656, 1745, 1793, P.M., *3, 185, 1381, 1423, 1503, 1589,* P.Z., *P.Pr.G.W., P.Pr.G.Pr.So., Middlesex.* March 1890.

1730 **Walsh**, Albert. *Port Elizabeth, South Africa.* 711, P.M., *P.Dis.G.D., Eastern Division, South Africa.* Local Secretary for Eastern Division, South Africa. June 1887.

1731 **Walthew**, Edmund George. *Whitstable, Kent.* 1915, P.M. June 1892.

1732 **Walton**, James Pollit. *Chf. Sch. Ins., Perth, Western Australia.* 485. October 1894.

1733 **Walton**, Robert. *Rugby, Tennessee, U.S.A.* 459, P.M. March 1894.

1734 **Wands**, Frank L. 201 *Phœnix Block, Bay City, Michigan.* 129, *59.* October 1891.

1735 **Ward**, Charles Edward. *King's Lynn, Norfolk.* 107, 985, P.M., *107, Pr.G.W., Pr.G. Charity Steward, Lincolnshire.* Local Secretary for Norfolk and Cambridgeshire. March 1890.

1736 **Ward**, Charles Henry. *Warwick, Queensland.* 1372, P.M. May 1892.

1737 ***Ward**, Dr. Charles Samuel. 18 West *30th Street, New York.* 8. January 1888.

1738 **Ward**, Horatio. *Canterbury, Kent.* 31, 586, 622, 1112, P.M., *586, 622, 1273, 2099,* P.Z., *P.Pr.G.W., Pr.G.J.* (R.A.), *Kent; P.Pr.G.W., P.Pr.G.H.* (R.A.), *Wilts; P.Pr.G.Sc.N., Dorset.* **Past Deputy Grand Sword Bearer.** October 1889.

1739 **Warner**, Rev. Thomas Davenport, M.A. *St. James' Rectory, Toowoomba, Queensland.* 775 (S.C.) *Dis.G.Ch.* May 1891.

1740 **Warner**, William Thomas. *Imperial Bank, High Street, Peckham, S.E., London.* 1297, 2272. May 1890.

1741 **Warre**, C. Bampfylde. 19 *Brunswick Place, West Brighton.* 1465, P.M., *1466,* P.Z., *P.P.G.D., P.G.Sc.N., Sussex.* January 1893.

1742 **Warren**, James Syer. *Little Nelson, Chester.* 979, P.M., *477,* J. January 1894.

1743 **Warvelle**, George W. 654 *West Monroe Street, Chicago, Illinois, U.S.A.* P.M. March 1894.

1744 **Waters**, M. T. *King Street, Sydney, New South Wales.* 148. June 1894.

1745 **Watson**, William. 28 *East Parade, Leeds.* 61, 2069, P.M., *304, 734,* P.Z., *P.Pr.G.S. of W., P.Pr.G.So., Honorary Librarian, West Yorks.* February 1887.

1746 **Watts**, Captain William. *Moorland Cottage, Richmond Road, Bournemouth, Hants.* 1266, P.M., *622*, P.Z. March 1894.

1747 **Waugh**, William James. *Stackhouse, Settle, Yorks.* 1545, P.M., *600*. March 1889.

1748 **Way**, The Hon. Chief Justice, S. J. *Freemasons' Hall, Flinders Street, Adelaide.* 3, P.M., *4*, P.Z. **Past and Pro-Grand Master, Past Grand Zerubbabel, South Australia.** January 1891.

1749 **Weatherlit**, Henry Charles. *Johannesburg, Transvaal.* 1417. October 1889.

1750 **Webb**, A. Monteith. 169 *Malmesbury Road, Bow, E., London.* 1196. October 1893.

1751 **Webb**, George. *Heidelberg, Transvaal.* Star of the Rand Lodge. March 1890.

1752 **Webb**, John Daniel. 77 *Farringdon Street, E.C., London.* 1745. November 1893.

1753 **Webb**, Thomas. *P.O.B.* 152, *Broken Hill, New South Wales.* 173. November 1892.

1754 **Webber**, Otto Charles. *Middelburg, South African Republic.* 794 (S.C.), W.M. March 1894.

1755 **Webster**, George. *Middleton, N.E. Railway, South Africa.* 1581. May 1892.

1756 **Webster**, John Henri. *Burdwan, Bengal.* 1198, P.M., *1198*, P.J., *P.D.G.S.B., P.D.G.A.D.C.* (R.A.), *Madras.* October 1893.

1757 **Webster**, Reginald Thomas. *Claremont, Margate.* 1608. June 1890.

1758 **Weeks**, William Self. Local Sec. His. Soc. of Lancs. and Cheshire. *Clitheroe, East Lancashire.* 369, P.M., *369*, J., *Pr.G.Reg.* (C. and R.A.), *East Lancashire.* March, 1891.

1759 **Weigall**, Rev. Edward Mitford. *Frodingham Vicarage, Doncaster.* 2078, P.M., *297*, *P.Pr.G.Chap., Pr.G.So., Lincolnshire.* March 1889.

1760 **Weightman**, Alfred Ernest, Surgeon R.N. *H.M.S. Katoomba, Australian Station.* 2195. June 1892.

1761 **Wentzell**, Charles David. *Hartebeesfontein, South African Republic.* November 1891.

1762 **West**, George. *Ballston Spa, New York.* 90, *23*. October 1891.

1763 **Westcott**, Rev. Arthur, M.A. *Sullivan Gardens, Royapettah, Madras.* 150, P.M., *150*, H., *P.D.G.Ch., Madras.* May 1893.

1764 **Whadcoat**, John Henry. 18 *Highbury Crescent, N., London.* 19, W.M. March 1894.

1765 **Wheawill**, Charles, C.A. *Beech Street, Paddock, Huddersfield.* 1514, *290*. June 1894.

1766 **Wheeler**, Laban Homer. 85 *Sullivan Block, Seattle, Washington, U.S.A.* 9, P.M., *3*, P.H.P. October 1894.

1767 **Wheeler**, Richard Theodore, L.R.C.P. *The Poplars, Sturry, Canterbury, Kent.* 1915, *2099*. March 1892.

1768 **Wheelwright**, John Rolland. *Woodstock, Cape Colony.* 2220, 2379, P.M., *334*, *2379*, H., *Dis.G.Sec.* October 1891.

1769 **Whiley**, Edwin. *Zeerust, South African Republic.* 1946, 2314, P.M. October 1893.

1770 **Whitaker**, George Henry. *Winter Hey House, Horwich, Bolton-le-Moors, Lancashire.* 1723, 2324, P.M., *221*. May 1892.

1771 **White**, Joseph Walwyn. *Old Public Hall, Widnes, Lancashire.* 1908, P.M., 758. June 1894.

1772 **White**, Richard Wentworth. 26 *St. Giles' Street, Norwich.* 52, 943, *52*. March 1891.

1773 **White**, Stillman. 1, *Bank Street, Providence, R.I., U.S.A.* 4 (N.Y.C.), P.M., 33. **Grand Master, Rhode Island.** May 1893.

1774 **White**, Thomas Charters. 26 *Belgrave Road, S.W., London.* 63. May 1891.

1775 **Whiteley**, John. *Greenmount, Toowoomba, Queensland.* 2052, 2267, 705 (S.C.), *194* (S.C.) November 1893.

1776 **Whitley**, Edward Forbes. Mem. R.I. Cornwall. *Penarth House, Truro, Cornwall.* 331, 1529, P.M., *331*, P.Z., *P.Pr.G.O.* (Craft and R.A.), *Cornwall.* Local Secretary for the Province of Cornwall. March 1887.

1777 **Whittle**, Edward George. 9 *Regency Square, Brighton.* 811, P.M., *P.Pr.A.D.C., Sussex.* June 1894.

1778 **Wilbur**, Newell L. 37 *Dudley Street, Providence, Rhode Island.* 36, *1*. June 1889.

1779 **Wilcox**, C. R. 681 *St. Peter Street, St. Paul, Minnesota, U.S.A.* 3, *27*. November 1894.

1780 **Wildie**, George Hunter. *Charleville, Queensland.* 1137, 2393, P.M., *1137*, P.Z. October 1891.

1781 **Wilkes**, John James. *Larchfield, Darlington, Durham.* 111, 1379, 1650, P.M., *111*, *124*. March 1890.

1782 **Wilkinson**, James. *Herberton, North Queensland.* 1978, P.M. January 1890.

1783 **Wilkinson**, Samuel Blaize. 32 *Hazelwood Road, Northampton.* 360. Local Secretary for the Province of Northampton and Huntingdonshires. November 1888.

1784 **Wilkinson**, Tom Ash. *Perambore, Madras.* 273, 1198, P.M., *273*, J. March 1894.

1785 **Wilkinson-Pimbury**, Charles James. 60 *Marmora Road, Honor Oak, S.E., London.* 65, 1997. March 1887.

1786 **Willey**, W. Lithgow. 17, *West Cedar Street, Boston, U.S.A.* Mass. Lodge, St. Andrew's Ch. March 1889.

1787 **Williams**, Charles Frederick. *Admiralty, Spring Gardens, S.W., London.* 72. March 1890.

1788 **Williams**, Rev. Edmund Nelson G. *Ketteringham Vicarage, Wymondham, Norfolk.* 52, 1724, P.M., *Pr.G.Ch., Norfolk.* November 1894.

1789 **Williams**, George Blackstone. *Kimberley.* 1832. Local Secretary for Griqualand, West. January 1892.

1790 **Williams**, Henry William, M.D. *Hillside, Guildsborough, Northampton.* 2029, W.M. March 1891.

1791 **Williams**, Howard Douglas. *17 Cardigan Road, Richmond Hill, Surrey.* 905, P.M., *742*, P.Z. June 1894.

1792 **Williams**, Josiah. *P.O.B.* 658, *Johannesburg, Transvaal.* 139. October 1890.

1793 **Williams**, Rev. Richard Pardee. *Montgomery, Alabama, U.S.A.* 207, P.M. June 1893.

1794 **Williams**, S. Stacker. *Newark, Ohio.* **Past Grand Master, Ohio.** Local Secretary for Ohio. January 1889.

1795 **Williamson**, Captain William Blizzard, J.P. *Sunny View, Battenhall, Worcester.* 529, P.M., *280*, Z., *P.Pr.G.W., Worcestershire.* May 1888.

1796 **Willock**, Henry Davis. *East India United Service Club, St. James' Square, S.W., London.* 1466. March 1893.

1797 **Willox**, David. 48 *Burgher Street, Parkhead, Glasgow.* 128, W.M., *87*. January 1892.

1798 **Willox**, William Carl. *New Whatcom, Washington, U.S.A.* 44, P.M., *12*. October 1894.

1799 **Wills**, Arthur J. *Victoria Street, St. John's, Newfoundland.* 410, P.M., *9*, P.H.P. June 1894.

1800 **Wills**, Thomas H. *Market Street, Torquay.* 1402, P.M. October 1891.

1801 **Wilson**, Alexander. 70 *Fountainhall Road, Aberdeen.* 93, *155*. November 1888.

1802 **Wilson**, John James, J.P. *Jagersfontein, Orange Free State, South Africa.* Lodge Star of Africa (D.C.), P.M., *234* (S.C.), P.Z. Local Secretary for Orange Free State. November 1892.

1803 **Wilson**, Richard. *Westfield House, Armley, Leeds.* 289, P.M., *P.G.W., West Yorks.* May 1893.

1804 **Wilson**, Robert Fisher. *Kimberley, South Africa.* 591 (S.C.) June 1888.

1805 **Wirth**, T. C. 12 *Second Avenue, Albany, New York.* 737. October 1891.

1806 **Wise**, Captain Charles Driver. 5 *Causeway, Apollo Bunder, Bombay.* 343 (S.C.), 351 (S.C.), 415, P.M., *68* (S.C.), P.Z., *P.D.G.D., Bombay, P.G.W., G.Sec., India* (S.C.), *P.D.G.S.W.* (R.A.), *India* (S.C.) March 1894.

1807 **Wolfe**, Marcus. *P.O.B.* 10, *Nanaimo, British Columbia.* 3, P.M., *235* (S.C.), P.Z. **Past Grand Master, British Columbia.** January 1892.

1808 **Wood**, Rev. Charles Henton, M.A. 13 *Tichborne Street, Leicester.* 1560, P.M., *279*, P.Z., *P.Pr.G.Ch., P.Pr.G.W., P.Pr.G.R., P.Pr.G.Sec., Pr.G.Sc.E., Leicester and Rutland.* March, 1888.

1809 **Wood**, Frederick. *Bostol Hill School, Abbey Wood, Kent.* 1973, P.M., *1973*, P.Z. June 1888.

1810 **Woodall**, John W., M.A., F.C.S., F.R.G.S., J.P. *St. Nicholas House, Scarborough.* 200, P.M., *200*, P.Z., *P.P.G.W., North and East Yorks.* **Past Grand Treasurer.** January 1893.

1811 **Woodhouse**, William. *Attleborough, Wimborne Road, Bournemouth.* 195, P.M. March 1889.

1812 **Woodward**, Nathan Sullins. *Knoxville, Tennessee, U.S.A.* **Past Grand Master, Tennessee.** March 1892.

1813 **Woolley**, John. *The Caia, Wrexham, North Wales.* 477, P.M., *477*, P.Z. January 1894.

1814 **Wray**, Samuel W. 137 *Price Street, Germantown, Philadelphia, U.S.A.* 121, P.M. September 1887.

1815 **Wrenn**, Christopher. *Mount Road, Madras.* 1198, *1198*. January 1894.

1816 **Wright**, Rev. Charles Edward Leigh, B.A. *Heathwood Lodge, Bexley, Kent.* 236, 857, 2328, P.M., *P.Pr.G.St., North and East Yorks.* March 1889.

1817 **Wright**, Francis William. *Highlands, Maidstone, Kent.* 1725, 2046, P.M. May 1891.

1818 **Wright**, Silas B. *De Land, Florida, U.S.A.* 37, P.M., *4*, P.H.P. **Grand Warden, Deputy Grand High Priest, Florida.** March 1893.

1819 **Wright**, William. *Piltdown, near Uckfield, Sussex.* 311, 1303, P.M., *311, Pr.G.W., Sussex.* January 1891.

1820 **Wright**, William Henry Sterling. *C.St.P.M. & O.R.R., St. Paul, Minnesota, U.S.A.* 163. November 1892.

1821 **Wright**, William Munro, M.D. *Charnwood, Dumfries, N.B.* 62, P.M., *174, Pr.G.Architect, Dumfries.* March 1892.

1822 **Wyatt**, Oliver Newman, F.S.I. *St. John's Street, Chichester, Sussex.* 38, P.M., *38*, P.Z., *P.P.G.Sup.W., P P.G.Sc.N., Sussex.* January 1893.

1823 **Yarker**, John. *Burton Road, West Didsbury, near Manchester.* 163, 430, P.M., *430, 361*, P.Z. **Past Grand Warden, Greece, etc.** May 1887.

1824 **Yeatman-Biggs**, Colonel A. G., C.B., R.A., Assist. Adj. Gen. *Headquarters, Simla, India.* 1971, P.M., *413*, P.H., *P.Pr.G.W., P.Pr.G.S.B.* (R.A.), *Hants and Isle of Wight; D.G.W., Punjab; D.G.J., Bengal.* January 1892.

1825 **York**, Francis Colin. *F. C. Pacifico, Junin, Buenos Ayres.* 617. October 1890.

1826 **Yorston**, John Charles. 1313, *Walnut Street, Philadelphia, U.S.A.* 81 (O.C.), 131 (O.C.) May 1892.

1827 **Youle**, Alfred P. 71 *Addiscombe Road, Croydon.* 1. March 1893.

1828 **Young**, Archibald Edward. *24 Sedlescomb Road, St. Leonard's-on-Sea, Sussex.* 1842, *40.* **January** 1892.

1829 **Young**, George Lewis. *Princes Wharf, Port Adelaide, South Australia.* 2, P.M. May 1889.

1830 **Zegers-Veeckens**, L. 413 *Singel, Amsterdam.* 67, W.M. October 1894.

1831 **Zehetmayr**, Ferdinand. 85 *Gracechurch Street, E.C., London.* 238. March 1891.

ASSOCIATE.

Murray-Aynsley, Harriet G. M. (Mrs. T. C.) *Great Brampton, near Hereford.* March 1891.

STATED MEETINGS OF THE LODGE IN 1895.

FRIDAY, the 4th January.

FRIDAY, the 1st March.

FRIDAY, the 3rd May.

MONDAY, the 24th June.

FRIDAY, the 4th October.

FRIDAY, the 8th November.

DECEASED.

Baker, George Edward	*Late of London*	29th October, 1894.
Barber, Joseph Wright	,, *Bradford*	23rd March, 1894.
Cain, Robert Edward	,, *Douglas*	31st May, 1894.
Campion, George	,, *London*	22nd July, 1894.
Connor, George C.	,, *Chattanooga*	9th March, 1894.
Cox, William George	,, *Bloemfontein*	— October, 1893.
Cramer, Benvenuto	,, *Coburg*	25th June, 1894.
Dickey, Samuel J.	,, *Philadelphia*	4th June, 1894.
Dresser, Jasper Marion	,, *La Fayette*	25th February, 1894.
Dunsdon, Frederick William	,, *Toowoomba*	31st July, 1894.
Dutton, John Rowe	,, *Chester*	14th February, 1894.
Goold, John Arthur	,, *Gloucester*	23rd June, 1894.
Hill, John	,, *Ennis*	— March, 1894.
Kelly, William	,, *Leicester*	23rd August, 1894.
Lamb-Smith, Thomas	,, *Worcester*	2nd May, 1894.
Laxton, Frederick	,, *Brighouse*	15th October, 1893.
Liski, Samuel	,, *Krugersdorp*	1st March, 1894.
Lockley, Richard T.	,, *Albany*	15th December, 1893.
Miller, Andrew, M.D.	,, *London*	26th July, 1894.
Morris, Rev. Dr. Richard	,, *London*	12th May, 1894.
Pidcock, Richard	,, *Eastbourne*	2nd March, 1894.
Sillitoe, R. Rev. Bishop A. W., D.D.	,, *New Westminster*	— — 1894.
Smith, James J.	,, *Pretoria*	14th February, 1894.
Willey, William Henry	,, *Toowoomba*	10th December, 1893.
Wilson, William R.	,, *Chattanooga*	— — 1894.
Wright, Charles Romley Alder, F.R.S.	,, *London*	25th July, 1894.

LOCAL SECRETARIES.

GREAT BRITAIN AND IRELAND.

Bournemouth	John Harvey	Caer Gwent, Bournemouth
Channel Islands	Dr.J.Balfour Cockburn,P.G.M.	Elm House, Guernsey
Cheshire and Liverpool	Samuel Jones	13, Elm Grove, Birkenhead
Cornwall	E. Forbes Whitley	Truro
Devonshire	John Lane	2, Bannercross Abbey Road, Torquay
Durham	G. W. Bain	The Grange,E.Boldon,Newcastle-on-Tyne
Glasgow and Vicinity	E. Macbean	113, Douglas Street, Glasgow
Halifax and Vicinity	C. Greenwood	26, Akeds Road, Halifax
Hampshire and I.W.	Alex. Howell	109, High Street, Portsmouth
Inverness	A. F. Mackenzie	15, Union Street, Inverness
Isle of Man	L. R. Corkill	3, Primrose Avenue, Douglas
Leeds and Vicinity	R. Jackson	16 and 17, Commercial Street, Leeds
Lincolnshire	W. Shephard	Fernbank, Louth
Middlesex and North London	F. W. Levander	30,NorthVillas, Camden Sq.,N.W.London
Norfolk and Cambridgeshire	C. E. Ward	King's Lynn, Norfolk
Northampton & Huntingdonshires	S. B. Wilkinson	32, Hazelwood Road, Northampton
Northumberland	W. Davidson	Grammar School, Morpeth
Oxfordshire	E. Conder, jun.	Langton House, Charlbury, Oxon
Padiham and Vicinity	G. Grant, M.D.	Woodthorpe, Padiham, E. Lancashire
Scotland, South	W. F. Vernon	Bowmont House, Kelso
Sheffield and Vicinity	J. Binney	15, Southbourne Road, Sheffield
Shropshire and Staffordshire	J. Bodenham	Edgmond, Newport, Salop
Sussex, East	Robert Hughes	St. Oswald's, Alexandra Park, Hastings
Wales, North	H. Roberts	4, Bellevue Terrace, Rhyl
Warwickshire	Arthur W. Adams	17,Wheeley'sRd.,Edgbaston,Birmingham
Yorkshire, North & East Ridings	G. L. Shackles	7, Land of Green Ginger, Hull
Yorkshire, West Riding	J. L. Atherton	2, Leonard's Place, Bingley
H.M. Navy	J. S. Gibson-Sugars	*H.M.S. Vernon*, Portsmouth

EUROPE.

Denmark	S. H. Simonsen	Copenhagen
Greece	N. Philon	Piraeus, Greece
Hungary	L. de Malczovich	Belügyministerium, Budapest
Malta	J. W. Starkey	La Valletta, Malta

AFRICA.

Gold Coast	J. R. Holmes	Accra
Kimberley	G. Blackstone Williams	Kimberley
Natal	R. I. Finnemore, D.G.M.	Durban, Natal
Orange Free State, North	G. H. Hollander	Winburg Road, Orange Free State
Orange Free State, South	J. J. Wilson	Jagersfontein
South Africa, Eastern Division	A. Walsh	Port Elizabeth, Cape Colony
South Africa, Western Division	Dr. H. W. Dieperink	Somerset West, Cape Colony
South African Republic, Barberton	J. R. Harrison	Barberton
,, ,, ,, Krugersdorp	A. A. J. C. Dieperink	Krugersdorp
,, ,, ,, Pretoria	J. Munro	Box 147, Pretoria

ASIA.

Bengal	H. M. Rustomjee, J.P.	18, Chowringhee Road, Calcutta
Madras and Vicinity	W. T. Newitt	E. Extension Tel. Co., Madras
Penang	G. S. H. Gottlieb	Penang
Punjab	Capt. J. H. Leslie, R.A.	Peshawur Road, Rawal Pindi
Shanghai	F. M. Gratton	16, The Bund, Shanghai
Singapore	E. J. Khory	8, Raffles Place, Singapore
South India	Rev. C. H Malden	Madras

AMERICA.

Argentine Republic	C. Trevor Mold	655 Piedad, Buenos Ayres
British Columbia	W. H. Sandon Perkins	P.O.B. 159, Nanaimo, Br. Columbia
District of Columbia	W. W. Barrow	Box 53, Richmond, Virginia
North Carolina	Ditto	Ditto
Virginia	Ditto	Ditto
West Virginia	Ditto	Ditto
Iowa	A. A. Cassil	Weldon, Decatur Co., Iowa
Louisiana	R. Lambert	Masonic Temple, New Orleans
New York	Loyal L. Davis	Glens Falls, N.Y.
Ohio	S. Stacker Williams	Newark, Ohio
Pennsylvania	W. Allison Cochran	501, Chestnut Street, Philadelphia
Rhode Island	Edwin Baker	70, Weybosset Street, Providence, R.I.
South Dakota	L. G. Levoy	Webster, South Dakota
Tennessee	J. M. Sears	Memphis, Tennessee
Washington	W. H. Upton	Walla Walla, Washington

AUSTRALASIA.

New South Wales	J. C. Bowring	133, Strand, Sydney
New South Wales, Northern District	J. C. Ramsay	Dalhousie, Waratah, Newcastle
,, ,, ,, Southern District	H. C. Kiddle	Walbundrie
New Zealand, Auckland	W. H. Cooper	Box 244, Auckland, N.Z.
New Zealand, Canterbury	Charles Hull	Lyttleton Times Office, Christchurch
New Zealand, Nelson	Thomas Scott	Nelson, New Zealand
New Zealand, Wellington	G. Robertson	Wellington
Queensland	James Spiers	Mary Street, Toowoomba
South Australia	S. G. Jones	F.M H., Flinders Street, Adelaide
Victoria	Rev. E. Rodda	25, Smith Street, Fitzroy, Victoria
Victoria, Ballarat and District	W. H. Kingsbury	19, Wilson's Terrace, Mair St., Ballarat
West Australia, North	G. Gordon	Union Bank of Australia, Roebourne
Western Australia, South	H. C. Pilcher	Perth, West Australia

DIRECTORY.

ENGLAND.

Bedfordshire. Ampthill, 680; Bedford, 1156.

Berkshire. Abingdon, 1512; Newbury, 915; Reading, 993, 1601.

Bristol. 35, 603, 722, 828, 862, 1057, 1662, 1684.

Cambridgeshire. Cambridge, 91, 1283; Wisbech, 89.

Channel Islands. Guernsey, 40, 518, 801, 1381.

Cheshire. Alderley Edge, 1485; Ashton-upon Mersey, 268; Birkenhead, **1f**, 167, 289, 411, 506, 557, 658, 911, 917, 969, 982, 1117, 1398, 1438, 1669, 1673; Chester, 542, 1078, 1350, 1436, 1742; Egremont, 1235, 1439; Hoylake, 1599; Macclesfield, 416, 1509; Sale, 360; Seacombe, 420, 1008.

Cornwall. Camborne, 122, 1651, 1718; Falmouth, 251, 1394, 1505; Hayle, 58, 1299; Liskeard, 62, 821; Penryn, 352; Penzance, 284, 499, 551, 554; St. Austell, 886, 1154; St. Columb, 121, 883; Truro, 51, 474, 1058, 1776.

Derbyshire. Buxton, 1537; Derby, 44, 1134.

Devonshire. Ashburton, 695, 1592; Buckfastleigh, 1169; Devonport, 1690; Exeter, 32, 419, 1180; Ivybridge, 1048; Lifton Park, 390; Plymouth, 298, 1088; Seaton, 1626; Tavistock, 1402; Teignmouth, 720, 816; Torquay, **1h**, **15**, 110, 490, 574, 575, 1641, 1644, 1659, 1800.

Dorsetshire. Blandford, 1701; Evershot, 303; Poole, 489, 863; Weymouth, 928, 1181; Wimborne, 72.

Durham. Darlington, 638, 1083, 1781; Durham, 1082, 1692; Gateshead, 633; Jarrow-on-Tyne, 1566; Stockton-on-Tees, 1028; Sunderland, 558; West Hartlepool, 291, 1025.

Essex. Chingford, 1583; Colchester, 1834, 1384; Kelvedon, 1217; Leytonstone, 408, 464, 1598; Maldon, 1273; Plaistow, 524, 1101; Waltham Abbey, 549; Walthamstowe, 471, 609, 854; Wanstead, 777; Witham, 1725; Woodford Bridge, 1279.

Gloucestershire. Cheltenham, 1260, 1712; Dursley, 1719; Gloucester, 427, 762.

Hampshire. Aldershot, 109, 662; Blackwater, 1006; Bournemouth, 42, 155, 267, 339, 433, 571, 851, 896, 1363, 1746, 1811; Fareham, 50; Gosport, 94, 153, 430, 444, 1024; Havant, 88, 713; Landport, 52, 112, 136, 149, 333, 1237; Petersfield, 49; Portsmouth, 144, 741, 930; Southampton, 1045, 1586; Winchester, 955, 1261, 1611.

Herefordshire. Ledbury, 81, 1342.

Hertfordshire. Barnet, 477; Hertford, 861; St. Albans, 598, 1158; Watford, 519.

Huntingdonshire. Huntingdon, 1650.

Isle of Man. Douglas, 414, 550, 780, 919, 1642, 1702; Kirk Michael, 1232; Ramsay, 563.

Isle of Wight. Bembridge, 1281; Sandown, 684; Shanklin, 140; Ventnor, 67.

Kent. Abbey Wood, 1809; Beckenham, 577, 1017; Belvedere, 307; Bexley, 1816; Broadstairs, 811; Canterbury, 97, 338, 377, 1335, 1738; 1767; Chatham, **27**; Faversham, 38, 751; Folkestone, 316; Gravesend, 514; Herne Bay, 297; Maidstone, 147, 1817; Margate, **1d**, 509, 978, 1577, 1757; New Brompton, 859; Plumstead, 96, 443, 1633; Sandgate, 936; Shoreham, 1061; Tunbridge, 1618; Whitstable, 142, 1166, 1474, 1731; Woolwich, 998, 1591.

Lancashire, Eastern Division. Bolton, 367, 698, 1248, 1671; Burnley, 386, 811, 923, 1240; Clitheroe, 1758; Great Harwood, 564; Horwich, 1770; Manchester, 310, 321, 484, 579, 959, 1019, 1315, 1630, 1656, 1823; Padiham, 773; Stockport, 1309; Whalley, 1670.

Lancashire, Western Division. Heaton Moor, 151; Liverpool, **12**, 262, 324, 349, 455, 491, 587, 831, 941, 966, 1104, 1200, 1344, 1390, 1408; Newton-le-Willows, 154; Southport, 354, 1060, 1144, 1267, 1596; St. Helens, 93; Widnes, 1771; Wigan, 422, 835, 1145.

Leicestershire. Leicester, 224, 1151, 1290, 1469, 1504, 1808.

Lincolnshire. Boston, 46; Crowle, 116; Gainsboro', 57, 1007, 1149, 1300; Grantham, 53, 1459; Grimsby, 86, 108, 308, 1224; Lincoln, 48; Louth, 78, 1511, 1560; Spilsby, 1383; Sutton Bridge, 505.

London. **1a, 1b, 1c, 1e, 9, 10, 13, 14, 17, 18, 19, 22, 23, 25, 26**, 1, 26, 30, 31, 41, 117, 120, 159, 225, 243, 246, 253, 258, 260, 273, 288, 293, 296, 299, 300, 319, 332, 336, 365, 372, 374, 376, 379, 384, 392, 394, 395, 408, 409, 423, 428, 435, 437, 450, 459, 466, 472, 475, 478, 480, 485, 517, 527, 532, 541, 545, 552, 560, 568, 570, 584, 593, 599, 611, 616, 628, 644, 648, 651, 653, 655, 663, 664, 668, 671, 677, 681, 689, 694, 702, 721, 729, 733, 739, 742, 743, 744, 746, 749, 752, 753, 754, 755, 759, 763, 765, 768, 783, 792, 794, 795, 796, 812, 814, 815, 818, 823, 826, 833, 856, 865, 866, 873, 875, 879, 884, 894, 900, 903, 905, 912, 916, 921, 925, 938, 939, 956, 960, 962, 963, 970, 974, 984, 985, 988, 989, 1002, 1005, 1009, 1010, 1012, 1020, 1023, 1030, 1042, 1052, 1059, 1066, 1071, 1084, 1085, 1100, 1106, 1113, 1119, 1135, 1136, 1146, 1148, 1160, 1163, 1165, 1174, 1176, 1179, 1184, 1199, 1208, 1209, 1211, 1216, 1221, 1223, 1229, 1234, 1249, 1257, 1258, 1264, 1265, 1267, 1274, 1280, 1312, 1318, 1319, 1326, 1329, 1343, 1348, 1352, 1355, 1359, 1365, 1369, 1370, 1378, 1386, 1388, 1396, 1406, 1412, 1413, 1415, 1419, 1421, 1446, 1455, 1477, 1479, 1487, 1493, 1494, 1501, 1508, 1513, 1514, 1515, 1518, 1523, 1525, 1529, 1530, 1543, 1551, 1552, 1561, 1569, 1578, 1593, 1594, 1602, 1612, 1617, 1620, 1635, 1639, 1647, 1649, 1652, 1655, 1657, 1661, 1666, 1668, 1678, 1694, 1696, 1704, 1711, 1722, 1728, 1729, 1740, 1750, 1752, 1764, 1774, 1785, 1787, 1796, 1831.

ENGLAND.—*Continued.*

SCOTLAND.

IRELAND.

AFLOAT.

EUROPE.

MEDITERRANEAN.

CANADA.

Charlottetown, P.E.I., 1724; Deloraine, Man., 201; Halifax, N.S., 1547; Hamilton, Ont., 1152; Montreal, 54; Nanaimo, Br.C., 1314, 1632, 1807; New Glasgow, N.S., 199; Pictou, N.S., 200; Portage-la-Prairie, Man., 1244; St. John, N.B., 434; St. John, N.F.L., 1799; Toronto, 1430; Winnipeg, Man., 1490.

UNITED STATES OF AMERICA.

Alabama. Montgomery, 1793.

Arkansas. Little Rock, 502.

Colorado. Canon City, 1296; Denver, 345, 887, 1287; Leadville, 436, 1167; Pueblo, 553.

Connecticut. Bridgport, 1325; Meriden, 1067; New Haven, 606, 1726.

District of Columbia. Washington, 29, 226, 1535.

Florida. De Land, 1818; Ormond, 462; Tallahassee, 1107.

Georgia. Atlanta, 415, 1716; Savannah, 1263.

Illinois. Chicago, 1550, 1743; Morris, 585; Quincey, 1420.

Iowa. Cedars Rapid, 14; Weldon, 479, 891.

Kentucky. Brookesville, 1581; Covington, 1186; Louisville, 15.

Louisiana. New Orleans, 399, 431, 511, 652, 920, 1021, 1241, 1285, 1341, 1380.

Maine. East Machias, 834; Portland, 229, 636.

Maryland. Baltimore, 1484, 1521.

Massachusetts. Boston, 16, 771, 853, 888, 1037, 1262, 1786; Canton, 1634; New Bedford, 449; Somerville, 810.

Michigan. Bay City, 1734; Grand Haven, 1475.

Minnesota. Duluth, 231; Minneapolis, 232; Morris, 824; St. Paul, 276, 486, 674, 687, 991, 1035, 1177, 1194, 1575, 1779, 1820.

Mississippi. Meridian, 1018.

Missouri. Rolla, 1496.

New Jersey. Elizabeth, 1197; Plainfield, 958.

New York. Albany, 738, 1614, 1805; Balston Spa, 1762; Brooklyn, 1303, 1705; Glens Falls, 594; New York, 17, 643, 892, 906, 1076, 1080, 1093, 1132, 1737; Waterloo, 441.

North Carolina. Wilmington, 202.

North Dakota. Fargo, 1664.

Ohio. Cincinnati, 271, 467, 1590; Dayton, 482; Granville, 1608; Newark, 1794.

Pennsylvania. Altvona, 1367; Avondale, 940; Columbia, 976; Easton, 858; Hanover, 1517; Hazleton, 1121; Merion, 452, 1432; Philadelphia, 515, 711, 813, 1055, 1092, 1295, 1607, 1814, 1826; Orbisonia, 275; Reading, 820; Towanda, 522.

Rhode Island. Providence, 261, 282, 438, 440, 679, 690, 701, 758, 793, 990, 1073, 1099, 1204, 1302, 1317, 1491, 1516, 1773, 1778.

South Dakota. Deadwood, 274; Flandreau, 1323; Webster, 1053; Yanktown, 355, 608.

Tennessee. Athens, 872; Castalian Springs, 841; Chattanooga, 487, 944, 1252, 1522, 1539; Cookeville, 264, 1202; Decaturville, 272; Gallatin, 1498; Kenton, 1164; Kingston, 590; Knoxville, 1812; McMinnville, 1540, 1676; Memphis, 426, 523, 1015, 1077, 1178, 1366, 1368, 1497, 1717; Nashville, 305, 582, 705, 719, 732, 874, 987, 1195, 1212, 1466, 1556; Rugby, 1733.

Texas. Waco, 1231.

Vermont. Bennington, 1604.

Virginia. Amherst Court House, 620; Charlotteville, 639; Hampton, 1437; Hollins, 1345; Norfolk, 790; Petersburg, 512; Richmond, 18, 302, 400, 460, 493, 647, 669, 972, 1242, 1358, 1462, 1703.

Washington. Everett, 805; New Whatcom, 1798; Seattle, 370, 1766; Snohomish, 203, 1064, 1284; Tacoma, 233, 1506; Waitsburg, 410; Walla Walla, 1706.

West Virginia. Mannington, 1600.

Wisconsin. Superior, 786.

ABBREVIATIONS.

MASONIC.

A.	Arch, Assistant
A.G.	Assistant Grand
B.	Bearer
C.	Ceremonies, Constitution
Ch.	Chaplain
Chap.	Chapter
Com.	Committee
D.	Director, Deacon, Dutch
D.C.	Director of Ceremonies
(D.C.)	Dutch Constitution
D.M.	Director of Music
Dep.	Deputy, Depute (*Scotch*)
Dep.Dis.	Deputy District
Dep.Pr.	Deputy Provincial
Dis.	District
Dis.A.G.	District Assistant Grand
Dis.G.	District Grand
Div.	Division
E.	Ezra, English, Excellent
(E.C.)	English Constitution
G.	Grand, Guard
G.Ch.	Grand Chaplain
G.Chap.	Grand Chapter
G.D.	Grand Deacon
G.D.C	Grand Director of Ceremonies
G.H.	Grand Haggai
G.H.P.	Grand High Priest (*Am. & Irish R.A.*)
G.J.	Grand Joshua
G.L.	Grand Lodge
G.M.	Grand Master
G.O.	Grand Organist
G.P.	Grand Principal (R.A.)
G.Pt.	Grand Pursuivant
G.R.	Grand Registrar
G.S.B.	Grand Sword Bearer
G.Sc.E.	Grand Scribe Ezra
G.Sec.	Grand Secretary
G.St.B.	Grand Standard Bearer
G.Stew.	Grand Steward
G.So.	Grand Sojourner
G.Sup.	Grand Superintendent (R.A.)
G.Sup.W.	Grand Superintendent of Works
G.Treas.	Grand Treasurer
G.W.	Grand Warden
G.Z.	Grand Zerubbabel
H.	Haggai, High
H.P.	High Priest (*American & Irish R.A.*)
I.	Irish, Inner
(I.C.)	Irish Constitution
I.G.	Inner Guard
J.	Joshua, Junior
J.D.	Junior Deacon
J.W.	Junior Warden
K.	King (*American & Irish R.A.*)
L.	Lodge
M.	Master, Most
Mem.	Member
ME.	Most Excellent
M.W.	Most Worshipful
N.	Nehemiah
O.	Organist
Or.	Orator
P.	Past, Principal, Priest (*Am. & Irish R.A.*)
P.Dep.	Past Deputy
P.Dep.Dis.	Past Deputy District
P.Dep.Pr.	Past Deputy Provincial
P.Dis.	Past District
P.Dis.G.	Past District Grand
P.G.	Past Grand
P.H.	Past Haggai
P.H.P.	Past High Priest (*Amer. & Irish R.A.*)
P.J.	Past Joshua
P.K.	Past King (*American & Irish R.A.*)
P.M.	Past Master
P.Pr.	Past Provincial
P.Pr.G.	Past Provincial Grand
Pr.	Provincial
Pr.G.	Provincial Grand
Pt.	Pursuivant
P.Z.	Past Zerubbabel
R.	Registrar, Right
R.A.	Royal Arch
R.W.	Right Worshipful
S.	Senior, Scottish, Sword
S.B.	Sword Bearer
(S.C.)	Scottish Constitution

MASONIC.—*Continued.*

Sc.	Scribe
Sc.E.	Scribe Ezra
Sc.N.	Scribe Nehemiah
S.D.	Senior Deacon
Sec.	Secretary
So.	Sojourner
Stew.	Steward
St.	Standard
Sub.	Substitute (*Scottish*)
Sup.	Superintendent
Sup.W.	Superintendent of Works
S.W.	Senior Warden
Treas.	Treasurer
W.	Warden, Worshipful, Works
W.M.	Worshipful Master
V.	Very
V.W.	Very Worshipful
Z.	Zerubbabel

SOCIAL, ACADEMIC, MILITARY, ETC.

A.	Associate, Arts, Academy
A.D.C.	Aide de Camp
A.M.	Master of Arts
B.	Bachelor
B.	The Most Honourable Order of the Bath
B.A.	Bachelor of Arts
B.A.A.	British Archæological Association
B.Ch.	Bachelor of Surgery
C.	Companion
C.A.	Institute of Chartered Accountants
C.S.	Chemical Society
D.D.	Doctor of Divinity
Dr.	Doctor
F.	Fellow
G.C.	Knight Grand Cross
G.S.	Geological Society
Hon.	Honourable
I.C.E.	Institute of Civil Engineers
I.E.	Order of the Indian Empire
I.E.E.	Institute of Electrical Engineers
I.M.E.	Institute of Mining Engineers
I.N.A.	Institute of Naval Architect
I.I.	Imperial Institute
J.P.	Justice of the Peace
K.	Knight
K.C.	Knight Commander
L.	Licentiate
Lic.Mus.	Licentiate of Music
L.D.	Licensed Dental Surgeon
LL.B.	Bachelor of Laws
LL.D.	Doctor of Laws
L.S.	Linean Society
M.	Member, Master
M.A.	Master of Arts
M.B.	Bachelor of Medicine
M.D.	Doctor of Medicine
M.G.	Most Distinguished Order of St. Michael and St. George
Mus.Doc.	Doctor of Music
Ph.D.	Doctor of Philosophy
Prof.	Professor
R.A.	Royal Artillery
R.A.	Royal Academy
R.A.S.	Royal Asiatic Society (*Members*)
R.A.S.	Royal Astronomical Society (*Fellows*)
R.C.I.	Royal Colonial Institute
R.C.P.	Royal College of Physicians
R.C.S.	Royal College of Surgeons
R.C.V.S.	Royal College of Veterinary Surgeons
Rev.	Reverend
R.G.S.	Royal Geographical Society
R.H.S.	Royal Historical Society
R.I.	Royal Institute of Painters in Water Colours
R.I.A.	Royal Irish Academy
R.I.B.A.	Royal Institute of British Architects
R.N.	Royal Navy
R.S.	Royal Society
R.S.E.	Royal Society, Edinburgh
S.A.	Society of Arts (*Members*)
S.A.	Society of Antiquaries (*Fellows*)
S.C.L.	Student of Civil Law
S.I.	Institute of Surveyors
S.S.	Statistical Society
V.P.	Vice President
Z.S.	Zoological Society